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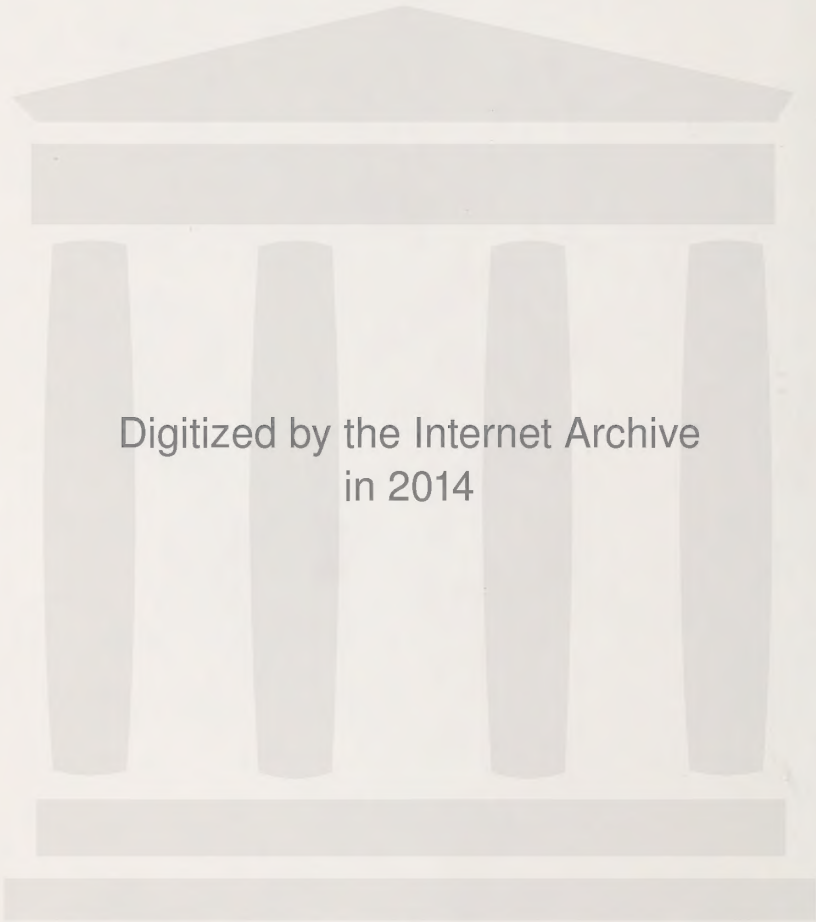
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PRAYERS

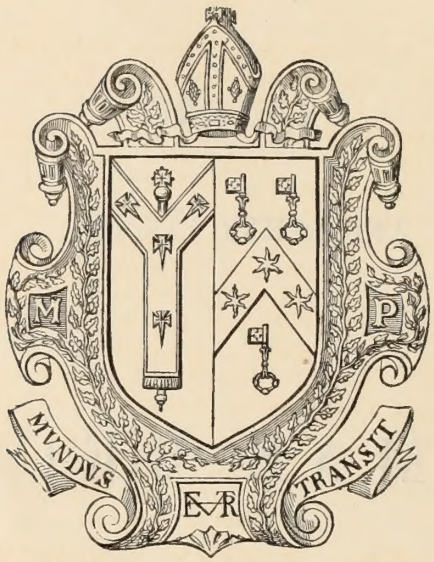
AND OTHER PIECES

OF

THOMAS BECON.

The Parker Society.

Instituted A.D. M.DCCC.XL.



For the Publication of the Works of the Fathers and Early Writers of the Reformed English Church.

Works. V.

Prayers

AND OTHER PIECES

OF

THOMAS BECON, S. T. P.

CHAPLAIN TO ARCHBISHOP CRANMER, PREBENDARY
OF CANTERBURY, &c.

COMPRISING,

THE FLOWER OF GODLY PRAYERS.
THE POMANDER OF PRAYER.
THE SICK MAN'S SALVE.
A COMFORTABLE EPISTLE TO THE AFFLICTED PEOPLE OF GOD.
AN HUMBLE SUPPLICATION FOR THE RESTORING OF GOD'S WORD.
THE DISPLAYING OF THE POPISH MASS.
THE COMMON-PLACES OF THE HOLY SCRIPTURE.
A COMPARISON BETWEEN THE LORD'S SUPPER AND THE POPE'S MASS.
CERTAIN ARTICLES OF CHRISTIAN RELIGION PROVED AND CONFIRMED.
THE DIVERSITY BETWEEN GOD'S WORD AND MAN'S INVENTION.
THE ACTS OF CHRIST AND OF ANTICHRIST.
CHRIST'S CHRONICLE.
THE SUMMARY OF THE NEW TESTAMENT.
THE DEMANDS OF HOLY SCRIPTURE, WITH ANSWERS.

EDITED FOR

The Parker Society,

BY THE

REV. JOHN AYRE, M.A.,

OF CONVILLE AND CAIUS COLLEGE, CAMBRIDGE, MINISTER OF ST JOHN'S CHAPEL, HAMPSTEAD.

Cambridge:
PRINTED AT
THE UNIVERSITY PRESS.

M.DCCC.XLIV.

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ERRATA AND ADDENDA.

VOL. II. PAGE

253 note 9 line 2, *for* percipiendo *read* præcipiendo.

260 note 2 line 3, *for* et *read* est.

263 note 2 line 3, *for* xxiv. *read* xxiii.

282 note 2 line last but one, *for* Pars II. *read* Pars I.

284 note 1 lines 4, 5, *for* cap. xxi. *read* cap. xxii.

VOL. III. 129 note 2. The following is more likely the passage meant: Οὐδεὶς γὰρ τῶν ἐνταῦθα μὴ διαλυσαμένων τὰ ἁμαρτήματα, ἀπελθὼν ἐκεῖ δυνήσεται τὰς ἐπὶ τούτοις εὐθύνας διαφυγεῖν· κ. τ. λ.—Chrysost. Op. Par. 1718—38. In Matt. Hom. xiv. Tom. VII. p. 183.

173 line 31, *for* Son *read* son.

403 note 2, *for* 13 *read* 14.

414 note 12, *after* line 3, *insert*, symbolum fidei recitetur.

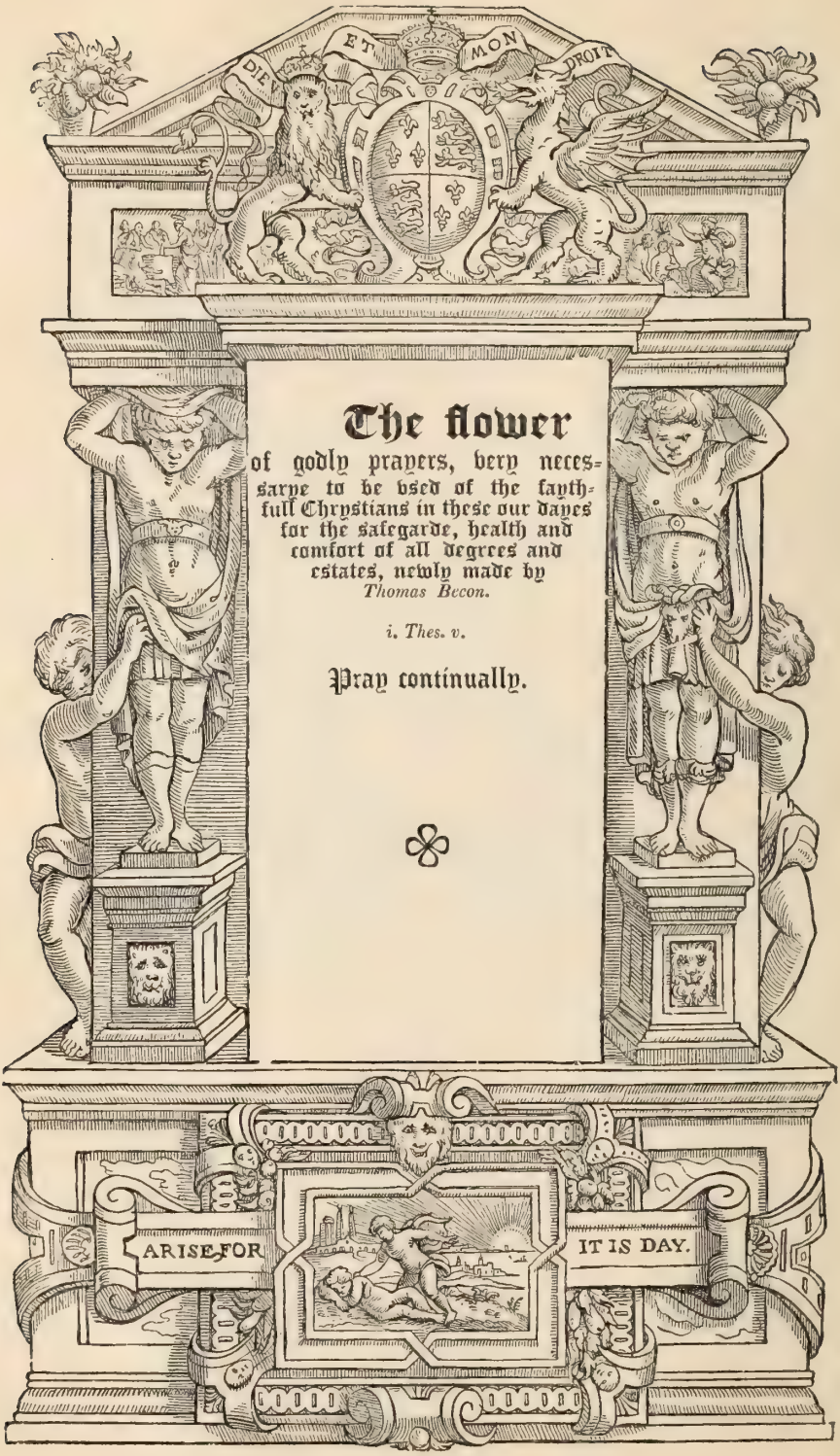
437 note 14, *add:* Eusebius elsewhere uses an expression very similar to that in the text: Τὴν εἰκόνα τοῦ ἰδίου σώματος ποιεῖσθαι παρακελευόμενος. — De Demonst. Evang. Lib. VIII. cap. i. in Catalog. Test. Gen. 1608, cols. 180, 1.

444 note 3 line 12, *for* Ludg. *read* Lugd.

THE FLOWER OF GODLY PRAYERS,

BY

THOMAS BECON.



The flower

of godly prayers, very necessarye to be used of the faythfull Chrystians in these our dayes for the safegarde, health and comfort of all degrees and estates, newly made by *Thomas Becon.*

i. Thes. v.

Pray continually.

PRINCETON
THEOLOGICAL

TO THE

MOST HONOURABLE AND VIRTUOUS LADY

ANNE, DUCHESS OF SOMERSET[1] HER GRACE,

THOMAS BECON, HER MOST HUMBLE AND FAITHFUL SERVANT,
WISHETH THE FAVOUR OF GOD, INCREASE OF HONOUR,
LONG LIFE, AND PROSPEROUS HEALTH,
BOTH OF BODY AND SOUL.

So oft as I behold the face of this world, namely of this realm of England, most gracious lady, I know not whether there be offered unto me greater occasions of gladness or of sadness. For when I consider the horrible blindness and monstrous ignorance which heretofore reigned among us a great number of years, yea, and that almost universally in all parts of the christian public weal, through the subtile devices of Satan and of his ministers, which, to deceive the foolish blind world, fashion themselves like unto the apostles of Christ, and walk as the angels of light, when, notwithstanding, they 2 Cor. xi.
are indeed false apostles and deceitful workers, "having an outward appearance of 2 Tim. iii.
godliness, but utterly denying the virtue and power thereof;" and now see the aforesaid pestilences banished and driven out of this most flourishing realm of England, through the wonderful working of God's Spirit in the king's majesty, and in his most honourable council, I cannot but heartily rejoice and give God most entire thanks.

For who seeth not, except he be wilfully blind and obstinately refuse to see, how many notable and excellent benefits of our salvation we have received of God under this our king? a prince for his godly disposition and virtuous enterprises worthily to King Edward the Sixth.
enjoy not only immortal fame, but also the years of ancient and long-living Methuselath. His majesty even in these his young years, by the advice of his most honourable council, hath no less travailed in putting away idolatry, papistry, superstition, and hypocrisy out of this his grace's realm, and in restoring unto us his humble and obedient subjects the true religion, and the glorious gospel of our Saviour Jesu Christ, than that most godly young king Josias did in his kingdom of Juda, which, being but a child 2 Kings xxii. 2 Chron. xxxiv.
of eight years old when he began to reign, did notwithstanding both studiously and earnestly seek after the God of David his father, and turned neither to the right hand nor to the left. And in the twelfth year he began to purge Juda and Hierusalem of hill-altars, groves, carved images, and images of metal; so that they broke down the altars of Baal even in the king's presence, and the idols that were upon them he caused to be destroyed. He slew the idolatrous priests and the chaplains of Baal. He destroyed the stews and whorish houses[2]. He never ceased till he had reformed all A glass for princes to behold.
his whole realm, and brought in again the true religion of God. O most shining mirror and lively exemplar for all godly princes to behold and follow!

[1 Anne, duchess of Somerset, was mother to that lady Jane Seymour to whom Becon dedicated the "Governance of Virtue;" in the account of whom (Vol. I. page 396, note 1) some notice was taken of the duchess. To what is there said it may be added, that her father, Sir Edward Stanhope, who distinguished himself at the battle of Stoke, in which Lambert Simnel was overthrown, and also at that of Blackheath, was the ancestor of the earl of Chesterfield. The date of her marriage with her husband, at that time earl of Hertford, though not precisely known, was in all probability about 1538. The character of this lady, whom Becon so highly commends "as a worthy patron both of the godly and of godliness, both of the learned and of learning," has been stigmatized as proud and ambitious; and it has been said that to her unwillingness to allow precedence to queen Katherine Parr, the wife of her husband's younger brother, the animosity was to be attributed between the protector and the admiral, which brought the latter to the scaffold, and in its consequences was not without a share in the protector's ruin. It is probable, however, that this accusation was greatly exaggerated, if not altogether invented by party violence.]

[2 Six words are omitted.]

Even this also hath our most christian king done and brought to pass in his dominions, yea, and that in a younger age. For this his grace's realm is already delivered from antichrist's tyranny. We are made free from his yoke. We are cumbered no more with his trifling traditions and dirty deceits. The breaking of his laws disquiet our conscience no more. His ceremonies are banished. His religious monsters have no longer place among us. His invocation of saints, his gadding on pilgrimages, his gilding of images, his painting of tabernacles, his setting up of candles before stocks, his purgatory, his masses of *Scala Cœli*, his bulls, his pardons, his dispensations, his jubilees, his justification of works, his selling of merits, his canonizing of saints, his diriges, his trentals, his blasphemous masses, his idolatrous altars, his earish confession[1], his housel[2] in one kind for the lay, his holy bread, his holy water, his oil, his cream, his wax, his flax, his palms, his ashes, his idolatry, his hypocrisy, his candlesticks, his reliques, his corporas, his portass, his sheep-hook, his mass-book, his crosier, his mitre, his censing, his popish fasting, his shaving, his greasing, his sacrificing, his god-making, his transubstantiation, his excommunication, his unchaste chaste vows, his hallowed boughs, his beads, his vestments, his idols, his Romish service, his antichristian orders, his Peter-pence, his frankincenses, his primacy, and all his pelting pedlary is utterly banished and driven out of this land.

The pope's pedlary.

Instead of these outrageous pestilences of the christian public weal, is entered in among us the glorious light of Christ's gospel, the true knowledge of God, the right worshipping of God, the hearty calling on the name of the Lord, the justification of faith, the hope of having remission of all our sins in Christ's blood, the godly and christian works, the sincere preaching of God's blessed word, the true ministration of the holy sacraments, the reading of the sacred scriptures in our own English tongue, the knowledge of our duty toward the king's majesty and all the high powers, and how we should behave ourselves toward all men, yea, and how we ourselves ought to "live soberly, righteously, and godly in this present world," with an infinite number of such godly treasures.

Tit. ii.

And if any thing be behind that is not yet brought unto perfection (as sores of long continuance are not straightways healed), I doubt not but that the king's most excellent majesty, and his godly, prudent, wise, and honourable council will see it reformed, and never leave off their godly purpose, after the example of good king Josias, till they have stablished all things in this realm according to God's word, and made this church of England a worthy spectacle and notable exemplar for all fornications[3] to behold and follow.

☞

The restoring of the glorious light of Christ's gospel unto us, the driving away of papistry out of this realm, the having of so godly and noble a prince to be our king and governor, assisted with so honourable and godly-wise councillors, are without all doubt the incomparable and singular great benefits of God, and evident tokens of his earnest good-will toward this realm of England, and the inhabitants of the same. "He hath not dealt so with all nations," neither hath he shewed so manifestly his blessed will unto them.

Psal. cxlvii.

When I consider, most gracious lady, these things, I am joyful, glad, and merry, and judge myself happy and blessed of God, that it hath chanced me to live in that age wherein the whore of Babylon, with all her marked merchants, is confounded, and the Lamb, I mean Christ, even in us his weak members, hath gotten the victory; wherein also so godly a prince and so virtuous a council ruleth and governeth this our country.

But as of these friendly benefits of God I conceive an unfeigned gladness in my heart, forasmuch as through them I am fully persuaded of God's good-will toward this realm of England, so contrariwise am I many times provoked unto sadness, when I consider our ingratitude, our unthankfulness, yea, our beastly churlishness toward God.

The ingratitude of England toward God for the gift of his word.

For, albeit many among us, both of the nobility and of the baser sort (thanks be to God!) do both faithfully and earnestly embrace this loving-kindness of God, and be

---

[1 Earish confession: confession whispered in the ear.]

[2 Housel or hushel: the eucharist.]

[3 Possibly the true reading is *foreign nations*.]

thankful to him for his benefits, leading for their possible power a life worthy of his fatherly goodness; yet the most and greatest part are unthankful, and little esteem these singular benefits of God. Yet there are (whose judgments, wits, and senses "the god of this world hath blinded, because the light of the glorious gospel of Christ, which is the image of God, should not shine unto them") that wish rather to be again in Egypt among the greasy flesh-pots, devouring cucumbers, melons, leeks, onions, and garlic, than to taste of manna, that heavenly meat. Some other again there be (would God not of them which be called gospellers, and have the holy scriptures swimming in their lips, and God's book either in their hands or hanging at their girdles!) which pretend a love to the gospel, and yet in their conversation and living are as ungodly, uncharitable, unmerciful, unrighteous, proud, voluptuous, disdainful, covetous, malicious, envious, idle, &c., as the papists, yea, as the Jews, Turks, and Saracens are. "With their words they confess that they know God, but with their works they deny him." They are pleasant fig-trees in leaves and blossoms, but in fruit nothing at all. They are stout disciples of Christ so long as Christ feedeth them with bread, yea, they can be content to make Christ a king; but when Christ requireth of them a care and study for heavenly things, a constant faith, a good life, a merciful heart toward the poor, then are they gone. They are no longer Christ's friends than Christ serveth their turn. In railing against papists, in defying the laws of the bishop of Rome, in despising the ceremonies of the church, in eating all kinds of meats without difference of days in the presence they care not of whom, in absenting themselves from the common prayer and from the receiving of the Lord's supper, in breaking all honest and civil orders, in getting what may be gotten under the pretence of the gospel, in leading a dissolute life, in outwardly speaking fair, yet inwardly meaning craft and deceit, &c.; in all these things (if such things may set forward the gospel) they are content to shew themselves fine gospellers and sweet brothers; but in mortifying their carnal affects, in dying to the world, in fighting against Satan, in crucifying the flesh, in distributing their goods to the poor, in leading a life worthy of the gospel of Christ, they are worse than the great Turk, or any other infidel.

2 Cor. iv.

Num. xi.

Gross gospellers.

Tit. i.

Matt. xxi.

John vi.

The gospel of Christ begetteth and bringeth forth new life, and new manners, yea, and those pure, honest, and godly. If such fruits follow not the gospellers' profession, in vain do they brag of the gospel of the grace of God, of the christian liberty, of the justification of faith, of the sacrifice of Christ's death, of the price of his precious blood, and of our righteous-making by his glorious resurrection. If they were the sons of God, they would do the works of God. "The son," saith God, "honoureth his father, and the servant his lord. If I be a Father, where is my honour? if I be a Lord, where is my fear? saith the Lord of hosts."

The nature of the gospel.

Mal. i.

If we diligently mark the manners of men, verily, the pride, the covetousness, the unmercifulness, the envy, the malice, the voluptuous living, feigned friendship, and such other abominable sins which reign and triumph now-a-days in us, shall evidently declare what good gospellers and perfect Christians we are. It may shame us in this open light of the gospel to bring forth the works of darkness, and to live as though we knew no gospel, no God, no Christ, no truth. God may well say of us as he said of the Jews: "I have nourished and brought up children; and they have despised me." God calleth us; and we refuse to go. God stretcheth out his hand; and no man regardeth it. God commandeth us to work in his vineyard; and we loiter abroad idly. God giveth us talents to occupy; and we bury them in the ground, and do no good with them. God calleth us unto the marriage of his Son; and we have so much mind of our farms, of our oxen, and of our wives, that we have no pleasure to go. God would gather us together, as the hen doth her chickens; but we will none of it. God proffereth us the light of his glorious gospel; but we love to walk in darkness. God would shew himself unto us; but we care not for the sight of him. God would us to be saved; but we regard not our salvation. O too much beast-like churlishness! The devil, the world, and the flesh have so blinded our eyes, that we cannot see what is good and profitable for us.

Isai. i. Prov. i. Matt. xxi.

Matt. xxv.

Matt. xxii.

Matt. xxiii.

What shall I speak of the disobedience and stubborn papists, which both obstinately and maliciously resist the manifest truth of God's blessed word, and will by

Papists.

no means consent unto it, although their own conscience accuseth and condemneth them for so doing? If any commit that most grievous sin against the Holy Ghost, which shall never be forgiven, certes those papists which know the truth of Christ's gospel, and yet maliciously and of a set purpose with all their power resist it, are guilty of that sin. These papists, as the prophet calleth them, are "an obstinate people, unfaithful children, yea, children that will not hear the law of the Lord. They cry continually, Speak pleasant things unto us, and preach us false things. Tread out of the way, go out of the path, turn the Holy One of Israel from us." "Depart from us, O God: we desire not the knowledge of thy ways." These papists are like the Gergesenes, which for fear of losing their filthy swine were loth that Christ should come among them. God turn their hearts!

Matt. xii. Mark iii. Luke xii. Isai. xxx. Job xxi. Matt. viii.

Sectaries. What shall I speak of the anabaptists, libertines, epicures, and such other sectaries, which scorn and mock the mysteries of God's word, and live so licentiously and voluptuously without all fear of God, as though there were no God at all, nor no life after this? God have mercy on us! When I consider this our both untowardness and unthankfulness, it maketh me sorrowful, because we answer not kindness for kindness, but rather evil for good. And, to increase my sorrow, this sentence of our Saviour Christ doth many times come into my mind: "The kingdom of God shall be taken away from you, and shall be given to a people that shall bring forth the fruits of it." Our life is so ungodly and we are so unfruitful in good works, that without all doubt, except we repent and amend, God's word for our unthankfulness shall not only be taken away from us, but also, for these most sweet and pleasant benefits of God, we may be sure to feel most bitter and grievous plagues. God will not be mocked. "This is the condemnation," saith Christ, "that light is come into the world; and men loved darkness more than light, because their deeds were evil." "He loved cursing," saith the psalmograph, "and it shall come upon him: he would none of the blessing, therefore shall it be far from him."

Matt. xxi. John iii. Psal. cix.

The property of God, which will not the death of a sinner, but rather that he turn and live, is first to send his prophets and preachers to exhort the people unto repentance and amendment of life. If they willingly hear the preachers, repent, and amend their life, as the Ninivites did at the preaching of Jonas, then are all the plagues, which their sins most justly had deserved, turned away from them, and the blessing of God lighteth upon that people. God favoureth them: God keepeth and defendeth them: God giveth them abundance of all things: God keepeth their realms quiet and free from commotions: God sendeth them good magistrates and godly preachers: God prospereth all their doings. But if they despise the preaching of God's word, and will not redress their life according to the rule and appointment thereof, but go forth in the lewdness of their heart, and continue in all their abominations, then doth God's curse fall upon them, penury and scarceness of temporal things, insurrections and commotions, errors and heresies, battle and plague, cruel tyrants and false preachers, confusion of things, and final destruction, as God himself saith by the prophet: "I will send upon them sword, hunger, and pestilence,...because they have not heard my words which I sent to them, saith the Lord, by my servants the prophets." Again he saith: "Because they have forsaken my law that I gave them, and have not heard my voice, nor yet walked thereafter, but followed the wickedness of their own hearts, and run after strange gods, as their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel, Behold I will feed this people with wormwood, and give them gall to drink. I will scatter them among the heathen, whom neither they nor their fathers have known. And I will send a sword among them to persecute them, and I will never leave until I have brought them to nought." The prophet also saith: "If ye will be loving and obedient, ye shall enjoy the best things that grow upon the earth. But if ye will be obstinate and rebellious, ye shall be devoured with the sword. For thus the Lord hath promised with his own mouth."

Jonah iii. Jer. xxix. Jer. ix. Isai. i.

How doth our Saviour thunder against Chorasin, Bethsaida, and Capernaum, and threat them everlasting damnation, because they would not receive the word of God and amend their living! "Wo be to thee, Chorasin! wo be to thee, Bethsaida!" saith Christ. "For if the miracles which were shewed in you had been done in Tyre and Sidon,

Matt. xi.

they had repented long agone in sackcloth and ashes. Nevertheless I say unto you, It shall be easier for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art lift up unto heaven, shalt be brought down to hell. For if the miracles which have been done in thee, had been shewed in Sodom, they had remained unto this day. Nevertheless I say unto you, It shall be easier for the land of Sodom at the day of judgment than for you." Again he saith to his disciples and to all faithful preachers: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." Therefore whosoever will not receive you, nor will hear your sermons, when ye depart out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be easier for the land of Sodom and Gomorre in the day of judgment than for that city." Luke x.

The despising of God's word and the preachers thereof never escapeth unplagued, as it is evident by the histories of the holy scripture. Nohe preached to the old world, and exhorted them to repent and to amend their life, or else God would surely plague them. They laughed Nohe (whom St Peter calleth the right[1] "preacher of righteousness") to scorn, and his doctrine. What followed? Was not all the world drowned, eight persons only excepted? Lot, seeing the unnatural and most abominable uncleanness of the stinking Sodomites, counselled them to cease so too much licentiously to offend their Lord God. They would not hear Lot nor his sermons, but churlishly entreated him. What followed? Were they not consumed with water, fire, and brimstone from heaven? O most dreadful plagues! The Jews many times fell away from their Lord God, and worshipped strange gods, and defiled themselves with all the abominations of the heathen. "The Lord God of their fathers, having compassion on his people, sent to them by his messengers, yea, betimes sent he to them," afore to warn of the plagues that should fall upon them, if they did not repent and with all their hearts turn again unto the Lord their God. "But they mocked the messengers of God, and despised their words, and misused his prophets, until the wrath of the Lord so arose against his people, that it was past remedy." What followed? Did not God send in their enemies among them, "which slew their young men with the sword in their holy temple, and neither spared young man nor maiden, neither old man, neither so much as him that stooped for age?" Were not all their goods spoiled, and their strong cities and towers destroyed and brent with fire? Were not their kings bound in fetters, and had their eyes cruelly thrust out, and so miserably carried away like bond-slaves and prisoners into captivity? If any men of war or cunning artificers remained alive, were they not all carried away, and compelled too much wretchedly to serve in a strange country, yea, and that their very enemies? Horrible and dreadful plagues would these appear to the eyes of our mind, and make us stand in awe of God's vengeance, if we had any fear of God in us. 2 Pet. ii. Gen. vii. Gen. xix. 2 Pet. ii. 2 Chron. xxxvi.

"All these things," saith St Paul, "happened unto them for examples, and were written to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh he standeth take heed lest he fall." "For there is no respect of persons with God; but in all people he that feareth him and worketh righteousness is accepted with him." So likewise he that feareth not God nor worketh righteousness, but liveth without all fear of God in wickedness and ungodliness, may be sure to be plagued, of whatsoever country, nation, or kindred he be. "For there is no respect of persons with God." 1 Cor. x. Acts x.

Moreover, after certain years of their captivity, God, remembering his promise, even of his own goodness delivered them out of thraldom, and brought them home again into their own country, where by the space of certain years after their return, even so long as the plagues were hot and fresh in their memory, as the manner of the world is, they continued in the fear of God, and walked according to his word. But when they once grew unto a quietness, and by that means began to wax wealthy, they straightways forgot both God and his plagues, and became the old men again, ambitious, proud, covetous, malicious, disdainful, unmerciful, voluptuous, and stirred up sedition among themselves. They strived who should be highest in authority. They bought and sold all offices and dignities. Not the worthiness of the person, Jer xxix.

[1] Folio, *ryghte*, a slight mistake apparently for *eyghte*, i.e. *eighth*.]

but the sum of the money was considered. They gave their minds wholly to worldly honour and riches. He that could set himself in the highest place among the officers of the commonwealth, howsoever he came by it, was counted the most worthy and most honourable person. God and his word were set at nought. The prophets and preachers of God's word were brought unto extreme beggary, made of no reputation, and not hearkened unto. In this deep silence of God's truth there arose certain sects (as the devil never sleepeth, but watcheth his time), the Pharisees, the Sadducees, the Essees, which instead of God's word brought in their own traditions, and so corrupted the holy law of God. God, seeing this their ingratitude and unthankfulness, vexed them, besides other plagues, with continual wars, and brought them under the dominion of the Romans; so that, whereas before they were free, now are they in most miserable subjection to strangers, yea, and those their enemies. For God will not leave the contempt of his word and wicked living unpunished.

Notwithstanding, God, according to his old and accustomed gentleness, once again having pity on them, and willing to prove if yet now at the last they will repent and amend, that they may be saved, sendeth not unto them his servants the prophets as afore, but his own dearly-beloved and only-begotten Son, to call them by his most godly sermons unto repentance and amendment of life, and to work miracles among them, not only for the confirmation of his doctrine, but also for their comfort. Christ preacheth. Christ worketh miracles. Christ sendeth his disciples and apostles abroad to preach. Christ turned every stone, as they say, to win the Jews unto true godliness, to bring them unto repentance, unto faith, and unto amendment of life. But how is Christ and his doctrine received? Few godly persons excepted, the residue mock and scorn Christ. They call him a teacher of new learning, one possessed with a devil, a deceiver of the people, a madman, a glutton, a wine-bibber, a friend of sinners and whores, a Samaritan, and all that naught is. To be short, they never put off their fury until they brought Christ unto death, even unto the death of the cross. This reward had good Christ of the churlish Jews for his unrestful pains-taking.

Heb. i.

Matt. ix. Matt. iv. Matt. x. Mark iii. vi. Luke ix. x.

Mark i. John viii. vii. x. Matt. ix. John vii.

Matt. xxvii.

Notwithstanding Christ sheweth himself still a loving Saviour even to his very enemies. For after his glorious resurrection he sent forth his apostles to preach and to work miracles among them, to prove if they would yet convert and amend. But what became of them? Some they prisoned, some they whipped, some they stoned, some they slew with sword: all, even so many as they could get, they most cruelly entreated; so nothing were they moved unto repentance either by the doctrine or miracles of the apostles.

Matt. xxviii. Mark xvi. Luke xxiv.

Acts v. vii.

Acts xii.

After they had slain Christ, God gave them forty years respite to repent, always sending them preachers to exhort them unto repentance, and to aforewarn them of the plagues to come, except they repent and amend. They would not hear, but tyrant-like handled the faithful preachers of Christ; yea, the godly apostle St James, which in their chief city Jerusalem was bishop and preacher among them thirty years after Christ's ascension, never ceasing neither day nor night to exhort them unto true godliness, and to pray unto God to be merciful unto them, and to forgive them their sins, they most cruelly entreated, and unjustly put him to death. What followed? God, which will not always wink at the wickedness of man, stirred up the Romans against them, which besieged them so long, that the Jews were compelled for very hunger (O horrible act and dreadful deed!) to eat their own children, yea, and to creep into the privies (O most loathsome thing!) and to scrat out the most filthy and stinking dung (which eyes abhor to see and nose to smell), and for very famine to eat it.

Whose heart trembleth not to hear these things? One slew another for meat. One plucked another's meat out of his mouth. Some died for hunger. Some slew themselves. The houses were full of dead women and children. The ways lay full of the dead carcases of old people. The young folk went up and down in the city, famished for hunger, and as the very shadows of death, ready at every step to fall down. In the city was nothing but lamentation, sighing, crying, weeping, sorrow, plague, pestilence, murder, famine, fear, tearing of hair, wringing of hands, cursing the time of their birth, desperation, calling for death, looking for present destruc-

tion, and whatsoever is unpleasant and deadly. The death in the city through the plague and famine was so great, that, besides houses, streets, and great ditches full of innumerable dead carcases, there were cast out of the gates of the city six hundred thousand dead bodies of men, women, and children. O most lamentable chance! They that were slain were eleven hundred thousand. They that were led prisoners away of the enemies were in number fourscore and seventeen thousand. They that died for hunger in prison were twelve thousand. The famous temple, the princely palaces, the high towers, the strong castles, the gorgeous building, the pleasant houses, the thick walls, the mighty fortresses, and all that ever there was, they threw down and brent. All things lost their old beauty. A destruction and very desolation of all things was made. Whatsoever was within the city, it went to havock. There were two thousand of them that fled out of the city, which had their bellies ripped and opened in one night, to see if they had swallowed in any gold into their bodies or not. There was nothing free from the enemy.

O truly is it said of the psalmograph, "Except the Lord keepeth the city, he watcheth in vain that keepeth it." If the Lord fighteth, who can resist his power? If the Lord will destroy, who can save? If the Lord will cast down, who is able to help up? "There is no wisdom, no forecast, no counsel that can prevail against the Lord." All the towers, castles, fortresses, bulwarks, and block-houses, all armours, guns, and artillery, all strength, valiance, and policy, can prevail nothing, if the Lord be against us, which is almighty, as he saith by the prophet: "There is none that can take away any thing out of my hand; and what I will do can no man put away nor change." Psal. cxxvii. Prov. xxi. Prov. xxi. Isai. xliii.

From that destruction of Hierusalem unto this day, the Jews have ever lived like most vile vagabonds and abominable abjects, having no certain country, no commonweal, no kingdom, no priesthood. Verily no man, except he be flint-hearted[1], can read the history of the destruction of Hierusalem, as Josephus doth describe it, without most large tears. Would God it were translated into our English tongue, that all men might read it, and learn to fear God! For "if God spared not the natural olive-tree" for their unfaithfulness and disobedience, (I mean the Jews,) neither will he spare "the wild olive-tree," (I mean us that are gentiles,) if we commit the like offences. If God would not spare them "to whom pertaineth the adoption, and the glory, and covenants, and the law that was given, and the service of God, and the promises[2]; whose also are the fathers, and they of whom, as concerning the flesh, Christ came, which is God over all things blessed for ever;" is it to be thought that he will spare us, which were heathen in time past, without Christ, reputed "aliants from the commonwealth of Israel, and strangers from the testaments of the promise, and had no hope, and were without God in this world," if we be found unfaithful and disobedient? "If God spared not the angels that sinned, but cast them down into hell, and delivered them into chains of darkness, to be kept unto the judgment;" let us not think that he will spare us mortal and miserable wretches, if we without repentance go forth to offend his divine majesty. "He that despiseth Moyses' law dieth without mercy, under two or three witnesses: of how much more grievous punishment, suppose ye, shall he be counted worthy, which treadeth under foot the Son of God, and counteth the blood of the testament as an ungodly thing, wherewith he was sanctified, and doth dishonour to the Spirit of grace?" O! "it is a fearful thing to fall into the hands of the living God." For "upon the ungodly will he rain snares, fire, brimstone, and tempest: this reward shall the wicked have to drink." God have mercy on us, and give us all grace to fear him aright, to repent and amend our life, to embrace his blessed gospel, and to bring forth the fruits thereof! Rom. xi. Rom. ix. Eph. ii. 2 Pet. ii. Heb. x. Psal. xi.

What shall I speak of the mighty monarchies or empires of the Assyrians and Greeks, which flourished not only with all kind of temporal riches, but also with most excellent and learned wits? Live they not now in most miserable captivity under that cruel tyrant, the great Turk, that mortal enemy of Christ's religion? How came it to pass? Verily, they were disobedient to God's word, unmerciful one to The Assyrians and Greeks.

[1 Folio, *stint-hearted.*] [2 Folio, *promise, is.*]

another, and led a life more lascivious and wanton than that effeminate king, Sardanapalus. God stirred up preachers to exhort them unto repentance: they laughed them to scorn. It came to pass, that God for their ingratitude and churlishness gave them into such an enemy's hand, as none could be found more hateful, neither concerning Christ nor Christ's religion, which at that time both killed and sold an infinite number, and even at this present oppresseth them with most miserable servitude, and holdeth them down in most vile slavery, unto the great decay of the christian faith, and unto the unspeakable sorrow of all godly people.

The Rhodes. How came it to pass that the Rhodes, even in our time, is subdued also of that most cruel tyrant, the emperor of Turkey, turned from Christ unto Mahomet, from the christian religion unto the Turkish profession? Was not superstition, idolatry, feigned holiness, coloured chastity, that is to say, filthy whoredom, stinking fornication, dissolute living, usury, and such like abominable vices, causes hereof? God hold his holy hand over us!

Germany. To speak much of Germany, sometime a dear mother, a loving nurse, and friendly patroness of all learning, and a sure sanctuary for godly-learned men to flee unto from antichrist's tyranny, a country sometime richly endued with all spiritual blessings of God, from whom also brasted out the comfortable light of Christ's gospel, that now shineth here among us in this realm, very sorrow will not suffer me. O how lamentable a thing is it, so noble, free, and famous a country to be brought into slavery; yea, and that worse is, godly and christian preachers to be banished, and wicked papists to enter in; the preaching of Christ's gospel to be driven out of the churches, and the popish service to be used; the supper of the Lord to be taken away, and that most idolatrous, stinking, and abominable masking mass to be received as a god! What christian heart lamenteth not to consider these things? Of the plague that is now fallen among them, the men of God (I mean the preachers) told them full oft afore, and exhorted them unto repentance. But all in vain. For, certain godly magistrates and learned men excepted, with a few other, the greater part of Germany, even as in the pope's kingdom, walked still in the works of darkness. They talked much of Christ's gospel, but lived no part thereof. They abused the spiritual liberty of the gospel, and turned it to a carnal freedom, making the gospel a cloke of their wickedness. These abominations could not God suffer, seeing that before all other nations he had given them the knowledge of his holy word. Notwithstanding, I doubt not but that God, for his mercy's sake, and for the love of his elect, whom that country nourisheth, will shortly turn away his anger from them, and lighten his cheerful and
Psal. lxxxix. loving countenance again upon them, as he saith by the psalmograph: "If they break my ordinances, and keep not my commandments, I will visit their offences with the rod, and their sins with scourges. Nevertheless my loving-kindness will I not utterly
Psal. ciii. take from him, nor suffer my truth to fail." "The Lord is full of compassion and mercy, long-suffering, and of great goodness." "He will not deal with us after our sins, nor reward us according to our wickedness. For look, how high heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide the east is from the west, so far will he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful to them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust, that a man in his time is but as grass, and flourisheth as a flower of the field. For as soon as the wind goeth over it, it is gone, and the place thereof knoweth it no more. But the merciful goodness of the Lord endureth for ever and ever upon them that fear him, and his righteousness upon their children, such as keep his covenant and think upon the commandments to do them."

Britons. Moreover, as I may let pass divers other histories, which be left here among us as monuments of God's vengeance against the churlish and unthankful, and (as they
Gildas. say) come near home, read we not that God stirred up Gildas to preach unto the old Britons[1], and to exhort them unto repentance and amendment of life, and aforewarn them of the plagues to come, if they repent not? What availed it? Gildas was

[1 In the 6th century.]

laughed to scorn, and taken for a false prophet and a malicious preacher. The Britons with lusty courages, whorish faces, and unrepentant hearts, went for to sin, and to offend the Lord their God. What followed? God sent in their enemies upon them on every side, and destroyed them, and gave the land unto other nations.

And since that time God hath plagued this realm full oft for their sin and disobedience. Not many years past God, seeing idolatry, superstition, hypocrisy, and wicked living used in his realm, raised up that godly-learned man John Wycliffe to preach unto our fathers repentance, and to exhort them to amend their lives, to forsake their papistry and idolatry, their hypocrisy, superstition, and to walk in the fear of God. His exhortations were not regarded. He with his sermons was despised. His books and he himself also after his death were brent. What followed? They slew their right king, and set up three wrong kings arow[2], under whom all the noble blood was slain up, and half the commons thereto, what in France and what with their own sword in fighting among themselves for the crown, and the cities and towns decayed, and the land brought half to a wilderness in respect of that it was before. O extreme plagues of God's vengeance!

Wycliffe with his books condemned and brent for an heretic after his death.

Since that time, even of late years, God once again having pity on this realm of England, raised up his prophets, namely, William Tyndal, Thomas Bilney, John Fryth, Doctor Barnes, Jerome, Garret, Anthony Parsone[3], with divers other, which both with their writings and sermons[4] earnestly laboured to call us unto repentance, that by this means the fierce wrath of God might be turned away from us. But how were they entreated? How were their painful labours regarded? They themselves were condemned and brent as heretics, and their books condemned and brent as heretical. O most unworthy act! "The time shall come," saith Christ, "that whosoever killeth you will think that he doth God high good service." Whether any thing since that time hath chanced unto this realm worthy the name of a plague, let the godly-wise judge. If God hath deferred his punishment, or forgiven us these our wicked deeds, as I trust he hath, let us not therefore be proud and high-minded, but most humbly thank him for his tender mercies, and beware of the like ungodly enterprises hereafter.

John xvi.

But howsoever the matter goeth, of this am I sure, that God yet once again is come on visitation to this church of England, yea, and that more lovingly and beneficially than ever he did afore. For in this his visitation he hath redressed many abuses, and cleansed this his church of much ungodliness and superstition, and made it a glorious church, if it be compared unto the old form and state. He hath given us a most worthy prince to be our king, which halt not on both sides, following God and Baal, Christ and the pope, neither turneth he unto the right hand nor unto the left, but he walketh very faithfully in the same way that the Lord his God hath appointed, having alway a respect unto God's law, that he may do all things according to the same. He hath given the king his majesty also most wise and godly-learned councillors to assist his grace, which unto the uttermost of their power study to set forth the glory of God, to maintain the true and christian religion, and to keep the commonwealth in a decent and quiet order. He hath given us his most blessed word to read, yea, and that in our own English tongue. He hath sent us faithful and godly preachers to instruct us abundantly in the knowledge of his blessed will. He hath driven away the idolatrous mass, and restored unto us the right use of the Lord's supper. He hath banished the Romish service and superstitious ceremonies out the temples, and placed in their stead godly preachings and learned sermons. Certes lovingly and very mercifully hath God dealt with us in this his visitation.

God's benefits toward England.

1 Kings xviii. Deut. v. Isai. xxx. Josh. i.

And all these his gifts are evident tokens of his loving-kindness toward us. We have now God our loving Father and merciful Saviour: let us take heed that we make him not of a friend an enemy. He hath now blessed us with all manner of

[2 Arow: in a row, successively.]

[3 Histories of all these individuals may be read in Fox, Acts and Monuments, Lond. 1684, Vol. II. pp. 211, 250, 301, 435, 438, 441, 460, &c.]

[4 This is probably the true reading; folio, *seruious*.]

spiritual blessing: let us take heed that his blessing be not turned into cursing. He hath now turned away our captivity: let us take heed that he throw us not again into our old thraldom. He hath enriched us now with many singular and noble benefits: let us take heed that they be not taken away from us for our unkind-
Eph. iv. ness, and plagues cast upon us in their stead. If we walk worthy of God's kindness and of these his inestimable benefits, every man living in his vocation with all humbleness of mind, and meekness, and long-suffering, forbearing one another; if we be diligent to keep the unity of the Spirit in the bond of peace; if we be thankful to God for his benefits, and beneficial to our poor christian brethren and sistern; God will surely increase these his gifts in us, and enrich us with more singular benefits. He will surely preserve the king's majesty and his most honourable council, and give them long and prosperous life in this world, unto the great comfort of all us his grace's subjects. He will defend this realm, keep us harmless from all our enemies, and send us abundance of all things necessary for this present life, and, after our departure from this vale of misery, eternal glory.

A prophecy. Contrariwise, if we will not walk worthy of God's kindness, but be unthankful for his benefits, and live now in this glorious light of the gospel, as beast-like in pride, envy, covetousness, malice, voluptuousness, unmercifulness, and in all kind of other sins, as we did afore, undoubtedly God will take away his benefits from us, and pour his plagues upon us. He will bring in again the pope, the pope's laws, the pope's mass, the pope's ceremonies, the pope's limbs, the monks, the friars, the canons, the nuns, the anchors, anchoresses, the hermits, and all the rabble of hypocrites, and the devil and all. He will take away our most christian king and his most virtuous and honourable council, and in their stead set up some wicked king and ungodly tyrants. He will take away our godly magistrates, and give us caterpillars of the commonwealth. He will take away all godly-learned preachers, and send in antichrist's chaplains. He will take away the pure flour of his heavenly word, and feed us with the sour leaven of the Pharisees. He will plague us with pestilence, famine, and hunger. Yea, he will stir up one tyrant or other to take vengeance on us, to shed our blood, to oppress us with sword, to kill our wives, sons, and daughters, to consume with fire all that ever we have, to make our country desolate, and at the last utterly to root us out from the face of the earth, that his name through our abominable living may no more be blasphemed, railed upon, and evil spoken of,
Isai. i. as the prophet testifieth, saying: "If ye will be obedient and hear me, ye shall eat the good fruits of the earth. If ye will not, but provoke me unto anger, surely the sword shall devour you; for the Lord hath spoken it with his own mouth."

What is then to be done, that we may continue in the favour of God, have him
Prayer. still our most merciful Lord, and enjoy his benefits unto the end? Verily, even the thing which all godly men have ever used to do, both in prosperity and adversity; I mean, pray to the Lord our God with a penitent and faithful heart. For prayer, if it be rightly used, is of great valor before God, and doth not only make him our
1 John v. good and merciful Lord, but also easily obtaineth of him whatsoever we ask according to his will. The Holy Ghost, the knowledge of God's blessed word, necessaries for this present life, peace for realms, quietness for commonwealths, victory of enemies, having of children, fortunate deliverance of the same, health, long life, remission of sins, eternal glory, with all other good things pertaining either to the soul or to the
Matt. xxi. body, faithful prayer obtaineth of God, as our Saviour Christ saith: "Whatsoever ye shall ask in prayer, if ye believe, ye shall receive it."

Forasmuch therefore as nothing is more necessary to be used of the true Christians for the continuance of God's favour and of his heavenly blessings toward them, and for the avoiding of all plagues and displeasures, than prayer; forasmuch also as nothing doth so much adorn, garnish, and set forth the goodly and prosperous state of a commonwealth, as every man diligently, faithfully, and quietly to live in his vocation and calling; I, not otherwise knowing how I may be able to do good to my country but by praying, preaching, and writing (for fortune goeth forth forwardly to frown upon me), have these few weeks past compiled and made a book of prayers, comprehending not only necessary and convenient prayers for all degrees of men, even

from the highest to the lowest, but also for all other things necessary to be prayed for. So that, if we will follow the order of charity, and do the will of God, which commandeth us to pray one for another; again, if we will pray to obtain virtue and to slay vice, this book shall minister to the godly convenient and meet prayers.

And because the prayers should be the more acceptable unto God, and sound the better in his godly ears; again, that the godly exercisers of prayer may pray with the more fruit, and be the better edified; I have travailed to the uttermost of my power to use in these prayers as few words of my own as I could, and to glean out of the fruitful field of the sacred scriptures whatsoever I found meet for every prayer that I made, that, when it is prayed, not man, but the Holy Ghost may seem to speak.

After I had finished these prayers, most virtuous lady, your grace came first to my remembrance as a worthy patron both of the godly and of godliness, both of the learned and of learning, to whom even of most bounden duty I ought to offer this my labour. The gift, I confess, is small and slender, if it be compared with your grace's liberality, which your grace hath most bounteously shewed unto me since I came first to your service. Notwithstanding, I am so fully persuaded of your grace's most gentle nature and godly disposition toward so many as are well bent and virtuously minded, that I fear nothing to offer this my book unto your grace, as a testimony of my serviceable heart and ready bent good-will toward your grace. It is a flower, I grant: notwithstanding, such a flower, as if it be rightly used, is of singular virtue and mighty in operation. No evil air can hurt, where the savour of this flower cometh. Yea, the devil, the world, and the flesh, cannot abide the air of this flower; so mighty is the spiritual operation thereof. This flower giveth a smell in the streets to the soul of the faithful, as the cinnamon and balm, that hath so good a savour; yea, a sweet odour doth it give, as it were myrrh of the best. I therefore most humbly beseech your grace to take this my small gift in good part, which, coming as it were from your grace into the hands of many, shall, I doubt not, do many good, and be the occasion that vice shall decrease, and virtue abundantly increase among us. Eccles. xxiv.

God, whose holy word your grace most fervently love, and most earnestly practise in your daily conversation, mought vouchsafe to preserve your grace, with my lord's grace, your most loving husband, and all your godly and virtuous children, in continual health and daily increase of honour, unto the glory of his name, and the comfort of all us your grace's most humble and faithful servants!

Amen.

THEOLOG. SEMINARY

THE

FLOWER OF GODLY PRAYERS,

MOST WORTHY TO BE USED IN THESE OUR DAYS, FOR THE SAFEGUARD, HEALTH, AND COMFORT OF ALL DEGREES AND ESTATES, NEWLY MADE BY THOMAS BECON.

A PRAYER FOR THE MORNING.

Psal. cxxi. Psal. xxvii. Psal xxi.

O HEAVENLY Father, which, like a diligent watchman, attendest always upon thy faithful people, whether they wake or sleep, and mightily defendest them, not only from Satan, that old enemy of mankind, but also from all other their adversaries, so that through thy godly[1] power they be harmless preserved; I most heartily thank thee, that it hath pleased thy fatherly goodness so to take care of me thine unprofitable servant this night past, that thou hast both safely kept me from all mine enemies, and also given me sweet sleep, unto the great comfort of my body. I most entirely beseech thee, O most merciful Father, to shew the like kindness toward me this day, in preserving my body and soul; that, as my enemies may have no power over me, so I likewise may neither think, breathe, speak, or do any thing that may be displeasant to thy fatherly goodness, dangerous to myself, or hurtful to my neighbour; but that all my enterprises may be agreeable to thy most blessed will, which is alway good and godly; doing that that may avance thy glory, answer to my vocation, and profit my neighbour, whom I ought to love as myself; that, whensoever thou callest me from this vale of misery, I may be found the child not of darkness but of light, and so for ever reign with thee in glory, which art the true and everlasting Light; to whom with thy dearly-beloved Son Jesu Christ, our alone Saviour, and the Holy Ghost, that most sweet Comforter, be all honour and glory. Amen.

Lev. xix. Matt. xxii. Rom. xiii. Gal. v. Luke ii. John i. viii. xi. & xii. 1 John i.

A PRAYER FOR THE NIGHT.

O LORD God and my heavenly Father, forasmuch as by thy divine ordinance the night approacheth, and darkness beginneth to overwhelm the earth, and time requireth that we give ourselves to bodily rest and quietness, I render unto thee most hearty thanks for thy loving-kindness, which thou hast vouchsafed to preserve me this day from the danger of mine enemies, to give me my health, to feed me, and to send me all things necessary for the comfort of this my poor and needy life. I most humbly beseech thee, for Jesu Christ's sake, that thou wilt mercifully forgive me all that I have this day committed against thy fatherly goodness, either in word, deed, or thought, and that thou wilt vouchsafe to shadow me this night under the comfortable wings of thy almighty power, and defend me from Satan, and from all his crafty assaults, that neither he nor any of his ministers have power over either my body, or my soul; but that, although my body, through thy benefit, enjoyeth sweet and pleasant sleep, yet my soul may continually watch unto thee, think of thee, delight in thee, and evermore praise thee; that, when the joyful light of the day returneth, according to thy godly appointment, I may rise again with a faithful soul and undefiled body, and so afterward behave myself, all the time of my life, according to thy blessed will and commandment, by casting away the works of darkness, and putting on the armours of light, that men, seeing my good works, may thereby be provoked to glorify thee, my heavenly Father, which, with thy only-begotten Son Jesu Christ, our alone

Rom. xiii. Matt. v.

[1] Folio, *ungodly*.]

Saviour, and the Holy Ghost, that most sweet Comforter, livest and reignest one true and everlasting God, world without end. Amen.

THE CONFESSION OF OUR SINS UNTO GOD THE FATHER.

I AM not able to express, O wretched sinner that I am, how grievously the burden of my sins oppress me: whithersoever I turn me, whatsoever I do, speak, or think, I perceive such corruption and wickedness, such abomination and uncleanness to reign in me, that it utterly confoundeth my conscience, and in a manner fettereth me with the chain of desperation. Gen. vi. Psal. lxv.

No marvel. For my outward man is flesh, earth, ashes, dust, dung, and all that most vile is. My thought and disposition is altogether naught, even from my very cradle, my heart is unclean, defiled with most filthy sin, lewd, and unable to be searched, for the manifold wickedness thereof, but of God alone. My works are abominable and loathsome in the sight of the Most Highest, yea, my very righteousnesses, if any I have, are even as a defiled cloth. Again, my inward man hath lost his former beauty. Instead of the image of God, he is miserably deformed with the wicked visor of wily Satan. In the place of innocency, faith, love, hope, patience, mercy, obedience, goodness, gentleness, liberality, joy, and such other fruits of the Holy Ghost, wickedness, unfaithfulness, hatred, desperation, vengeance, covetousness, rebellion, maliciousness, churlishness, unmercifulness, pensiveness of mind, and such other damnable works of the flesh are entered into me, and wholly possess me; so that, whether I consider my outward or inward man, I find myself the bond-slave of Satan, the vile dunghill of sin, the miserable debtor of the law, the firebrand of hell, the child of wrath, the vessel of vengeance, the son of perdition, the wandering sheep, the wounded man, an hypocrite, an unprofitable servant, inheritor of everlasting pain, and all that ever naught is. John iii. Gen. iii. Eccles. vii. x. Gen. viii. Prov. xx. Jer. xvii. Tob. ix. Isai. lxiv. Gen. iii. Rom. v. Eph. ii. Col. iii. Rom. vi. Deut. xxvii. Matt. xviii. Gal. iii. Eph. ii. Luke xv. Luke x. Isai. ix. Luke xvii.

To rid myself of all these most detestable enormities I am not able. To seek remedy at any other man's hand, to buy their merits, prayers, watchings, fastings, and their other works, O it is but vain. Moyses cannot heal my diseases, neither the Levite nor the priest can bind up my wounds, and make them whole. For vain is the health that is looked for at man's hand. All have sinned, all have gone astray, all owe to that heavenly King ten thousand talents. All are become abominable: there is not one that doeth good, no not one. Ah, who then can be made clean of them that are unclean? Ah, who being sick will seek to be made whole of them that are altogether diseased? Ah, who being weak will wish to be stayed up by him which for feebleness is not able to stand? Can the man of Inde change his skin? or the cat of the mountain her spots? No more can they make me good which are themselves naught. Ah, whither then shall I flee? unto myself, and unto mine own righteousness? I am a most damnable sinner, and of myself not able to think a good thought. Unto the law? it woundeth, killeth, and condemneth me: it is a yoke, that neither we, neither our fathers, were ever able to bear. Unto creatures? they have not oil enough for themselves. A wretch that I am, destitute and void of all mortal help, shall I despair? Far be that from me. Luke x. Psal. liii. Rom. iii. Matt. xviii. Psal. xiv. Job xiv. Eccles. xxxiv. Jer. xiii. Psal. xxiv. 2 Cor. iii. Rom. iv. 2 Cor. iii. Gal. iii. iv. Acts xv. Matt. xxv.

But, were there not another manner of doctrine than the doctrine of the law, which maketh no man perfect; were there not another manner of righteousness than is found in myself, or in any other sinful creature; I see none other but plain desperation, death, damnation. But thanks be unto thee, O heavenly Father, which, tendering the health of thy creatures, although sinful, so oft as they repent, believe, and study to amend their life, hast set forth in thy holy scriptures another doctrine, even the doctrine of the gospel, that most sweet, pleasant, and joyful tidings of our salvation, which comforteth, cheereth, and maketh merry weak consciences and sorrowful hearts, and another righteousness, even the righteousness of thy well-beloved Son Jesu Christ, for whose sake thou art well pleased with man, and for whose innocency and righteousness thou freely of thy bountiful goodness forgivest the sins of so many as with hearty repentance flee unto thy mercy. Heb. x. 1 Cor. i. Rom. iii. iv. & v. Gal. ii. iii. iv. v. Rom. v. 1 Cor. i. Matt. iii. & xvii. 2 Pet. i. John iii. Rom. viii. Isai. liii.

I therefore, O most merciful Father, staying and comforting my weak conscience with the sweet promises that I find in the holy gospel of thy dearly-beloved Son, made unto all that be faithfully penitent, without respect of persons, in the precious blood of thine aforesaid Son Jesus Christ, am bold, notwithstanding the multitude of my sins at this present, to come unto the throne of thy mercy, most humbly beseeching thee not to weigh my deserts, nor to deal with me according to my merits
Psal. cxxx. (for if thou shouldest narrowly mark our iniquities, O Lord, who shall abide it?) which deserve nothing but wrath and damnation; but for the innocency and righteousness of thy only-begotten Son Jesu Christ, whom thou hast given me to be mine own, and with him all his merits and good deeds, to be through faith so surely
Isai. i. mine, as though I myself had done and wrought them, to forgive me my sins according to thy promise, to renew thy fatherly love toward me, to receive me into thy favour, to make me a vessel of mercy, to number me in the company of thy chosen people, and to endue me with thy blessed Spirit, which may mortify my
Rom. vii. carnal affects, slay old Adam in me, work new and those spiritual and heavenly motions in my heart, and with his holy breath make me a new and perfect man according unto thy blessed image.

Psal. lxxix. O most loving Father, weigh not my sins, but remember the most gentle promises. Consider not my evil works, but have respect unto the undefiled deeds of thy Son
Isai. xli. xliii. xliv. & xlix. Matt. i. Luke ii. 1 Cor. i. 1 Tim. ii. 1 John ii. Heb. ix. x. Psal. li. Psal. cxix. Jesu Christ, whom thou hast given to be my Redeemer, my Saviour, my righteousness, my atonement-maker, my satisfaction, and the alone and all wholly sufficient sacrifice for all my sins. For his sake, for his innocency and righteousness, have mercy on me, O God, according to thy great mercy, and put away all my unrighteousnesses for thy tender compassion. I have gone astray like a sheep that was lost: yet, O Lord, for thy mercy's sake, seek me up, lay me upon thy shoulders, and bring
Luke xv. me home again to thy sheep-fold. I have been a lost son. I have riotously spent away my goods with the wicked: yet for thy goodness sake, O Father, receive me,
Luke x. and take me home again, if not as thy son, yet as one of thy servants. I am grievously wounded, and can be holp neither by priest nor Levite: yet cast me not away, good Lord, for thy tender mercy's sake, but pour wine and oil into my wounds, bind them up, and never leave me till thou hast made me perfectly whole. So shall I after this be the more circumspect in training my life according to thy blessed will, and evermore sing continual praises to thy most blessed name, through Jesu Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour worlds without end. Amen.

A CONFESSION OF OUR SINS UNTO THE LORD JESU CHRIST.

1 Pet. v. THE tyranny of Satan, mine old enemy, which ceaseth not daily to assail me with his subtile temptations, and to wound me with his cruel darts, compelleth me at this present, O blessed Redeemer, and mine alone Saviour Jesu Christ, the Son of the true and living God, to flee for succour unto the pitiful bowels of thy tender mercy, lest I be for ever swallowed up as a prey of that dreadful dragon.

John xii. xiv. xvi. 2 Cor. iv. Eph. vi. O Lord, I am feeble and weak; but Satan is strong and mighty, the prince of darkness and god of this world, having at his commandment an infinite multitude both of wicked spirits and of ungodly men, which both daily and diligently travail to satisfy his cruel tyranny and to work my destruction, whom to resist I am not able.
Luke xi. Notwithstanding, Lord, thou art more valiant than he, stronger than all his army,
Job i. ii. more able to save than he to condemn. Yea, he is thy bond-slave. Thou rulest him as thy good pleasure is. He can rage against thine elect no further than thy most godly will is to suffer him. Thou therefore, O Lord my God, are able to deliver me from his ravening teeth, and to keep me safe from his blood-thirsty ministers.
Gen. iii. For thou art the blessed Seed of the woman, that treadeth down the head, destroyeth
Hos. xiii. the power of that old serpent. Thou art that Lord, which hath swallowed up hell.
1 Cor. xv. Heb. ii. Rev. xii. Thou art the King of glory, which by thy death destroyed him that had the power of death, that is, the devil. Thou art that Michael, which hast fought with the

dragon, and overcome him. Yea, thou art that Lion of the tribe of Juda, which hast vanquished all our enemies. Rev. v

Moreover, not only Satan and his angels, but also the world and the flesh most grievously assail me, yea, and lead me away captive as their prey. The world with his[1] vain pleasures, deceitful riches, and transitory possessions, so blindeth the eyes of my heart, that I cannot love thee, O most sweet Saviour, with such pureness of mind as I ought. Notwithstanding this comforteth me well, that thou hast overcome the world, and that, whensoever it pleaseth thee to endue me with thy holy Spirit, I may through thy grace subdue the world, and make it a bond-slave unto me, which now so mightily reigneth, ruleth, and triumpheth over me. John xvi.

The flesh also with her subtile enticements so worldly occupieth me, that I am altogether flesh, and all that naught is, and by this means wholly without thy holy Spirit. Yet hast thou by the pureness of thy blessed flesh, which thou hast unfeignedly taken of the undefiled maid Mary thy mother, by the wonderful operation of the Holy Ghost, so slain the raging lusts of our sinful flesh, that, whensoever we lament our cause unto thee confessing our misery and weakness, thou both art able and also wilt, through thy holy Spirit, quench those raging lusts, mortify those carnal affects, that so inordinately boil in our inward members, and make us truly spiritual. Rom. vii. Isai. vii. Matt. i. Luke i. ii. John i. Rom. i. ix. Gal. iii. 1 Tim. iii. 2 Tim. ii. Heb. ii. 1 John iv. Rev. v.

Thus seest thou, O most merciful Redeemer, with how great a multitude of enemies I am besieged and set round about, which without ceasing seek my destruction, and have already most tyrantly spoiled me of my garments, and most grievously wounded me, leaving me half-dead; so that without thy help I must needs perish. Help therefore, O most sweet Saviour, and deliver me from these mine enemies. Heal thou me, O Lord; and I shall be healed. Save thou me; and I shall be saved. Ah, good Jesu, my sins are great and infinite, I confess; but thy merits are much greater and more infinite. Luke x. Jer. xvii

My wounds are many and grievous; but thou art that most loving Samaritan, full of pity and compassion, which by pouring wine and oil into my wounds art sufficiently able to heal them, although they were ten thousand more. I am a sinner; but thou art a Saviour. I am sick; but thou art a Physician. I am blind; but thou art the Light of the world. I am Satan's prisoner; but thou art a Redeemer. I am dead in sin; but thou art the resurrection and life. I am hungry; but thou art the living bread. I am thirsty; but thou art the well of life. I am poor; but thou art the Lord of all wealth. I am a barren tree; but thou art that true and fruitful vine. I am the lost sheep; but thou art that good Shepherd. I am that riotous son; but thou art that gentle father. I am by nature the child of wrath; but thou art by nature the Son of the living God. I am by nature sinful man; but thou art by nature man righteous and innocent. I am a daily offender; but thou art a continual Mediator. I am a breaker of the law; but thou art a fulfiller of the same. I have lost heavenly inheritance through sin; but thou hast recovered it by thy death. I have wrought mine own destruction; but thou by thy precious blood hast brought unto me salvation. Psal. li. Luke x. Matt. i. Matt. ix. John i. viii. Gal. iii. John xi. John vi. John vii. Isai. lv. Rom. x. Psal. xxiv. John xv. John x. Luke xv. Eph. ii. Matt. xvi. 1 Pet. ii. 1 Tim. ii. 1 John ii. Rom. x. Rom. vi. Hos. xiii. xiv. 1 Pet. ii.

Thus albeit, O most merciful Saviour, I find in myself nothing but sin, death, and damnation, yet in thee find I grace, mercy, favour, reconciliation, forgiveness of sins, and everlasting life. Take away therefore that is mine, which is all naught, and give me that is thine, which is all good. Thou art called Christ: anoint me therefore with thy holy Spirit. Thou art called a Physician: according therefore to thy name heal me. Thou art called the Son of the living God: according therefore to thy power deliver me from the devil, the world, and the flesh. Thou art called the Resurrection: lift me up therefore from the damnable state wherein I most miserable lie[2]. Thou art called the Life: quicken me up therefore out of this death, wherewith through sin I am most grievously detained. Thou art called the Way[3]: lead me therefore from the vanities of this world, and from the filthy pleasures of the flesh, unto heavenly and spiritual things. Thou art called the Truth: suffer me not therefore to walk in the way of error, but to tread the path of truth in all my doings. Thou art called the Light: put away therefore from me the works of darkness, that I may walk as the child of light in all goodness, righteousness, and truth. Thou art called Luke ii. Matt. ix. Matt. xvi. John xi. John xiv. John i. Eph. v.

[1] Folio, *this.*] [2] Folio, *miserablye.*] [3] Folio, *daye.*]

Matt. i. Rev. xxii. a Saviour: save me therefore from my sins, according to thy name. Thou art called Alpha and Omega, that is, both the beginning and end of all goodness: begin thou therefore a good life in me, and finish the same unto the glory of thy blessed name. So shall I, receiving these benefits at thy merciful hand, praise thee, and magnify thy blessed name for evermore. Amen.

A CONFESSION OF OUR SINS UNTO THE HOLY GHOST.

John xiv. xv. xvi. 1 John v. O most blessed and holy Spirit, equal God with God the Father and God the Son, I, miserable sinner, confounded in my conscience, and almost fallen through the multitude of my sins into the hell-like pit of desperation, am come at this present before thy divine Majesty, most humbly to confess, and from the bottom of my heart to lament, all those my sins and wickednesses which from my youth hitherto I have unjustly committed in word, deed, or thought, against thy goodness; most entirely beseeching thee mercifully to forgive me all those mine offences and abominations, and Psal. li. to make in me a clean heart, endued with a new and right spirit, which may from henceforth through thy godly governance so direct me in all my doings, that I may only attempt such enterprises as be agreeable to thy blessed will, profitable to my neighbour, and pleasant to my soul.

2 Cor. iii. O Lord my God, where thou art there is liberty. But I, through the crafts of Satan, the lusts of the flesh, and the pleasures of the world, am in most miserable captivity, slavery, bondage, and thraldom; whereby I evidently perceive that thou dwellest not in me, neither that I am thy temple, nor yet have that ghostly freedom wherewith all be endued that have thee dwelling in them. O Lord, have mercy on me, and take away from me that heavy bondage of the flesh, wherewith I am most grievously cloyed[1], and give me that sweet and free liberty of the spirit, which by thee is wrought in Luke i. the hearts of the faithful, that I, being delivered from the power of mine enemies, may serve thee in holiness and righteousness all the days of my life; again, that thou, making me a new creature by mortifying old Adam in me, and by giving me a good spirit, mayest delight in me as a father in his son, and continually dwell in me as in thy holy temple.

O blessed Spirit, forgive me my sins; purify my mind with thy holy inspiration; comfort my weak heart with thy joyful presence; make merry my troubled conscience John xvi. with true and spiritual mirth; lead me, which have so long erred, into all godly truth; give me the knowledge of all heavenly and spiritual things, even so much as Eph. vi. is necessary for my salvation; put on me the shield of faith, that I may be able to quench the fiery darts of the devil; kindle my heart with the fire of christian love; Psal. lii. make me a fruitful olive-tree in the congregation of my Lord God; give me patience in tribulation; take away from me vain-glory in prosperity; engraff in my heart continual humility; make me bold to confess the truth of thy gospel before the tyrants of this world, and give me grace to persevere in the same unto the end; replenish my breast with thy heavenly gifts and spiritual treasures, that, the devil, the world, and the flesh, with all their works, pomps, and vanities, from me utterly secluded and put apart, thou mayest continually dwell in me by thy godly inspirations, and I in thee through true and undoubted faith, doing that alway that is good and pleasant in thy sight, unto the glory of thy blessed name, which livest and reignest with God the Father and God the Son in one majesty, power, and glory, very God, worlds without end. Amen.

A PRAYER TO BE SAID AFORE DINNER.

Matt. vi. Luke xii. Psal. lv. O Lord, our heavenly Father, which by thy dearly-beloved Son Jesu Christ hast commanded us to take no thought for our meat, drink, and clothe, but hast promised to give us all things necessary for this our poor and needy life, if we first seek thy

[1 So folio. Probably *clogged*.]

kingdom and the righteousness thereof; we most heartily thank thee, that it hath pleased thy fatherly goodness, according to thy promise, to send us meat at this present, for the comfort of our miserable and hungry bodies, desiring thee to bless these thy gifts, and to give us grace so [to] taste of them that we may ever remember thee, and never forget our needy brethren; but even as thou art merciful and liberal to us, by giving us these thy benefits, so likewise we again may shew mercy and kindness to our poor neighbours, by distributing to them part of these thy gifts, that both they and we, being refreshed with the gifts of thy liberality, may with one mouth glorify, and with one mind praise thy holy name for ever and ever.

A THANKSGIVING AFTER DINNER.

For this thy bountiful goodness in feeding us at this time, we heartily thank thee, most merciful Father, desiring thee to feed our souls likewise with that meat which perisheth not, but abideth into everlasting life; that we, being fed both body and soul at thy merciful hand, may do that alway which is pleasant in thy godly sight, through Jesu Christ our Lord. Amen. John vi.

A PRAYER TO BE SAID BEFORE SUPPER.

O heavenly Father and merciful God, which opening thy hand replenishest all living creatures with thy blessing, and givest meat to the hungry in due season, we knowledge our meat and drink to be thy gifts, prepare[d] by thy fatherly providence to be received of us for the comfort of our bodies with thanksgiving: we most humbly beseech thee to bless us and our food, and to give us grace so to use these thy benefits, that we may be thankful to thee, and liberal to our poor neighbours, through Jesu Christ our Lord. Amen. Psal. cxlv. Psal. cxlvi. iv. xxxiii.

A THANKSGIVING AFTER SUPPER.

We render unto thee, most merciful Father, most hearty thanks for these thy gifts, which thou so liberally hast given us in this our supper, most entirely beseeching thee to fill our minds also with thy heavenly and spiritual benefits, that we may truly know thee, believe in thee, love thee, serve thee, and lead a life worthy of this thy kindness; that thou, finding us not unthankful, mayest go forth daily more and more to increase thy gifts in us, and at the last take us unto thee, which art the fountain of all goodness, and head-spring of all wealth, and place us in thy joyful kingdom among the holy angels and blessed saints, where thou, with thy only-begotten Son and the Holy Ghost, livest and reignest, one true and everlasting God, in all honour and glory, worlds without end. Amen. James i.

A PRAYER FOR THE KING.

O Almighty God, King of kings, and Lord of lords, which by thy divine ordinance hast appointed temporal rulers to govern thy people according to equity and justice, and to live among them as a loving father among his natural children, unto the avancement of the good, and punishment of the evil; we most humbly beseech thee favourably to behold Edward thy servant, our king and governor, and to breathe into his heart through thy holy Spirit that wisdom that is ever about the throne of thy Majesty, whereby he may be provoked, moved, and stirred to love, fear, and serve thee, to seek thy glory, to banish idolatry, superstition, and hypocrisy out of this his realm, and unfeignedly to avance thy holy and pure religion among us his subjects, unto the example of other foreign nations. O Lord, defend him from his enemies, send him long and prosperous life among us, and give him grace not only in his own person godly and justly to rule, but also to appoint such magistrates under him, as may be likewise affected both toward thy holy word and toward the commonweal; that we his subjects, living under his dominion in all godliness, peace, 1 Tim. vi. Rev. xvii. xix. Deut. xvii. Josh. i. Rom. xiii. 1 Tim. ii. Tit. iii. 1 Pet. ii. Wisd. vi. Wisd. ix.

and wealth, may pass the time of this our short pilgrimage in thy fear and service, unto the glory of thy blessed name, which alone is worthy all honour, for ever and ever. Amen.

A PRAYER FOR THE KING'S COUNCIL.

Prov. xi. Prov. xxi.

It is written, O most mighty and everlasting King, that where many are that give good counsel, there goeth it well with the common people, there are all things conserved in a goodly and seemly order, there doth the public weal flourish with the abundance of all good things. It may please thee therefore, O Lord, which hast the hearts of all rulers in thy hand, and directest thy[1] counsels unto what end it is thy good pleasure, mercifully to assist all those which are the king's council, and to give them thy holy Spirit to be their president, ruler, and governor, that in all their assemblies they may ever set before their eyes thy most high and prince-like Majesty, the fear of thy name, the accomplishment of thy commandment, and alway remember that they are servants appointed for the wealth and commodity of thy people; that whatsoever they attempt privately or openly may turn unto the glory of thy blessed name, unto the setting forth of thy holy word, unto the avancement of the king's honour, unto the profit of the commons, unto the destruction of vice, and unto the commendation of virtue. Give them grace, O most merciful Father, so with one mind to consent in all godly and righteous things, that they ruling righteously, and we living obediently, may all together, with quiet hearts and free consents, praise and magnify thee our Lord God for ever and ever. Amen.

A PRAYER FOR THE JUDGES.

Deut. i. Exod. xviii. Exod. xxiii. Deut. xvi. Eccles. x. Psal. xv. 1 Chron. xvi. Isai. i. Jer. xxi. xxii. Zech. vii Psal. lxxxii. Wisd. vi. Psal. ii.

O God, thou most righteous Judge, which commandest by thy holy word such to be chosen judges over thy people, as be of approved conversation, wise, and learned in thy holy laws, and fear thee their Lord God, and such as both are true themselves, and also love truth, and hate covetousness; we beseech thee to send us such judges as thy sacred scriptures do paint and set forth unto us, and so to rule their hearts with thy holy Spirit, that in their judgments they admit no false accusations, have no respect of persons, neither be desirous of gifts, which make wise men blind, and corrupt the causes of the righteous, nor yet give sentence with the ungodly for bribes, and so condemn the innocent and shed righteous blood; but that they, having thy fear alway before their eyes, and knowing that they execute the judgment not of man but of thee their Lord God, may hear indifferently all matters, judge according unto equity and justice, deliver the oppressed from the power of the violent, be favourable to the stranger, defend the fatherless and widow, plead the cause of the righteous, help the poor, avance virtue, suppress vice, and in all both their words and works so behave themselves as though they should straightways appear before the righteous throne of thy Majesty, and render accompts of their doings. Grant this, O most merciful Father, for thy dear Son's sake, Jesu Christ our Lord. Amen.

A GENERAL PRAYER FOR ALL MAGISTRATES.

Psal. i. Deut. xvii. Josh. i. Psal. ii. Wisd. i. vi. 2 Kings xxii. xxiii.

O Lord, which art that most high power, and of whom all power unto this end is ordained, even that the public weal should be conserved, idolatry banished, true religion maintained, good order kept, virtue avanced, and vice punished; give, we beseech thee, unto all civil magistrates, head rulers, and common officers, thy holy Spirit, which may so rule them in all their doings, that every one of them according to their vocation may truly and faithfully do that which appertaineth unto their office. Kindle in their minds a fervent desire of reading thy holy law both day and night, that they may do all things according unto that. Grave in their hearts the true knowledge of thee and of thy Son Jesu Christ, and an whole intent to honour and serve thee, according to thy blessed word, all the days of their life.

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[1] Most probably the true reading is *their*. So it is in king Edward's Primer (p. 455), in which this and many other of these prayers will be found.]

Make them unfeigned favourers of thy holy gospel, and loving nurses of thy true preachers. Give them grace to banish out of their realms and countries all idolatry, superstition, hypocrisy, feigned religion, false worshipping, with all the precepts, ordinances, and inventions of men that fight with thy blessed word. Make them not only favourers, lovers, and promoters of thy holy gospel, but also followers, livers, and practisers of the same, unto the example of all their subjects. Work in their hearts, O Lord, such a love toward the commonweal, that, their own private commodity set apart, they may employ all their endeavours to avance, beautify, enrich, and make wealthy their realm and country. Make them gentle, friendly, loving, and beneficial to their inferiors. Make them pitiful unto the miserable, and liberal unto the poor. Give them that affection toward other that they have toward themselves. Endue them with such loving favour unto their subjects, that they oppress them not with too much and unjust exactions. Expel all tyranny out of their hearts, and make them righteous and merciful. Grant that they may rule justly, seek judgment, deliver the oppressed, defend the fatherless, comfort the widow, favour good letters, maintain schools, nourish learned men, promote such as be godly and virtuous, and, without any ungodly avancing of themselves, live among their people as a loving father among his natural children, seeking their quiet and wealth.

Isai. xlix. Deut. xiii. 2 Kings xv. xviii. 1 Chron. xvii. Deut. xvii. Prov. xx. Eccles. xxxii. Isai. i. Jer. xxi. & xxii Zech. vii. Psal. lxxxii.

Finally, give them grace so to behave themself all the time of their rule and government, that they may appear both before thee, and in the sight of all good men, worthy officers in a commonweal, and ministers meet to occupy the place, in temporal regiment, of thee our Lord God, that most high and worthy magistrate, which livest and reignest with thy only-begotten Son and the Holy Ghost, one true and everlasting God, in all honour and glory, worlds without end. Amen.

Eccles. xxxii. Deut. xvii.

A PRAYER FOR BISHOPS AND MINISTERS OF GOD'S WORD.

O Lord Jesu Christ, that true and everlasting Bishop, the mirror and lively exemplar of all faithful pastors and herdmen both in life and doctrine, which camest down from God thy Father not only to be our Redeemer, but also our teacher, to open and declare unto us the mysteries of the holy scriptures afore hid and corrupt through the leaven and false doctrine of the scribes, Pharisees, Sadducees, and such other deceivers of the people; we most humbly beseech thee mercifully to behold thy poor and scattered flock, whom thou hast purchased with thy most precious blood, and to send them such shepherds as may diligently seek up the lost sheep, lovingly lay them on their shoulders, and faithfully bring them home again unto the sheepfold.

Psal. ci. Heb. v. vii. Isai. lxi. Luke iv. John iii. Matt. xxii. Matt. xvi. Mark viii. Luke xii. Acts xx. Luke xv.

Ah Lord, thou seest how great the harvest is, and how few the workmen be. Thou art Lord of the harvest: vouchsafe therefore, we most humbly pray thee, to send labourers into thy harvest. Take away these idle lubbers, which do nothing but devour thy sheep, clothe themselves with the finest of the wool, and eat of the fattest of the flock. Thieves and robbers are they, and not pastors and preachers. For the weak they hold not up, the sick they heal not, the broken they bind not together, the outcasts they bring not again, the lost they seek not, but churlishly and cruelly do they rule thy flock. A good shepherd giveth his life for the sheep; but the hireling, and he that is not the shepherd nor owner of the sheep, seeth the wolf coming, and forsaketh the sheep and flieth, and the wolf catcheth and scattereth the sheep. Such hirelings, O good Lord, take away from us, which seek nothing but idly to live of the sweat of our brows and of the labour of our hands, and notwithstanding suffer us to be miserably torn of antichrist and of his ministers, both by their tyranny and false doctrine. A thief cometh not but to steal, to slay, and to destroy. Take away from us, O good Jesu, those thieves which steal away the livings of the true shepherds, which slay our souls for want of thy holy word, and destroy us with their corrupt manners, wicked living, and most detestable conversation.

Matt. ix. Luke x. Jer. xxiii. Ezek. xxxiii. John x. Ezek. xxxiv. John x. Acts xx. Rom. xvi. Phil. iii. 2 Pet. ii. John x.

Take away from us those herdmen, yea, rather those idols, as the prophet calleth

Zech. xi.

them, which are not resident upon their benefices, nor give attendance upon their cure, but forsake their flock, and yet rob from them all that they may catch; and give us such pastors as will watch upon their flock, abide among them, teach them thy blessed word, feed them with hospitality, lead a goodly life, bring up their youth virtuously, and be at all times ready, if thy glory and the health of their parishioners requireth, to bestow their life. Take away from us all those curates which
Isai. lvi. are blind, without knowledge, dumb dogs, not able to bark, which have pleasure to behold vain things, and love to lie snorting and dreaming. Most unshamefaced dogs are they: they have never enough, although they heap benefice upon benefice, prebend
Jer. vi. upon prebend, deanery upon deanery never so much. For all are wholly bent unto covetousness, even from the highest unto the lowest, and the things that they get spend they in banqueting and in vain pleasures.

Matt. vii. Take away from us those false prophets which come unto us in sheep's clothing,
Matt. xxiii. Mark xvi. Luke xxiv. Acts i. Heb. i. but inwardly are ravening wolves. Take away those false anointed and false preachers, which by their subtile doctrine go about to bring us into error, and teach us not to seek thee with true faith in heaven, where thou sittest on the right hand of God thy Father, but in the cloister and in the pix. Take away from us those grievous
Acts xx. wolves, which are entered in among us, and spare not the flock, but speak perverse things, that they may lead away the faithful after them. Take away from us all
Rom. xvi. those men-pleasers, which by their fair speech and flattering words deceive the hearts
Gal. v. of the simple, by this means serving their belly and not thee, O Lord Jesu Christ. Take away from us these justiciaries, which teach that we are justified by the works of the law, and not by faith alone in our Lord God. Ah Lord! if our justification
Gal. ii. cometh of works, then didst thou die in vain. But whosoever seeketh to be justified by works is utterly fallen from the grace and favour of God. For we know that a man is not justified by the works of the law, but by the faith of thee, our Lord Jesu Christ; and we have believed in thee, O Lord, that we might be justified by the faith that we have in thee, and not by the works of the law; because no man shall be justified by the works of the law.

Phil. iii. Take away from us those dogs, those evil workmen, those shavelings, which teach
Heb. ix. x. that thou by the one only oblation of thy body hast not made perfect for ever them
Phil. iii. that are sanctified. Enemies are they of the cross of Christ, whose end is destruction, whose God their belly is. Take away from us these false doctors, which privily
2 Pet. ii. bring in damnable sects, and deny the Lord which hath bought them, through whom the way of truth is evil spoken of, and through covetousness they with their deceitful words make merchandise of us; whose judgment is not far off, and whose damnation
1 John iv. sleepeth not. Take away from us those false prophets and spirits of antichrist, which teach that thou, the Lord Jesu Christ, tookest no flesh of that blessed and undefiled virgin Mary thy mother.

Rev. xvii. Take away from us that proud whore of Babylon, that great and blasphemous bawd of all the whoredoms and abominations of the earth, with whom even the very kings of the earth have played the whoremongers, and they that dwelt on the earth were made drunken with the wine of her whoredom. Down, O Lord, with that purpled and rose-coloured whore, decked with gold, pearl, and precious stones, having a golden cup in her hand, full of the abominations and filthiness of her wantonness. Down, O Lord, with that gorgeous strumpet, which is drunk with the blood of saints, and with the blood of thy martyrs, O Jesu. Let that whore be hated of all men, let her be desolate, comfortless, and naked; yea, let the very flesh of her be gnawn off,
Rev. xviii. and she consumed with fire. Let that great Babylon be made a dwelling-place of devils, and an hold of all unclean spirits, and a cage of all filthy and hateful birds. For of the wine of her pestilent whoredom have all nations drunken. Yea, the very kings of the earth have committed whoredom with her, and the merchants of the earth have waxen rich through her wanton pleasures.

O Lord, take away from us these merchants, that give attendance upon that filthy whore, and deceive the whole world with their pelting pedlary, thievish trash, and masking merchandise. Let their wares be sold no more, but both they and their bloody whorish mistress taken away from us; so that we be no more deceived by them, nor

the truth of thy glorious gospel condemned for heresy, nor yet the blood of the saints any more shed.

O Lord, take away from us all these aforesaid monsters, even so many as deface thy glory, corrupt thy blessed word, despise thy flock, and, taking upon them to be feeders, feed themselves and not thy sheep; and in their stead place good bishops, learned preachers, christian ministers, faithful teachers, true spiritual fathers, even such as bren with a fervent and unfeigned zeal toward the setting forth of thy glory and the health of thy people. Endue them with thy holy Spirit, that they may be faithful and wise servants, giving thy household meat in due season. Give them that thy wisdom, which no man is able to resist, wherewith also they may be able both to exhort with wholesome doctrine, and also to convince and overcome them that speak against it. Let repentance and remission of sins be preached of them in thy name among all nations. Give them grace to persevere in thy truth unto the end.

Ezek. xxxiv. Matt. xxiv. Luke xii. Luke xxi. Tit. i. Luke xxiv. Matt. x. & xxiv.

Grant also, O Lord, that they may truly and reverently minister unto us thy holy mysteries, baptism, and thy holy supper, that our faith may be confirmed, stablished, and strengthened by the worthy receiving of them, and we well comforted and made strong against the gates of hell, the devil, the world, the flesh, the curse of the law, sin, death, desperation, and all that is enemy unto us.

Matt. xvi.

Let not their hand be stretched out to receive, and slow to give; but grave in them, O blessed Saviour, a mind content with that is enough, one shepherd to have one flock, and, whatsoever they receive of their parishioners, willingly to spend it among them in maintaining hospitality for the relief of the poor, that they may be found feeders of the flock both in word and deed. For thou, O Lord, commandest by the prophet in the old law, that all tithe should be brought into thy barn, that there might be meat in thy house. Thou callest the preacher's barn thy barn, and his house thy house. And unto this end wouldest thou have temporal things provided for thy preachers, that they might have whereof to live themselves, to feed their family, and also to comfort the poor of the parish. To feed with word, and not with work, profiteth little. To fill the ear with the sound of words, and to suffer the body starve for hunger, is not the part of a good shepherd. He is not a good herdman that standeth all day whistling and calling at his sheep, but he that driveth them unto sweet and pleasant pastures, where they may eat their bellies full. Thy holy apostle commandeth a bishop or spiritual minister to maintain hospitality. Thou also, which art the mirror of all goodness and lively exemplar of all true pastors, being in this world conversant among men and a preacher of thy heavenly Father's blessed will, feddest the people not only with thy godly doctrine, but also with corporal food, giving an example unto all spiritual pastors, that they should do so likewise. Thou commandest also thy blessed apostle Peter thrice to feed thy flock, that is, first, with the pure doctrine of thy heavenly gospel, whereunto thy holy sacraments as sure seals are annexed for the confirmation of thy truth; secondly, with godly conversation and a life agreeable to the doctrine, that the parishioners may the sooner be allured unto manners worthy of the gospel; thirdly, with hospitality. And this commandment gavest thou not only unto Peter, but unto all other thy apostles, yea, and to all spiritual pastors that have or shall succeed them unto the end of the world, that thy poor people may be fed both body and soul.

Eccles. iv. Mal. iii. 1 Tim. iii. Tit. i. Matt. xiv. & xv. Mark vi. Luke ix. John vi. John xxi.

This commandment, O sweet Jesu, was diligently executed of thy holy apostles and of the faithful ministers that succeeded them, which all were moved with so great and so tender compassion toward thy poor members, that they did not only feed them with such goods as they received of the christian congregation, but also, to satisfy their lack, they wrought with their hands. But, O Lord, this loving pity toward the poor in these our days is greatly abated and waxeth utterly cold in many of the ministers of the church, which notwithstanding are themselves very wealthy, and live all in pleasure of the church goods; so that by this means they are not resident upon their benefices, they maintain no hospitality, the parishioners are robbed of their duties, and the poor are not fed with meat as thou hast commanded, but they rather miserably starve for hunger. Unto such shepherds as feed themselves, and not the flock, as eat the milk, are clad with the wool, and eat of the fattest of the flock, and

Acts vi. Rom. xv. 2 Cor. ix. Acts xx. 1 Cor. ix. 1 Thess. ii. 2 Thess. iii. Ezek. xxxiv.

yet feed not the sheep, thou threatenest damnation by the prophet; promising that thou thyself wilt upon the shepherds, and require thy sheep from their hands, make them cease from feeding of thy sheep. Yea, thou sayest moreover that the shepherds shall feed themselves no more; for thou wilt deliver thy sheep out of their mouths, so that they shall not devour them after this. Thou promisest also to set faithful shepherds over thy flock, and quietly to place thy sheep in green, fat, and pleasant pastures; so that the beasts of the field shall devour them no more, but they shall dwell safely without any fear; neither shall they any more be famished with hunger, nor yet bear the spiteful words of the heathen: for thou their Lord God wilt take care of them.

Deal with thy flock, O most faithful Shepherd, according to thy promise. Drive away from among us all ravening wolves and deceitful hypocrites, which are the
2 Cor. xi. ministers of Satan, changing themselves into angels of light, and appoint faithful and diligent herdmen over thy flock, which may feed them with thy lively word, lead a good life, and maintain hospitality among them for the comfort of the poor, and in all things so behave themselves according to thy blessed will and commandment, that,
1 Pet. v. when thou the most high Bishop and chief Shepherd shalt appear, they may receive the uncorruptible crown of glory. Amen.

A PRAYER FOR GENTLEMEN.

John iii. Albeit whatsoever is born of flesh is flesh, and all that we receive of our natural
Gen. iii.
Eccles. vii. x. parents is earth, dust, ashes, and corruption; so that no child of Adam hath any cause to boast himself of his birth and blood, seeing we have all one flesh and one blood,
Psal. li. begotten in sin, conceived in uncleanness, and born by nature the children of wrath;
Eph. ii. yet, forasmuch as some for their wisdom, godliness, virtue, valiance, strength, eloquence, learning, and policy be avanced above the common sort of people unto dignities and temporal promotions, as men worthy to have superiority in a christian commonweal, and by this means have obtained among the people a more noble and worthy name; we most entirely beseech thee, from whom alone cometh the true nobility to so many
John i. as are born of thee and made thy sons through faith, whether they be rich or poor,
Gal. iii. noble or unnoble, to give a good spirit to our superiors, that, as they be called gentlemen in name, so they may shew themselves in all their doings gentle, courteous, loving, pitiful, and liberal unto their inferiors, living among them as natural fathers among their children; not polling, pilling, and oppressing them, but favouring, helping, and cherishing them; not destroyers, but fathers of the country; not enemies to the poor, but aiders, helpers, and comforters of them; that when thou shalt call them from this vale of wretchedness, they, afore shewing gentleness to the common people, may receive gentleness again at thy merciful hand, even everlasting life, through Jesu Christ our Lord. Amen.

A PRAYER FOR LANDLORDS.

Psal. xxiv. The earth is thine, O Lord, and all that is contained therein, notwithstanding thou
Psal. cxv. hast given the possession thereof unto the children of men, to pass over the time of their short pilgrimage, in this vale of misery. We heartily pray thee to send thy holy Spirit into the hearts of them that possess the grounds, pastures, and dwelling-places of the earth, that they, remembering themselves to be the tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings; but so let them out to other, that the inhabitants thereof may both be able truly to pay the rents, and also honestly to live, to nourish their family, and to relieve the poor. Give them grace also to consider that
Psal. xxxix. they are but strangers and pilgrims in this world, having here no dwelling-place, but
1 Pet. ii. seeking one to come; that they, remembering the short continuance of their life, may be
Isai. v. content with that is sufficient, and not join house to house, nor couple land to land, to the impoverishment of other, but so behave themselves in letting out their tenements,

lands, and pastures, that after this life they may be received into everlasting dwelling-places, through Jesu Christ our Lord. Amen.

A PRAYER FOR MERCHANTS.

O Almighty God, maker and disposer of all things, which hast placed thy creatures necessary for the use of men in divers lands and sundry countries, yea, and that unto this end, that all kinds of men should be knit together in unity and love, seeing we all have need one of another's help, one country of another country's commodity, one realm of another realm's gifts and fruits; we beseech thee to preserve and keep all such as travel either by land or by sea, for the getting of things that be necessary for the wealth of the realms or countries where they dwell, and to give them safe passage both in their going and coming, that they, having prosperous journeys, may shew themselves thankful to thee and beneficial to their neighbour, and so occupy their merchandise without fraud, guile, or deceit, that the commonweal may prosper and flourish with the abundance of worldly things through their godly and righteous travails, unto the glory of thy name. Amen.

A PRAYER FOR LAWYERS.

We know, O Lord, that the law is good, if a man use it lawfully, given of thee as a singular gift unto the children of men for maintenance of godly orders, for putting away of iniquities and wrongs, for restoring of men unto their right, for the avancement of virtue, and punishment of vice. We most heartily pray thee, which art the law-giver, which alone is able to save and to destroy, from whom also cometh all wisdom, prudence, and knowledge, so to rule through the governance of thy holy Spirit the hearts of all lawyers, that they, hearing men's causes being in controversy with discretion and indifferency, and weighing them justly and truly, according to the tenor and equity of the law, may without partiality both faithfully give counsel, and also indifferently pronounce of all such causes as be brought unto them, and by no means suffer themselves to be corrupted with bribes and gifts, which blind the eyes of the wise, and subvert true judgment; but walk so uprightly in all men's matters, that they, seeking with godly travails a quietness among men in this world, may after their departure from this troublesome vale of misery enjoy everlasting rest and quietness in heavenly mansion, through Jesu Christ our Lord.

Rom. vii. 1 Tim. i. James iv. Ecclus. i. Ecclus. xx. Deut. xvi.

A PRAYER FOR LABOURERS AND MEN OF OCCUPATIONS.

As the bird is born to fly, so is man born to labour. For thou, O Lord, hast commanded by thy holy word, that man shall eat his bread in the labour of his hands, and in the sweat of his face; yea, thou hast given commandment that, if any man will not labour, the same should not eat: thou requirest of us also, that we withdraw ourselves from every brother that walketh inordinately, and giveth not his mind unto labour; so that thy godly pleasure is that no man be idle, but every man labour according to his vocation and calling: we most humbly beseech thee to grave in the hearts of all labourers and workmen a willing disposition to[1] travail for their living according to thy word, and to bless the labours, pains, and travails of all such as either till[2] the earth or exercise any other handy occupation, that they, justifying[3] to be quiet, and to meddle with their own business, and to work with their own hands, and through thy blessing enjoying the fruits of their labours, may knowledge thee the giver of all good things, and glorify thy holy name. Amen.

Job v. Gen. iii. Psal. cxxviii. 2 Thess. iii. 1 Thess. iv. 1 Thess. iv. 2 Thess. iii.

A PRAYER FOR RICH MEN.

Albeit, O Lord, thou art the giver of all good things, and through thy blessing men become rich that are godly and justly rich; yet are we taught in thy divine scriptures,

Prov. x.

[1 Folio, *or*.] [2 Folio, *fill*; but *till* in the Primer.] [3 Primer, *studying*.]

Matt. xiii. Mark iv. Luke viii. Matt. xix. Mark x. Luke xviii. 1 Tim. vi. Eccles. x. that riches and the cares of worldly things smother up thy holy word, and that it is more easy for a gable rope to go through the eye of a needle than a rich man to enter the kingdom of heaven; again, that they which will be rich fall into temptation and snares, and into many foolish and noisome lusts, which whelm men into perdition and destruction (for covetousness is the root of all evils); we, therefore, perceiving by thy

Luke xvi. blessed word so many incommodities, yea, pestilences of man's salvation, to accompany riches, most entirely beseech thee to bless such as thou hast made rich with a good, humble, loving, and free mind, that they, remembering themselves to be thy dispensators and stewards, may not set their minds upon the deceitful treasures of this world,

Hab. ii. which are more brittle than glass, and more vain than smoke, nor yet heap up thick clay against themselves, but liberally and cheerfully bestow part of such goods as thou

Luke xvi. Matt. v. 1 Tim. vi. Rom. xii. 1 Tim. vi. 1 Tim. vi. hast committed unto them upon their poor neighbours, make them friends of wicked mammon, be merciful to the needy, be rich in good works, and ready to give and distribute to that necessity of the saints, laying up in store for themselves a good foundation against the time to come, that they may obtain everlasting life through Jesu Christ thy Son and our Lord. Amen.

A PRAYER FOR POOR PEOPLE.

Eccles. xi. As riches, so likewise poverty is thy gift, O Lord. And as thou hast made some rich to dispose the worldly goods, so hast thou appointed some to be poor, that they might receive thy benefits at the rich men's hands. And as the godly rich are well-

Matt. v. beloved of thee, so in like manner are the poor, if they bear the cross of poverty patiently

Eccles. xi. and thankfully. For good and evil, life and death, poverty and riches, are of thee, O Lord. We therefore most humbly pray thee to give a good spirit to all such as it hath pleased thee to burden with the yoke of poverty, that they may with a patient and

Luke xvi. thankful heart walk in their state like unto that poor Lazare, of whom we read in the gospel of thy well-beloved Son, which choosed rather patiently and godly to die, than unjustly or by force to get any man's goods; and by no means envy, murmur, or grudge against such as it hath pleased thee to endue with more abundance of worldly goods; but knowing their state, although never so humble and base, to be of thee, their Lord God, and that thou wilt not forsake them in this their need, but send them things necessary for their poor life, may continually praise thee, and hope for better things in the world to come, through thy Son Jesu Christ our Lord. Amen.

A PRAYER FOR THE COMMONS.

Rom. xiii. 1 Pet. ii. Tit. iii. Thou hast commanded, O Lord, in thy holy scriptures, that all subjects should be obedient to higher powers, not only for fear, but also for conscience sake; for there is no power but of thee. The powers that be are ordained of thee: whosoever therefore resisteth the power resisteth the ordinance, and they that resist shall get to themselves damnation. Wherefore we, knowing this thy commandment, and notwithstanding not ignorant of the[1] works and subtilties of the devil, which laboureth to the uttermost of his power to drive out of men's hearts true and faithful obedience toward their superiors, and in the stead thereof to plant disobedience, rebellion, sedition, tumult, commotion, insurrection, and whatsoever may trouble a christian commonweal, and break thy holy ordinance, most humbly and from the very heart beseech thee to grave in the hearts of

1 Pet. ii. the common people faithful, true, and unfeigned obedience, both toward our king, and toward the other rulers that are sent of him for the punishment of evil-doers, but for the praise of them that do well. Grant them also, O most merciful Father, a willing

Rom. xiii. mind to give to every man his duty; tribute to whom tribute belongeth, custom to whom custom is due, fear to whom fear belongeth, honour to whom honour pertaineth; and above all things to pray without ceasing for all them that be in authority, that we may live a peaceable and quiet life in all godliness and honesty, unto the glory of thy blessed name. Amen.

[1 Folio, *thy*.]

A PRAYER FOR THE UNMARRIED.

Albeit, most merciful Father, marriage is honourable among all persons, and the bed undefiled; yet, forasmuch as some through thine exceeding and above natural gift (for no man can live chaste, except thou give him the gift) live free from the sweet yoke of matrimony, some again for the tenderness of age are not apt for holy wedlock; we heartily pray thee, that they which have received of thee the gift of continency may so train their life in godly exercises, that thou mayest go forth to continue and increase that thy gift in them, that they may the more freely and quietly serve thee, and care for those things that pertain unto thy glory; again, that the other, passing over the time of their young age in thy fear, in godly travails and virtuous labours, may eschew all evil, wicked, riotous, and wanton company, that, when they shall take on them the holy and honourable order of blessed wedlock, they may bring with them clean and undefiled bodies, and so live in that godly state of matrimony, avoiding all fornication, whoredom, and uncleanness, all dissension, strife, and debate, that thou mayest bless them and their marriage, prosper their godly travails, send them good success in all their doings, and make them joyful parents in seeing their childer's children according to thy holy promise, which livest and reignest very God, worlds without end. Amen.

Heb. xiii. Wisd. viii. 1 Cor. vii. Psal. cxxviii.

A PRAYER FOR THEM THAT BE MARRIED.

Among other thy creatures, O everlasting God, when thou hadst made man according to thine own similitude, likeness, and image, thou saidst: It is not good that man be alone: let us make him a helper like unto himself; and shortly after thou formedst a woman of the man's rib, and broughtest her unto Adam, which said: This now is bone of my bones, and flesh of my flesh: she shall be called a woman, for she is taken of man: wherefore man shall forsake father and mother, and cleave unto his wife, and they shall be two in one flesh. And thou, blessing them, gavest them commandment, saying: Increase and multiply, and fulfil the earth. Here learn we, O heavenly Father, that thou art the author of marriage; and that so many as marry in thy fear are coupled together of thee, blessed, and defended; and that thou hast joined them together to this end, that they should increase the earth, and bring forth sons and daughters unto the glory of thy name.

Gen. i. v. Gen. ii. Eph. v. Gen. ii. Matt. xix.

Thy holy apostle also commanded that, to avoid fornication, every man should have his own wife, and every woman her own husband; so that, if they cannot live single, they should marry; for it is better to marry than to burn. Here learn we again, O heavenly Father, that thou hast ordained matrimony to be a salve unto the infirmity and weakness of our flesh, and hast given it as a present remedy unto us against the raging lusts of old Adam, that we, taking upon us the holy order of matrimony, and by this means eschewing whoredom and all uncleanness, might serve thee in holiness and pureness all the days of our life.

1 Cor. vii. Luke i.

We therefore, considering how grievous an offence it is before thy divine Majesty for such as be married dissolutely to live, and contrary unto their profession to abuse themselves, most heartily pray thee favourably to behold all such as have taken upon them the yoke of honourable wedlock, and to give them grace to order their life according to thy holy word.

Grant, O merciful Lord, that the married men be not bitter, that is, churlish and unkind, unto their wives, but love them as thy dearly-beloved Son Christ loved the faithful congregation, provide for them, defend them, and cherish them even as they cherish their own bodies; again, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as unto them that are heirs also of the grace of life; that every one of them, avoiding fornication and knowing how to keep his vessel in holiness and honour, and not in the lust of concupiscence, as do the heathen that know not God, may by their godly conversation shew themselves to have taken upon them the holy order of matrimony, not at the provocation of the flesh, but through the motion of thy holy Spirit.

Col. iii. Eph. v. 1 Pet. iii. 1 Thess. iv.

Eph. v. Col. iii. Grant also, that the wives be obedient and submit themselves unto their own husbands in all honest and godly things, that they which believe not the word may without the 1 Pet. iii. word be won by the conversation of their wives, while they behold their pure conver- 1 Tim. ii. 1 Pet. iii. sation coupled with fear. Give them grace also to array themselves in comely apparel, with shamefacedness and discreet behaviour; not with broided hair, either gold, or pearls, or costly array, but with such as becometh women that profess the worshipping of God, through good works, that the hid man of the heart be uncorrupt, with a meek and quiet spirit, which spirit is before God a thing much set by.

Again, grant, O Lord, that both the husbands and the wives may so walk in thy fear and in thy holy law, that thou mayest have a pleasure in them, bless them, prosper their enterprises, make them fruitful and joyful parents.

Eph. vi. Finally, the children that thou sendest them, give them grace so to bring up in thy nurture and doctrine, that they, living together many years both joyful and quietly, may with one voice and with one mind glorify thy blessed name for ever. Amen.

A PRAYER FOR WOMEN WITH CHILD.

Psal. cxv. Matt. xix. Mark x. Luke xviii. Thou, O Lord, art wonderful in all thy works, and whatsoever thy good pleasure is, that dost thou easily bring to pass, neither is any thing impossible with thee that thou wilt have done. And albeit this thine almighty power sheweth itself abundantly in all thy works, yet in the conceiving, forming, and bringing forth of man it shineth most evidently.

Gen. i. ix. At the beginning, O heavenly Father, when thou madest man and woman, thou commandedst them to increase, multiply, and replenish the earth. If through the subtile enticements of Satan they had not transgressed thy commandment by Gen. iii. 1 Tim. ii. eating the forbidden fruit, the woman, whom thou hast appointed the organ, instrument, and vessel to conceive, nourish, and bring forth man through thy wonderful workmanship, had without any labour, pain, or travail brought forth her fruit. But that which thy goodness made easy, sin and disobedience hath made hard, painful, dangerous, and, if thy help were not, impossible to be brought to pass; so Gen. iii. that now all women bring forth their children in great sorrows, pains, and troubles. Notwithstanding, thou shewest thyself unto thy creatures a Father of mercy, and God of all consolation. For that which through their own imperfection and feebleness they are not able of themselves to bring to pass, thou through thine unspeakable power makest easy in them, and bringest unto a fortunate end. We therefore, being fully persuaded of thy bent and ready goodness, of thy present help, of thy sweet Psal. xlviii. Eccles. xlviii. Isai. xiii. Jer. vi. xxx. Ezek. xxx. Hos. xiii. Mic. iv. John xvi. comfort in all miseries and necessities, knowing also by the testimonies of thy holy word how great and intolerable the pains of women are that travail of child, if through thy tender mercies they be not mitigated and eased, most humbly pray thee for Jesu Christ's sake, thy Son and our Lord, that thy loving-kindness may make that easy and tolerable which sin hath made hard and painful. Ease, O Lord, the pains which thou most righteously hast put upon all women for the sin and disobedience of our Gen. iii. grandmother Eve, in whom all we have sinned; and give unto all such as have conceived and be with child strength to bring forth that which thou wonderfully hast wrought in them. Be present with them in their trouble, help them and deliver them. Let thy power be shewed no less in the safe bringing forth, than in the wonderful fashioning of the child, that that which thou hast begun in them may come unto good success. Make them glad and joyful mothers, that they, through thy goodness being safely delivered, and restored to their old strengths, may live and praise thy blessed name for ever. Amen.

A THANKSGIVING UNTO GOD FOR THEIR DELIVERANCE.

Among other thy benefits, yea, and those innumerable, which thou daily bestowest upon us thy needy and poor creatures, this is not the least, O most merciful Father, that thou of thy tender goodness dost vouchsafe, for the conservation of mankind, to preserve the women that are with child, and to give them safe deliverance

of their burden, by this means making them glad and joyful mothers. For this thy benefit and good-will toward us we so heartily thank thee as heart can think, beseeching thee to work such thankfulness in the hearts of all mothers by thy holy Spirit, that they, being not unmindful of this high benefit of their safe deliverance, wrought only by the Saviour of all mankind, may shew themselves thankful unto thee for this thy goodness, and never forget that thy present help and most sweet Psal. l.
comfort, which thou mercifully shewedst upon them in their great travails, labours, Prov. xviii.
and pains when they fled unto thy holy name for succour, as unto a strong bulwark and holy defence. Go forth, O Lord, to make them the joyful mothers of many chil- Psal. cxiii.
dren. Endue them with long life, that they may see their childer's children. And Psal. cxxviii.
the children that thou givest unto them, make thou as in age, so likewise in wisdom and in the abundance of thy holy Spirit to increase, that they may have favour both Luke i. ii.
with thee and with all good men, unto the glory of thy most blessed name. Amen.

A PRAYER FOR FATHERS AND MOTHERS.

Forasmuch, O heavenly Father, as thou hast dealt with the children of men more Psal. viii.
nobly than with brute beasts and with other thy creatures, by giving them not only an amiable body, but also a mind which is immortal and never shall die, and, for Gen. i.
the garnishing of the same, that it may be made like unto the similitude, likeness, Wisd. ii.
and image of thee, hast in thy holy law commanded fathers and mothers, whom thou hast blessed with the gift of children, to take diligent care for the virtuous bringing Deut. iv.
up of their sons and daughters, that they may learn even from their very cradles to Eccles. vii. x. xxx. xlii.
know thee their Lord God, to believe in thee, to fear and love thee, to call upon thy Eph. vi. Tit. ii.
blessed name, to be thankful unto thee, and to walk in thy holy commandments all the days of their life; we, knowing how froward, evil-disposed, and untoward the Gen. viii.
heart, wit, and disposition of man is, even from his very youth, if it be not restrained with the bit of thy most blessed law, heartily pray thee to give all fathers and mothers grace, after the example of Abraham, David, Toby, Mattathias, the parents Gen. xviii.
of Susan, Philip the evangelist, and such other, to bring up their children, even from 1 Kings ii. Tob. i. iv. 1 Macc. ii. Hist. Sus. Acts xxi. 2 Tim. iii.
their very infancy, in thy fear, in thy nurture, and in the knowledge of thy most healthful word, that they, seeking no less the garnishing of their children's minds with learning and virtue, than the preserving of their bodies with food and raiment, may shew themselves profitable members of the christian public weal, and faithful servants to thee their Lord God, which alone art worthy all honour and glory. Amen.

A PRAYER FOR CHILDREN.

As thou, O merciful Father, hast given commandment unto all fathers and mothers, to bring up their children in thy fear, nurture, and doctrine, so likewise thy good pleasure is that children should honour and reverence their parents, diligently give Exod. xx. Deut. v.
ear unto their virtuous instructions, and faithfully obey them. And as thou hast Matt. xix. Mark x.
promised health, honour, glory, riches, long life, and all that good is unto them that Eph. vi. Col. iii.
honour, reverence, and humbly obey their fathers and mothers; so hast thou threat- Eccles. iii. vii.
ened unto disobedient children ignominy, evil fame, contempt, shame, dishonour, Tob. iv. Eccles. iii.
poverty, sickness, short life, and such other plagues. Yea, in thy holy law thou dost Prov. xix. Prov. xxx.
not only pronounce them accursed that dishonour their fathers and mothers, but thou Deut. xxvii.
also commandest that, if any child be stubborn and disobedient, and will not hear, Deut. xxi.
but rather despise the commandment of his father and mother, the same should be stoned unto death without mercy; so greatly dost thou abhor disobedience and rebellion against all persons, but specially against parents.

We therefore, heartily wishing that the plagues of thy fierce wrath (for thou, O God, art a consuming fire!) may be far from us, most humbly beseech thee to grave Deut. iv. Heb. xii.
in the hearts of all children, of whatsoever age, kind, estate, or degree they be, true honour, hearty reverence, and unfeigned obedience toward their parents. Give them grace, O good Lord, that as they profess thy Son Christ in name, so they may truly represent his manners in their life and conversation, which willingly was obedient Luke ii.

unto his mother Mary, and unto her husband Joseph, giving example to all children of the like subjection and obedience toward their parents. Engraff in them such a love toward their fathers and mothers, that they may both reverence them with outward honour, and also for their power help them, succour them, provide for them, comfort and cherish them in their need, even as their parents nourished and comforted them in their infancy and tender age. But above all things give them grace truly
Isai. lxiv. to honour thee, which art the heavenly Father, yea, our Father and our Redeemer,
Isai. xlix. which hast made us, and daily cherishest us, even as a father or mother cherish their most dear and natural children. So shall it come to pass, that they, faithfully honouring thee, shall also in order heartily honour and unfeignedly obey their carnal parents in thy fear, unto the glory of thy most blessed name, which is most worthy to be honoured, worlds without end. Amen.

A PRAYER FOR MASTERS.

Matt. xxviii. Although, O Christ, thou most highest Lord, all power both in heaven and in
Matt. xxiii. earth be given unto thee of thy heavenly Father, and albeit thou hast given us a commandment that we should not desire to be called master, for we have but one Master, which thou art, and all we are brethren, having one Father, which is in heaven; yet, forasmuch as thou according to thy blessed will hast appointed some superiors, some inferiors, some masters, some servants, some to command, some to obey, some to rule, some to serve, and by this means such as be in superiority have obtained by thy holy word the name of masters or lords, because they have servants under them, and rule under thee according to thy good pleasure and godly appointment, which art
1 Tim. vi. Rev. xvii. & xix. the most supreme power, and most excellent Majesty, King of kings, and Lord of lords; to whom all things both in heaven, and in earth, and under the earth, do bow their
Phil. ii. knees, and give reverence and honour, whose praise also every nation and language doth avance and set forth, confessing that thou art the Lord Jesu Christ, unto the glory of God the Father; we most humbly pray thee, which art the greatest Master and most highest Lord, to send thy holy Spirit upon all such as are called masters here in earth, and have superiority over thee[1], that they, remembering themselves to
Eph. vi. Col. iv. be thy servants, and that they also have a Master in heaven, with whom there is no respect of persons, may put away all threatenings, all cruelty, all unrighteousness, and do that unto their servants which is just and equal.

Ecclus. vii. Grant that they entreat not evil their servants which work truly, nor the hireling
Ecclus. iv. that is faithful unto them. Grant that they be not as lions in their houses, destroy-
Ecclus. vii. ing their household folks, and oppressing such as are under them; but rather that they cherish and love their faithful and discreet servants, even as their own soul, and by no means suffer them to be unrewarded for their pains-taking, nor yet at the last to be driven to beggary for their true service-doing; but that they, liberally rewarding them according to their deserts, may shew themselves to be thy true ser-
Matt. xvi. Rom. ii. vants, which leavest no man unrewarded, but givest to every man according to his deeds; to them that do well and continue in well-doing, glory, honour, peace, immortality, and everlasting life; to them that do evil and continue in the same, indignation, wrath, displeasure, trouble, sorrow, and eternal damnation. Grant therefore, O Lord, that all temporal masters may in all their doings resemble thee, which art the heavenly and everlasting Master, and so behave themselves both toward their servants and all other according to thy blessed will, that at the last day they may
Matt. xxv. be found in the number of them to whom thou shalt say: Come, ye blessed of my Father, possess the kingdom which was prepared for you from the beginning of the world. Lord, let it so come to pass. Amen.

A PRAYER FOR SERVANTS.

O Christ, my Lord and Saviour, which, being the Son of the living God, yea,
Phil. ii. God himself from everlasting, didst not disdain at the will of thine heavenly Father

[1 Perhaps *others*.]

to make thyself of no reputation, to become man, to take upon thee the shape of a servant, and to obey thy Father's commandment to the death, yea, even the death of the cross, for our salvation, refusing no service, no travail, no labour, no pain, that might make unto the comfort of mankind; we most humbly beseech thee to give all servants grace to practise thy humility and obedience, that, as thou most willingly didst serve and obey thy heavenly Father's good pleasure, so they in like manner may with most hearty affection serve and obey their bodily masters in all things Eph. vi. that fight not with thy blessed word; not with eye-service, as men-pleasers, but in Col. iii. singleness of heart, fearing God; that, whatsoever they do, they may do it heartily, even as unto the Lord, and not unto men; forasmuch as they are sure that they shall receive the reward of the heavenly inheritance of thee, O Lord Christ, whom also they serve, while truly and faithfully they serve their bodily masters. Grant that Tit. ii. so many as are under the yoke may count their masters worthy of all honour, that 1 Pet. ii. the name of God and his doctrine be not evil spoken of; and obey them with all fear, not only if they be good and courteous, but also though they be froward, and please Tit. ii. them in all things, not answering them again, nor picking ought from them, but shew all good faithfulness, that in all things they may do worship unto the doctrine of thee our God and Saviour; to whom with the Father and the Holy Ghost be all honour, praise, and glory, for ever. Amen.

A PRAYER FOR THEM THAT ARE SICK.

O Jesu, the Saviour of the world, and the true Physician both of the body and Matt. ix. of the soul, we are not altogether ignorant how detestable a thing sin is in thy sight, and how greatly thou abhorrest them that commit iniquity and shake off the Psal. v. yoke of thy law, giving their minds to the filthy lusts of the flesh, and the vain pleasures of the world.

Some that thus ungodly behave themselves thou sufferest to go forth still in their beast-like manners, without correction or punishment, to live in pleasure and James v. wantonness upon the earth, to nourish their hearts as in a day of slaughter, to serve Phil. iii. their belly as their God, and voluptuously to spend their days without all fear of thee, that at the last they, being altogether nousled in voluptuousness and dying without repentance (for the sorrows, plagues, and punishments of the wicked begin Psal. cxv. at their death), may with that rich and beast-like glutton be tormented for ever in Luke xvi. the flames of hell-fire. For convenient it is that they, which in this world live all in pleasure, do in another world receive their pains, even as thou hast promised in thy holy gospel, saying: Wo be to you that are full! for ye shall hunger. Wo Luke vi. be to you that now laugh! for ye shall wail and weep.

Again, some that walk inordinately, and contrary to the rules[2] of thy holy law, thou, tendering their salvation, visitest them with sickness and punishest their bodies with the loving rod of thy correction, that they may no longer be proud, cruel, and fierce against the spirit, whose servant and bond-slave the body of right ought to be, but rather be obedient and serviceable, that it may from henceforth not so much as once lust against the spirit; and by this means thou mercifully callest them (which as wandering sheep have so long strayed abroad) home again unto thy sheep-fold. Luke xv. For this, O Lord, is an evident token of thine exceeding goodness and tender mercy toward us, when thou, seeing us most grievously through our wicked and sinful conversation to offend thy divine Majesty, to forsake thy law, not to walk in thy ordinances, to break thy statutes, not to keep thy commandments, dost not take away from us thy loving-kindness; but visitest our iniquities with thy gentle rod, Psal. lxxxix. and punishest our sins with thy corrections, sweet to the spirit, but bitter to the flesh (for while we are punished we are corrected of the Lord, lest we should with 1 Cor. xi. this world be condemned), and by this means thou provokest us to leave our riotous and ungodly manners, and to seek after thee our most loving Saviour, leading a life from henceforth according to thy most blessed will and commandment.

[2] Folio, *rulers*.]

Some also thou throwest into adversity, and punishest with sickness, to prove and try their faith, whether they be constant in confessing, calling upon, and praising thy holy name, like unto that patient man and faithful warrior, which said: If
Job i. we have received good and prosperous things at the Lord's hand, why should we not be content to suffer evil and troublous things? The Lord gave them, the Lord hath taken them away; as it pleased the Lord, so is it come to pass: blessed be the name of the Lord. So many, O Lord, as thou lovest, thou sometime visitest with thy loving rod of correction, lest that they, continually enjoying that too much felicity and wealth of worldly things, should forget thee their Lord God, and walk in the
Heb. xii. Prov. iii. Rev. iii. Heb. xii. vanities of a lewd mind. For if we endure chastening, thou offerest thyself unto us as unto sons. For whom thou lovest, him thou chastenest: yea, and thou scourgest every son that thou receivest: what son is that whom the father chasteneth not? If we be not under correction, whereof all are partakers, then are we bastards and not sons. And albeit no manner chastising for the present time seemeth to be joyous but grievous, nevertheless afterward it bringeth the quiet fruit of righteousness unto them which are exercised therein.

Forasmuch therefore, O most merciful Saviour, as sickness and adversity is sent from thee unto the children of men for their great profit and singular commodity, even that the body with the works thereof should be subject to the spirit, and as a witness and seal of thy loving-kindness and hearty good-will toward them; we most heartily pray thee mercifully to behold all such as are sick, and, as that pitiful
Luke x. Samaritan, to pour wine and oil into their wounds, and to bind them up, that is, to comfort them, giving them grace patiently to bear the cross that thou hast laid upon them, to shew themselves conformable to thy blessed will, and in the midst of their
Hos. vi. trouble and sickness to praise thy glorious name, and with strong faith to say: Come and let us return unto the Lord, for he hath begun and he will heal us; he hath
Deut. xxxii. 1 Sam. ii. Tob. xiii. Wisd. xvi. stricken us, and he will surely make us whole. For it is the Lord that bringeth down to the grave and fetcheth up again. It is the Lord that punisheth with poverty, and maketh wealthy again. It is the Lord that bringeth low, and lifteth
Psal. cxix. up again; yea, it is the Lord that killeth, and maketh alive again. It is for our great profit that the Lord hath thus plagued us, even that we should learn to forsake
Matt. xxvi. our own fleshly will, and to walk in his holy ordinances. Therefore as it is God's
Psal. xcv. good pleasure, so let it come to pass. His will be done, and not ours. We are his people, and the sheep of his pasture; let him deal with us as seemeth best in
Rom. xiv. his godly sight. For whether we live or die, we are the Lord's.

Give them grace, O sweet Jesu, thus to be persuaded of thy good-will even in the midst of the shadow of death, that they faint not under the cross, and become of a desperate mind, but valiantly abide thy good pleasure, and all the time of their trouble and sickness patiently and thankfully to call upon thy blessed name, which
Prov. xviii. is a strong tower for all them that flee unto it; and ever set before their eyes thy loving-kindness, believing stedfastly that, although their cross be painful to the flesh,
Phil. i. 2 Cor. v. yet is it sweet to the spirit, and albeit the outward man be made weak through it, yet is the inward man made strong, which wisheth to be loosened from this wretched body, and to be with thee in glory. For so long as we are at home in the body, we are absent from the fruition and sight of thy divine Majesty. O Lord, it is not
Psal. ciii. thy property alway to chide, alway to be angry, neither to deal with us according to our sins, nor yet to reward us after our iniquities; but as a tender father pitieth his natural son, so art thou merciful to sinners if they repent, believe, and amend.
Matt. ix. For thou camest into this world not to call the righteous, but sinners to repentance: neither art thou a physician for the whole, but for the sick. Be thou therefore, O most merciful Saviour, a physician to such as are diseased either in body or soul, and, after this thy loving correction, restore unto them the benefit of health, both corporally and spiritually. Make whole so many as knowledge their miseries, repent them of their sinful manners, flee unto thee for succour, believing to enjoy all good things at thy merciful hand. And as thou hast made them heavy with laying thy cross upon them, so make thou them joyful by restoring unto them the gift of health, that they may live and glorify thy blessed name for ever. Amen.

A PRAYER FOR SOLDIERS.

In the whole body of the holy scripture, O Jesu, thou Son of the living God, there is nothing more commended and set forth unto us than peace, unity, quietness, and concord. Unto this Moses and the prophets, thou and thine apostles do diligently exhort, and contrariwise vehemently dissuade from discord, enmity, malice, war, &c. For what is more seemly for man, than to embrace amiable peace, friendly concord, and quiet amity? The creation, the shape, the birth of man proveth evidently man to be formed and made unto peace. But Satan, that old enemy of mankind, which goeth about like a roaring lion, seeking whom he may devour, sweateth, and with all main laboureth to banish peace from the children of men, and in the stead thereof violently to thrust in discord, tumults, seditions, wars, blood-shedding, manslaughter, destruction of realms and countries, by this means intending to make havoc of all together; so that he, furiously raging in his members, provoketh many times thy servants, for the defence of their country and the safeguard of their people, to wage battle with their enemies.

Gen. xlv. Job xxii. Jer. xxix. Zech. ix. Matt. v. Luke ii. Mark ix. John xvi. 1 Cor. xiii. Heb. xii. 1 Pet. v.

We therefore most humbly beseech thee to assist all such as justly attempt any wars against their enemies, and mightily to defend them against their adversaries, that they may receive through thy puissance a glorious victory and noble triumph. Send thy holy angel unto them, that he may pitch his tent among them, and overthrow their enemies. Give all soldiers grace so to behave themselves in the wars with all godliness and honesty, that thou mayest have a pleasure to be present among them, to be their captain and valiant defender. Suffer them not to be discouraged for the multitude of their enemies, but with strong faith let them wholly depend on thee the most mighty conqueror, with whom it is all one to help in few or in many, and with that prince-like warrior boldly say: The Lord is my light and my health: whom shall I fear? The Lord is the defender of my life: of whom shall I be afraid? If mine enemies pitch pavilions against me, my heart shall not fear. If men of war rise against me, I will trust in the Lord my God. And when thou hast given them the victory over their enemies, give them also a thankful heart, that they may confess to have gotten the victory not by their horses, bows, or guns, nor yet by their own strength and policy, but by thine almighty power, and so be encouraged for ever after to magnify thy holy name. Amen.

Gen. xxxii. 2 Kings vi. & vii. Psal. xxxiv. 2 Chron. xiv. Psal. xxvii. Psal. xx. Psal. xxxiii. Prov. xxi.

A PRAYER FOR MARINERS.

Thy power is wonderful both upon the land and sea, and whatsoever thy good pleasure is, that workest thou in them both. Sometime thou makest the earth fruitful, sometime barren. The sea also sometime is calm and pleasant, sometime rough and boisterous. So that whether they bring troublous or prosperous things unto us, all come from thee our Lord God, that thy power and glory may be shewed in thy creatures unto the praise of thy name.

Psal. lxxxix. Dan. iii. Zech. ix. Psal. cxiv. Deut. xxviii. Eccles. xi. Prov. xvi.

Seeing that thou art ruler both of the earth and sea, we most heartily beseech thee to preserve all such as labour either by land or by sea, but namely them which for getting and maintenance of their living are compelled to travel the seas, and to commit themselves to the dangers thereof. O Lord, though the surges of the sea be marvellous, yet art thou, which sittest on high, more marvellous. Though the winds be boisterous, strong, and vehement, yet dost thou excel them in power. For thou hast given a commandment to thy creatures, and none go beyond it. Fire, hail, snow, ice, and vapours, stormy winds, accomplish thy word. Thou hast limited the waters their bonds, which they may not pass. Thou also with a word, when the ship, wherein thou and thy disciples were, was grievously tossed with the waves, and at the point of drowning through the wind and tempest that arose, causedst at the desire of thy disciples the wind to cease, the sea to be quiet, and a great calm to be made, insomuch that they which were in the ship marvelled, and said: What man is this, that both winds and the sea obey him? Grant therefore, O most gentle Saviour, that, whensoever any troublous tempest ariseth in the sea, so that through

Psal. xciii. Matt. viii. Mark iv. Luke viii. Psal. cxlviii. Psal. civ. Matt. viii. Mark iv. Luke v.

it such as are upon the sea be in danger, they, calling on thy blessed name with strong faith for help, may find favour at thy merciful hand, be delivered out of fear, escape all dangers, and travel a fortunate journey. So shall it come to pass that they, through thine almighty power being safely delivered from all perils, shall continually praise and glorify thy blessed name. Amen.

A PRAYER FOR TRAVELLERS BY LAND.

John xiv. O Lord, which art the way, the truth, and life, thou hast promised in the holy scripture, that they which put their trust in thee, look for help at thy hand, and take thee for their mighty defender and strong castle, shall be preserved harmless, Psal. xci. and walk in all their journeys safely, and without danger. For thou thyself wilt take charge of them, and shadow them under thy merciful wings, so that none evil Gen. xii. xv. xviii. xix. xxiv. xxv. xxviii. Tob. v. Acts xii. shall chance unto them. Yea, as thou didst send thy holy angel with Abraham and Toby, and with other thy faithful servants to be their guide and defender, and to make their journey prosperous; so wilt thou send thy blessed angels with them that wholly depend on thee, and with strong faith commit themselves to thy most godly Psal. xci. Matt. iv. Mark i. Luke iv. tuition; which shall safely keep them in all their ways, yea, and sooner hold them up with their hands than they shall dash their foot against a stone. This thy accustomed gentleness toward thy servants, and these thy loving promises, encourage us greatly at this present to come unto thy Majesty, most humbly beseeching thee to send thy holy angel unto all such as travel by the way in thy fear, to take care of them, to defend them from all misfortunes, and so to guide them throughout all their journey, that they may both prosperously and joyfully finish their purposed travel, ever praising thy blessed name. Amen.

A PRAYER FOR A FAITHFUL MAN BEING IN TROUBLE OR ENDURANCE[1].

2 Cor. i. O Lord, Father of mercies and God of all consolation, which rulest and disposest Wisd. viii. ix. xii. all things after thine unsearchable wisdom, and workest in thy creatures according to thy blessed will, which is alway good and godly, howsoever blind and frail flesh judgeth of it, we know and unfeignedly confess thine omnipotency and almighty Psal. cxv. Matt. xix. Mark x. Luke xviii. Deut. xxxii. 1 Sam. ii. Tob. xiii. Wisd. xvi. power. We know that thou art able to do whatsoever thy good pleasure is. We know that thou bringest down to the grave, and fetchest up again. Thou punishest with poverty, and makest wealthy again. Thou bringest low, and liftest up again. Yea, thou, O Lord, killest, and makest alive again. O wonderfully dost thou work in all thy creatures, specially in them whom thou hast appointed to be vessels of mercy, and inheritors of thine eternal glory. If they at any time grievously offend Psal. xiv. liii. Rom. iii. James iii. 1 John i. Psal. lxxxix. 1 Cor. xi. Exod. xxxii. Josh. vii. thy divine Majesty (as we be all sinners and ready at every moment to fall), thou dost neither long wink at their wickedness, nor yet for ever cast them from thy favour; but like a loving physician, with some emplasture or salve, although bitter to the flesh, yet wholesome to the soul, thou healest them, and like a tender or gentle father correctest them with some temporal punishment, that by this means they escaping everlasting punishment, may repent them of their ungodly behaviour, confess their wickedness, flee unto thy mercy, and for ever after be the more circumspect Judg. ii. iii. vi. vii. viii. x. 2 Kings xxv. 2 Chron. xxxvi. 2 Sam. xii. xiii. xv. xvi. xxiv. Jonah i. ii. iii. Judith viii. xiii. xv. xvi. Esth. [Apoc.] xiv. xv. xvi. in [t]reading the paths of thy holy law. On this manner didst thou handle the Israelites, when they offended thy fatherly goodness. On this manner didst thou deal with king David and prophet Jonas, for their disobedience, with many other, whom notwithstanding, for thy mercies' sake, after they had knowledged their offences, and called upon thy holy name, thou wonderfully deliveredst, and broughtest again as it were into the haven of quietness.

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[1] This prayer, and the succeeding thanksgiving, are found in an edition of the "Spiritual and most precious Pearl," printed in 1550, under the following titles: "A humble petition to the Lord practised in the common prayer of the whole family at Shene, during the trouble of their lord and master the duke of Somerset his grace; gathered and set forth by Thomas Becon, minister there;" and "A thanksgiving for his grace's deliverance." (See Vol. I. page x.) There is scarcely any variation from the folio, except that instead of "our faithful brother," the phrase "our lord and master" is used.]

We therefore, thy poor and sorrowful creatures, perceiving in thy holy scriptures so large fountains of thy great mercies plenteously issuing out toward all them that be of a contrite and broken heart, are bold at this present for thy promise sake to come unto thee, most humbly beseeching thee, that, as thou deliveredst Jonas out of the whale's belly, Daniel from prison, Peter thine apostle out of ward, David from the hands of his enemies, Susanna from the power of her adversaries, with other, so in like manner thou wilt deliver and set at liberty thy servant and our faithful brother; yea, and that on such sort that it may be to thy glory, to his health, and to the comfort of so many as unfeignedly love thy blessed word. And although we for our imperfection be not worthy to crave and enjoy so great and comfortable benefit at thy merciful hand, yet we doubt not but, for thy dearly-beloved Son Jesu Christ's sake, thou wilt most favourably hear us, most fatherly pity us, and most bounteously grant us this our humble request. And we again, receiving this benefit of our dear brother's deliverance of thy hand, shall not be unthankful, but continually magnify thy holy and glorious name, which dealest so favourable with thy servants, when they call upon thee in the name of Jesu Christ thy only-begotten Son, and our alone Mediator and Advocate, to whom with thee and the Holy Ghost be all praise and honour for ever and ever. Amen.

Dan. vi. B. & Dr. Acts xii. 1 Sam. xx. xxi. Hist. Sus.

1 Tim. ii. 1 John ii.

A THANKSGIVING FOR HIS DELIVERANCE.

So often as we consider thy wonderful works, O blessed and heavenly Father, which thou workest of thine own good-will for so many as in their trouble and adversity flee for refuge unto thy holy name as unto a strong-hold and mighty fortress, we cannot but confess and acknowledge thy singular kindness and unspeakable good-will, which thou continually, through thy fatherly goodness, bearest towards thy servants; and for the same, not merited of any man, but freely of thy mercy given, we render unto thee according to our most bounden duty most hearty praises and entire thanks.

In consideration whereof, the children of Israel, being in miserable captivity, lamentably lamenting before thee their too much sorrowful state by hearty prayers, after that thou hadst delivered them from that land of servitude, brast out into exceeding great praises, glorifying thy most holy and blessed name for their sweet and comfortable deliverance. The citizens of Bethulia likewise being in great distress called upon thy glorious name; and thou most mercifully deliveredst them; and they again with merry voices and more joyful hearts sung unto thee most hearty thanks. In like manner, when thou hadst delivered Joseph, Daniel, Peter, and many other thy servants from their sorrows and calamities, O who is able to express with how ready and glad minds they magnified thee and thy holy name?

Exod. ii. Exod. xv. Judithiv.xvi. Gen. xli. Dan. vi. B. & Dr. Acts xii.

We therefore, sinful wretches, excited and stirred up with the godly examples of these thy servants, knowing how greatly thou delightest in the sacrifice of praise, confessing also (such is our beggary!) that we have none other thing worthy to offer unto thy divine Majesty, [are] at this present gathered together to celebrate thy great mercies, to magnify thy blessed name, and to render unto thee most humble thanks and immortal praise, that it hath pleased thee of thine exceeding goodness, the rather at the contemplation of our prayers, to shew thy favourable mercy in the deliverance of thy servant and our dear brother N., unto our singular joy and great comfort. For this thy benefit, most beneficial Father, we so heartily thank thee, as heart can think, most entirely beseeching thee that thou wilt give us all grace, even so many as love thy blessed word, never to be unmindful of this thy benefit, nor to commit any thing hereafter that should offend thy fatherly goodness, or provoke thy wrath against us, lest through our disobedience we after this feel more bitter tokens of thy heavy displeasure than hitherto we have done; but in all our enterprises so to behave ourselves according to thy blessed will, that thou mayest delight in us as a father in his children, and vouchsafe to bless us with all spiritual blessing, to enrich us with the knowledge of thy heavenly word, and to work in us a life conformable to the same, that other, seeing our godly manners and christian conversation, may be

Psal. l. Psal. cxvi. Heb. xiii. John v. 1 Cor. i. Matt v. 1 Pet. ii.

encouraged to embrace thy blessed word, to magnify thy holy name, and in all points to frame their life according to the rule of thy holy commandments, through the inspiration of thy blessed Spirit, to whom, with thee and thy dearly-beloved Son Jesu Christ, be all honour, praise, and glory, for ever and ever. Amen.

A GENERAL PRAYER THAT ALL MEN MAY WALK IN THEIR VOCATION AND CALLING.

Matt. v. Isai. lii. Ezek. xxxvi. Rom. ii. 1 Cor. vii. Eph. iv. 1 Pet. ii. 2 Cor. iii. Psal. cxix.

FORASMUCH, O heavenly Father, as both thy honour and dishonour, after a certain manner, dependeth in this world either of our godly or wicked life (if we live well, thy very adversaries shall be compelled to glorify thee; but if our life be ungodly, so shalt thou be dishonoured among the wicked, and evil spoken of through our sinful living); and because we should not walk inordinately, and so provoke the enemies of thy truth to rail on thee, and to blaspheme thy holy name; thou hast appointed in thy blessed law certain honest and godly states and degrees wherein thy people should live, and hast straitly commanded that so many as profess thee and thy holy word should continue in the same, every one according to his vocation and calling, and by no means lead a dissolute life after the manner of the heathen, which know not God, that by well-doing the professors of thy holy religion may not only stop the mouths of foolish and ignorant people, but also provoke them to glorify thee our Lord in the day of visitation; we, knowing our infirmity and weakness, which is so great, and unable to be remedied of our natural strengths and free-will, that we are not able to think a good thought, much less to fulfil thy commandments, which thou hast straitly commanded to be kept, and wishing the glory of thy most glorious name and the accomplishment of thy heavenly will, most humbly and from the very heart beseech thee for Jesu Christ's sake to endue us with thy holy Spirit, which may fulfil that lacked in us, make us new creatures, trade us in the paths of thy holy law, and give us grace to walk according to our vocation, in thy fear, and in the obedience of thy godly will, that we attempt nothing that in any point may hinder thy glory, obscure thy honour, deface thy name, and cause thee to be evil spoken of among the ungodly.

Col. iii.

And that this may come to pass, grant, O most merciful Father, that every one of us, even from the highest to the lowest, may unfeignedly answer our calling, and train our life according to thy blessed will, unto the glory of thy name, that whatsoever we do in word or deed, we may do all things in the name of the Lord Jesu, giving thanks to God the Father through him.

Magistrates. Jer. xxi. xxii. Zech. vii. 2 Chron. xix. Ecclus. iv. Deut. xvii. Ecclus. xx.

Grant that all temporal rulers may use their office justly and godly, seek not only to be feared, but also to be loved, maintain the good, punish the evil, accept no person in judgment, allow no false accusation, shed no innocent blood, hear the small so well as the great, receive no bribes, set forth thy glory, avance thy holy word, promote thy faithful preachers, and in all their doings seek the profit of the commonweal, and so behave themselves, that they may be found worthy officers in thy sight.

Subjects. Rom. xiii. 1 Pet. ii.

Grant that the subjects may shew all reverent submission to their rulers, obey them in all things, be faithful and true to them, yea, and that not only for fear of punishment, but also for conscience sake.

Spiritual ministers. Acts xx. 1 Pet. v.

Grant that the bishops, the preachers of thy word, and all other spiritual ministers, may take heed to themselves and to all the flock, in the which the Holy Ghost hath appointed them overseers, to feed thy holy congregation which thy dearly-beloved Son purchased with his blood; and take the oversight of them, not as though they were compelled, but willingly; not for the desire of filthy lucre, but of a good mind; not as lords over the parishes, but that they be an example unto the flock. Grant that they may lay aside all tyranny and haughtiness of mind, and walk with all gentle softness and tender compassion toward the sheep of Christ committed to their cure and charge. Let them be as most loving fathers to Christ's flock; and if any of the sheep chance to run astray and to go out of the way, let them not therefore ungently entreat them, but, as it is the office of a good shepherd, by fair means call them home again unto the sheep-fold, seeking rather

their salvation than destruction. Let them remember the history of that lost sheep, and consider how tenderly the head Shepherd Christ, thy Son and our Lord, fetched it home again even upon his shoulders. For the servant of the Lord may not fight, but be peaceable and gentle toward all men, ready to teach, suffering the evil with meekness, informing them that resist, if at any time thou, O God, mayest give them repentance to know the truth. Let them cast away ungodly and old wivish fables, teaching thy heavenly word purely and truly, and be unto them that believe an example in the word, in conversation, in love, in spirit, in faith, in pureness. Let them give attendance unto reading, to exhortation, to doctrine. Let them study to shew themselves in thy sight workmen worthy of praise, even such as need not to be ashamed. As in preaching thy holy word, so likewise in maintaining hospitality, in distributing to the necessity of the saints, in feeding the hungry, in clothing the naked, in lodging the harbourless, in nourishing godly and learned men, make them diligent herdmen, that they may be pastors and feeders both in word and deed.

Luke xv. 2 Tim. ii. 1 Tim. iv. 2 Tim. ii. John xxi. 1 Tim. iii. Tit. i. Rom. xii. Isai. lviii.

Grant, again, that the parishioners may reverence the bishops and other spiritual ministers, giving them no less honour than the child giveth the father, remembering that they be the angels of God, the messengers of Christ, the light of the world, the salt of the earth, the dispensators of the mysteries of God, the feeders of their souls, the comforters of the weak, the physicians of the sick, the upholders of the whole, the exhorters unto virtue, the frayers away from vice, &c., which watch continually for the health of their souls. Work in the hearts of all them that are instructed with the word such a tender love and good-will toward the ministers that teach them, that they may give unto them abundantly all good things, whereby the preachers may be the more able not only to nourish their family, but also maintain hospitality, to the relief and comfort of the poor. For who goeth a warfare any time at his own cost? who planteth a vineyard, and eateth not of the fruit? who feedeth a flock, and eateth not of the milk? If the preachers sow unto their parishioners spiritual things, is it a great thing if they reap their carnal things? Thy ordinance is, O Lord, that they which preach the gospel should live of the gospel.

Parishioners. Mal. i. Gal. iv Matt. v. 1 Cor. iv. John xxi. 1 Pet. v. Ezek. xxxiv. Isai. lviii. Heb. xiii. Gal. vi. 1 Cor. ix. Matt. x.

Moreover, grant that the husbands may love their wives as their own bodies, and not be bitter, churlish, or unkind unto them; but give honour unto them, as unto the weaker vessels, and as unto them that are fellow-heirs with them of the grace of life.

Husbands. Eph. v. Col. iii. 1 Pet. iii.

Likewise, grant that the wives be in subjection to their own husbands, as unto the Lord, in all things, and so behave themselves as becometh women of an honest and godly conversation. Give them grace to array themselves in comely apparel, with shamefacedness and discreet behaviour; not with broided hair, or gold, or pearl, or costly array; but with such as it becometh women that profess godliness through good works. Let the inward man of the heart be uncorrupt, with a meek and quiet spirit, which before thee, O God, is much set by. For after this manner in the old time did the holy women, which trusted in God, tire themselves, and were obedient to their own husbands, even as Sara obeyed Abraham, and called him lord, whose daughters the married women are, so long as they do well.

Wives. Gen. xviii.

Grant the fathers may not rate their children, lest they be of a desperate mind; but bring them up in the nurture and information of our Lord God.

Fathers. Col. iii. Eph. vi.

Grant also, that the children obey their parents in all things, and honour them.

Children. Eph vi.

Grant that all masters may do unto their servants that which is just and equal, putting away threatenings, and know that they have also a Master in heaven, with whom there is no respect of persons.

Masters. Col. iv. Eph. vi.

Grant, again, that the servants be obedient unto their bodily masters in all things, with fear and trembling, in singleness of heart, as unto Christ, not with eye-service, only in the eye-sight, as men-pleasers; but as the servants of Christ, doing thy will, O God, even from the heart with good-will. Give them grace also to consider that they serve the Lord, and not men; and therefore they may be sure, that whatsoever good a man doth, he shall receive it again of the Lord, whether he be bond or free.

Servants. Eph. vi. Col. iii. Tit. ii. 1 Pet. ii.

Tit. ii. Furthermore, grant, O most merciful Father, that the elder men may be sober, honest, discreet, sound in faith, in love, and in patience.

The elder women likewise, grant that they be in such raiment as becometh holiness; not false accusers, not given to much drinking; but teachers of honest things, to make the young women sober-minded, to love their husbands, to love their children, to be discreet, chaste, housewifely, good, and obedient unto their own husbands, that the word of God be not evil spoken of.

Grant also, that the young men be sober-minded and of honest conversation.

To conclude, grant that every one that profess thy glorious name may so live and behave himself both in thought, word, and deed, that nothing may proceed and come from them that should offend thy divine and most excellent Majesty. Grant also,
Matt. v. O most gentle and tender Father, that our light may so shine before men, that they, seeing our good works, may glorify thee our heavenly Father, with thy well-beloved Son Jesus Christ our Saviour, and the Holy Ghost that most sweet Comforter, to whom be all honour and glory for ever and ever. Amen.

A PRAYER FOR OUR ENEMIES.

The poisonful corruption of our nature, which we have sucked out of our first
Gal. v. Rom. vii. parents Adam and Eve, worketh so strongly in us, O Lord, and so mightily striveth against the motions of thy holy Spirit, that we cannot do that we would, nor accomplish that thou requirest of us. Thou hast commanded us to love not only our friends,
Matt. v. Luke vi. but also our very enemies; to forgive them that offend us, to bless them that curse us, to do good to them that hate us, to pray for them that do us wrong and perse-
Prov. xxv. Rom. xii. cute us; yea, if our enemy hunger, to feed him, if he thirst, to give him drink: but our corrupt nature, which ever striveth against thy blessed will, seeketh all means
Exod. xxi. Matt. v. Deut. xxxii. Heb. x. Rom. xii. 1 Cor. xiii. Col. iii. possible to be revenged, to requite tooth for tooth and eye for eye, to render evil for evil, when vengeance is thine and thou wilt reward; and by this means we grievously offend thee, and break the order of charity, and the bond of peace, which seeketh not to be revenged, but to forgive one another, even as Christ forgave us.

It may please thee therefore, O most merciful Lord, of thy bountiful goodness to forgive our enemies, and not to lay to their charge those things that they have unjustly committed against us, and so to slay in us our old corrupt and cankered na-
Ezek. xi. & xxxvi. Matt. vi. & xviii. Mark xi. Luke vi. Luke xxiii. Acts vii. ture by taking away from us our stony heart, and by giving us a fleshly heart, that we, through the operation of thy holy Spirit, may be content, according to thy blessed will and commandment, and after the example of thy Son Jesu Christ our Lord, and of that blessed martyr St Stephen, freely and even from the very heart to forgive our enemies, to speak well of them, to love them, and to do for them whatsoever lieth in our power, and by this means unfeignedly shew ourselves to be thy sons,
Matt. v. which causest the sun to arise on the evil and on the good, and sendest the rain on the righteous and on the unrighteous, giving us example that we, if we will be thy true sons, should do likewise, and shew ourselves beneficial, not only to the good and godly, but also to the wicked and ungodly, that by this means we may allure even the very adversaries of thy truth to speak well of the professors of thy blessed name, and to glorify thee our heavenly Father, which fashionest us according to thy manners, through the mighty working of thy holy Spirit, to whom, with thee and thy only-begotten Son, be all glory and honour. Amen.

A PRAYER FOR THE ADVERSARIES OF GOD'S TRUTH, AND ALL THAT[1] MEN MAY COME TO THE TRUE KNOWLEDGE OF GOD'S BLESSED WORD.

1 Cor. ii. It is truly said of thine holy apostle, O most merciful Saviour, that the natural man perceiveth not the things that pertain unto the Spirit of God, for they are but foolishness unto him; neither can he perceive them, because they are spiritually examined.

[1 So folio: perhaps the words ought to be transposed, *that all.*]

This to be true in the most part of men, specially in the wise and prudent of this world (from whom the heavenly Father is wont to hide his heavenly mysteries, and to shew them to the humble and lowly), daily experience teacheth us. For while the wise worldlings seek praise one of another, they cannot love the glory of God. While they cleave to their own fleshly wisdom, they cannot abide the wisdom of God, which is counted foolishness in their sight. While they go about to maintain old crooked customs, superstitious ceremonies, the trifling traditions of men, they cannot away with the light of thine heavenly truth. While they magnify themselves, shame to be taught, and by no means will confess their ignorancy and error, but persuade themselves that they are in the truth, when indeed they are under the father of lies, and that they walk in the light, when they are most of all wrapped about, yea, and overwhelmed with the misty clouds of men's inventions; while also they abhor to hear the preachers of thy word, and judge whatsoever they speak now erroneous and false doctrine, it cometh to pass that they hate, persecute, banish, and condemn both thy blessed word, and all the favourers thereof, thinking themselves to do thee high service, when they slay such as unfeignedly profess thy gospel.

Matt. xi. Luke x. 1 Cor. i. John v. xii. John viii. John xvi.

And forasmuch as this hate conceived against thy holy word, and this cruelty against thy servants, cometh from the wise of this world, the simple and ignorant people also for lack of knowledge yieldeth themselves unto the fancies of the wily worldlings and the dreams of the bellied hypocrites, approving what they approve, condemning what they condemn, and believing what they believe. By this means is it come to pass, that the adversaries of thy blessed word are wonderful many in number; and very few are they which sincerely, purely, and even with the heart embrace and follow thy heavenly doctrine. No marvel. For little is thy flock, O Lord, to whom it hath pleased thy Father to give the kingdom of heaven; and although many be made, yet few shall be saved. For many are called, but few are chosen; so that the true lovers of thy word are few, but the enemies thereof are many. But, O Lord, this comforteth us well that, although the adversaries of thy truth be innumerable, and albeit the powers of this world stand up, and come together hurly-burly never so much against the Lord and his Anointed, and by no means will submit themselves to the yoke of thy blessed law, but seek all means possible to break it and to cast it away from them; yet shall they not prevail: their imaginations, their counsels and devices shall come to nought. For there is no wisdom, no forecast, no counsel can prevail against the Lord. Thou that dwellest in heaven mockest their vain enterprises, and laughest both them and all their most subtile devices to scorn.

Luke xii. 2 Esdr. viii. Matt. xx. Psal. ii. Prov. xxi. Psal. ii.

For thou art that rock, against whom the gates of hell shall not prevail. Thou art that stone, upon whom whosoever falleth, he shall be crushed on pieces, but upon whomsoever it falleth, it shall grind him all to powder. Thou art that prick, against whom it is hard to spurn. Thou art that most victorious and triumphant Lion of the tribe of Judah, against whom no flesh can prevail. Thou art that Lord, which bringest to nought the counsels of the ungodly, and reprovest the thoughts of the people; yea, thou makest of no force all the counsels, devices, and imaginations of princes, establishing thine own counsel, and making the thoughts of thine own heart to abide certain and sure for ever and ever. And as thou art a Lord of most strong puissance, so is thy blessed word of most mighty force. For it is a twibill that cleaveth the hard stony rock asunder: it is a consuming fire, devouring all the adversaries thereof.

Matt. xvi. Matt. xxi. Acts ix. Rev. v. Psal. xxxiii. Isai. xlvi. Jer. xxiii.

Seeing then, that as the devices of wise worldlings are wicked, so are they vain and of no force, and shall surely be brought to nought at the time of thee tofore appointed, (for every plant that thy heavenly Father hath not planted shall be plucked up by the roots;) it may please thee, which madest Saul of a wolf a lamb, of a persecutor a preacher, of a tyrant an apostle, to bring these adversaries of thy truth unto the knowledge of their error, that they may repent, believe, and amend. O Lord, they are thy creatures, and thou hast no pleasure in the death of a sinner, but rather that he should turn and live: have mercy on them, suffer them not to perish, make them of the vessels of wrath the vessels of mercy, of the enemies of thy truth lovers and embracers of thy truth. Take away from them their hard and stony heart, and give them a fleshy, soft, and gentle heart. Replenish them with thy holy Spirit,

Matt. xv. Acts ix. Ezek. xviii. Ezek. xi.

and with the graces thereof, that as they are thy creatures with us, so they may be
Wisd. xi. saved with us. For we are taught that thou hatest none of all those things that thou hast made, and that thou dissemblest the sins of men for repentance sake, and art ready to have mercy on all men that repent, believe, and amend.

John vi. Again, seeing that no man can come unto thee except thy Father draweth him, we
1 Tim. ii. 1 John ii. most heartily beseech thee, which alone art our only Mediator and Advocate, to pray unto thy heavenly Father, that he may have mercy upon the enemies of thy word,
Psal. lxvii. and turn away his wrath from them, lighten his loving countenance upon them, give them a good spirit, and make them thy true and unfeigned disciples.

1 Tim. ii. Grant also, O sweet Saviour, which willest all men to be saved, and to come to the knowledge of the truth, that all such as walk in ignorance, blindness, and error, for lack of doctrine, may have faithful preachers sent unto them, which may instruct them with thy heavenly word, bring them out of darkness into light, deliver them from the bondage of man's traditions, and place them in the sweet liberty of the Spirit. So shall it come to pass that they which now are not thy people shall be thy people, and they which now abhor and deface the glory of thy word shall be the valiant promoters and defenders of the same, and all such as heretofore have walked through ignorance in all kind of superstition and ungodliness shall from henceforth walk in the glorious light of thy gospel, praise thee and magnify thee, obey thee,
Luke i. and serve thee in holiness and righteousness all the days of their life, unto the glory of thy blessed name. Amen.

A PRAYER FOR UNIFORM AND PERFECT AGREEMENT IN MATTERS OF CHRISTIAN RELIGION.

In thy last and most sweet sermon, which thou madest a little before thy passion,
John xiv. O Christ, thou Son of the living God, thou gavest thy peace unto thy disciples, and wiliedst them diligently to keep and maintain the same among them unto the end. This peace is the quietness of conscience, the rest of the mind, and the perfect consent and whole agreement among the faithful in matters of thy holy religion. In the
John xvii. prayer also made unto thy heavenly Father, thou desirest that, as thou and thy
1 Cor. i. Father are one, so thy disciples may be one; that is to say, knit together in one mind, in one judgment, in one meaning, concerning matters of christian faith, that they may all speak one thing, preach and write one thing, and by no means dissent one from another. This peace, this unity, this perfect consent in faith and religion, is almost banished from among us in these our days, while every man laboureth to
Jer. xvi. establish the inventions and dreams of his own heart, while every man sweateth to imagine a new kind of religion, and to maintain the same, while every man seeketh to worship thee, not after the rule of thy blessed word, but after his own fleshly fancy and idle imagination.

1 Cor. iii. Thy holy apostle, O Lord, could not abide that there should be sects among the
Sectaries. Corinthians, nor that one should hold of Apollo, another of Paul, the third of Cephas, but that they only should embrace thee, which alone by thy blessed passion broughtest unto them everlasting life; forasmuch as thou and none other were crucified for them. If that thy blessed apostle had lived in this our time, O Lord, how heavily would he have taken the sects that are now among the children of men, sprung out of hell, and thrust in by Satan, yea, and that is most to be lamented, among them that profess thy holy name.

Instead of Apollo, Paul, and Cephas we have Benet, Barnard, Frances, Augustine, Anthony, Dominike, Rufus, Honofrius, Jacob, Joseph, Gylberte, Gregory, Brygide, Clare, Helene, Sophy, pope, cardinal, &c.; besides the disordered orders of the Camaldulenses, the Cistertienses, the Basilienses, the Hieronymites, the Tertiaries, the servants of St Mary, the Lazarites, the Magdalenites, [Whilhel] the Whilhelmites, the Ambrosians, the Specularies, the Chalomerians, the Johannites, the Scelistines, the brothers of purgatory, the brothers of the holy cross, the brothers of the vale of Josaphat, the Carmelites, the Chartusians, the Hierosolymite, the Indians, the

Ninivites, the[1] Constantinopolitans, with an innumerable rabble of hypocrites more[2], papists, heretics, schismatics, anabaptists, sacramentaries, libertines, and such other dunghills of Satan; which too much wretchedly have divided, rent, and torn in pieces the quiet unity and friendly concord of thy holy religion, while they have imagined and taken upon them new sects and new orders, and by the trifling observances of them seek justification, remission of sins, and everlasting life, forsaking thee which art the fountain of lively water, and digging them miry and dirty puddles, that are able to hold no water. Jer. ii.

O Lord, as this division nourisheth continual discord and enmity among the professors of thy name, so do they that unfeignedly cleave to thy blessed word sorrowfully lament, that thy glory, thy truth, thy word, thy passion, thy blood, thy death, is through these idolatrous imaginations defaced, obscured, and almost utterly quenched; insomuch that, if thou hadst not reserved unto thee a remnant which have not bowed their knees to Baal, we all had been as Sodom, and might justly have been likened to Gomorre. O blessed Lord, let very pity move thee to have compassion upon thy poor troubled flock. Let the zeal of thy glory provoke thee to tread under thy foot all these sectaries and antichrists, that thou alone mayest be known among all nations to be the only true and living God. Ah! most gentle Saviour, there is but one Lord, one faith, one baptism, one God, one Father, one Master, one body, one Spirit, one hope, one truth, one gospel: how unseemly then is it for us that profess this unity to be divided in religion, one to be of this order, another to be of that, one to maintain this doctrine, another the contrary! Destroy therefore, O Lord, this work of Satan, even the bringing in of these damnable sects and diversities of opinions, and restore unto us that most sweet and comfortable unity of thy holy and pure religion, that, as we profess one God and one baptism, so we may maintain one truth and one religion. 1 Kings xix. Rom. xi. Isai. i. Eph. iv. Matt. xxiii.

Thou callest thyself a jealous God, and a Lord that wilt not give thy glory to another: suffer then thy honour and glory, thy praise and worship no longer to be given unto creatures. Thou art that God of peace which hast promised to tread Satan, the sower of discord, under our feet shortly. Fulfil thy promise, O Lord, for it is time, seeing that not only the wily hypocrites, those painted sepulchres, outwardly appearing beautiful and full of holiness, but inwardly full of dead bones and of all filthiness, of ravening and wickedness, of bribery and excess, take part against thy holy word, maintaining false opinions against thy heavenly doctrine, but also many of the temporal rulers and wise worldlings agree unto them, defending with great violence both the beastly hypocrites and all their devilish traditions, crooked ceremonies, and false religions, although manifestly contrary to the truth of thy blessed law. Exod. xxxiv. Isai. xlii. Psal. cxv. Rom. xvi. Matt. xxiii. Luke xi.

Notwithstanding, remember thy old mercies, and for the glory of thy name be favourable unto them: give them grace to repent and to know the truth, that they may escape out of the snares of the devil, and become the children of liberty and everlasting salvation. Gather together all such as are dispersed, and make of them with us one flock. Call home again them that are run astray after strange gods, that they may glorify thee alone. Deliver thy people out of Egypt, that land of servitude and bondage, and bring them into the land that floweth with milk and honey. Let the babbling Babylonians keep thy servants no longer in captivity, but restore them home again unto that Jerusalem where thy holy name is called upon, thanked, and praised, where thy heavenly doctrine is purely taught, where thy blessed sacraments are truly and faithfully ministered, where the works of christian charity are continually exercised, that with one mouth and one heart we may praise and glorify thy blessed name. Take away from us all heresies and diversities of opinions, and work in our hearts an unfeigned concord in matters of religion, even such a concord as is in all points agreeable to thy blessed word. 2 Tim. ii. John x.

Grant also, most loving Saviour, that this godly concord may remain continually

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[1 Folio, *that*.]

[2 In a later treatise, the "Reliques of Rome," the religious orders are more particularly described: it does not therefore appear necessary to give an account of them or of their founders here.]

in thy church. So shall it come to pass that, all sects and heresies, all divisions and schisms being rooted out of thy holy congregation, and a perfect agreement established among us according to thy blessed word, we shall from the very heart both know-
James i. ledge thee the worker hereof, which alone art the author of all goodness, and also sing continual praises to thee our Lord God, which, with God thy Father, and God the Holy Ghost, livest and reignest true and everlasting God, worlds without end. Amen.

A PRAYER FOR THE COMMON PEACE AND QUIETNESS OF ALL REALMS.

How necessary, O Lord, peace and quietness is for the conservation of realms and all public weals, the holy scripture declareth in divers places. The psalmograph
Psal. cxxii. exhorteth all the faithful Israelites to pray for those things that make unto the quietness of Jerusalem, that there may be peace, wealth, and abundance both in it and all the coasts round about. When the Jews for their sins and disobedience against thy divine Majesty were led away captive by king Nabuchodonozor from Jerusalem unto Babylon, and there compelled to live under the ungodly and uncircumcised gentiles, the prophet Jeremy wrote an epistle unto them, wherein among other things he exhorted them to pray for the public weal of Babylon, and for the magistrates
Jer. xxix. thereof, saying: Seek the peace of the city, wherein ye be prisoners, and pray for
Bar. v. it unto the Lord; for in the peace thereof shall your peace be. Thy servant Baruch also wrote a book unto thy people in their captivity, commanding them to pray for the prosperity of Nabuchodonozor king of Babylon, and for the welfare of Baltazer his son, that their days may be upon earth as the days of heaven, &c. Again, thy
1 Tim. ii. holy apostle warneth that above all things prayers, supplication, intercessions, and giving of thanks be had for kings, and for all that are in authority, that we may live a quiet and peaceable life with all godliness and honesty.

Hereof learn we, O most merciful Saviour, how necessary peace, quietness, and concord is for all realms and commonwealths. For, that bearing rule, thy glory is sought, thy holy word is preached, the magistrates are obeyed, thy preachers are reverenced, good letters flourish, charity resteth in men's hearts, good works are exercised, every man liveth according to his calling, virtue is avanced, vice is expelled, wealth and abundance of all things dwelleth among us, battle with all the pestilences thereof is banished, a figure of that heavenly Jerusalem is here found among the children of men; when contrariwise, if battle or discord occupieth kingdoms or cities, all goeth to havoc, nothing but cruel barbary[1] and lion-like fierceness beareth rule.

How blessed a thing christian charity, godly peace, friendly quietness, and brotherly concord is in a commonweal, thy servant David, king and prophet, having in his own
Psal. cxxxiii. realm experience thereof, declareth in this his psalm. Behold, saith he, how good and joyful a thing it is, brethren to dwell together in unity. It is like a precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down unto the skirts of his clothing: like the dew of Hermon, which fell upon the hill of Sion. For there the Lord promised his blessing and life for ever.

Seeing, O almighty and everlasting God, it is a good, pleasant, and joyful thing brethren to dwell together in unity, vouchsafe to give unto all realms, specially unto such as the inhabitants whereof profess thy holy name, this treasure and jewel, this pleasure and joy, that they may live together in unity, quietness, and concord. O Lord, so many of us as believe in thee are brethren, and have one father, even thy heavenly Father; and by him we have thee also our brother, and by thee we be his
Rom. viii. sons and heirs, yea, and fellow-heirs with thee of eternal glory: grant therefore that we all may be of one heart and of one mind, seeing that nothing garnisheth and becometh the name of brethren better than brotherly love, true peace, friendly quietness, and amiable concord. This christian unity and brotherly concord must needs be an excellent treasure in a commonweal, seeing the holy prophet compareth it to a

[1 Barbary: barbarity, barbarism.]

most precious ointment and to the most pleasant dew, the sweet smells whereof cannot be expressed. Lord, give us this precious ointment of mutual love, that whatsoever we attempt among us may have a sweet-smelling savour, both before thee and all good men. Give us also that most pleasant dew, even the dew of thy heavenly grace, which may cause us through thy holy Spirit to flourish with the abundance of all good works, and provoke every one of us quietly and peaceably to do our own business, and to live according to our calling, the magistrate godly to govern, the subject humbly to obey, the preacher of thy word diligently to attend upon his office. So shall it come to pass that we, as brethren quietly dwelling together in this unity and concord, shall have that thou hast promised, even thy blessing, that is, in this world abundance of all good things pertaining either to the body or to the soul, and after our departure from this vale of misery everlasting life. Lord, let it so come to pass. Amen.

2 Thess. iii. Rom. xi. Psal. cxxxiii.

A PRAYER TO BE PRESERVED FROM THE PLAGUE AND OTHER DISEASES.

Ah! Lord, as thou hast set forth in thy holy scriptures plenty of blessings to them that fear thee, and with all diligent[2] obedience and obedient diligence walk in thy holy statutes and ordinances, so likewise in the same hast thou set forth innumerable curses and plagues to such as live without all fear of thee, and transgress thy blessed commandments. Among other thy grievous punishments, thou hast threatened the ungodly to send the plague and such other mortal diseases upon them, and so to root them out from the face of the earth, because of their disobedience and rebellion against thee their Lord God. Examples hereof we have many in thy holy word.

Lev. xxvi. Deut. xxviii. Isai. i. v. xxiii. xxx. xli. Ezek. vii. xiv. xviii. xxxiii. xxxviii.

Ah! good Lord, who can be free from these and such other thy plagues, if thou shouldest deal with us according to our iniquities? We are all sinful. The best of us all are unprofitable servants; so that we can find nothing in ourselves wherewith we may worthily either pacify thy wrath stirred up against us for our manifold wickedness, or turn away from us those thy plagues, which we most justly have deserved.

2 Sam. xxiv. 1 Chron. xxi. Psal. cxxx. Rom. iii. Luke xvii.

Notwithstanding, there are which superstitiously, for the appeasing of thy anger, and for the dispatch of corporal punishments, call upon dead creatures, and flee unto dumb idols, as though most present help were to be looked for of them, when indeed they can do nothing at all unto our health, neither concerning the body nor the soul. With such idolatrous, O good Lord, have we nothing to do, although never so grievous sinners. For we are taught by thy holy word, neither to trust in Roch nor in Apolline, neither in Agasse nor in Annesse, neither in Erkenwald nor in Grymbald[3], nor yet in any other creature, either in heaven or in earth; but in thy great mercies set forth in the precious blood of thy most dear Son Jesu Christ, for whose sake alone, for whose merits and good deeds alone, thou art well pleased with man, favourest him, and delightest in him as a loving father in his dearly-beloved son.

Matt. iii. xvii. Mark i. ix. Luke iii. ix. 2 Pet. i.

O most merciful God, we, finding in ourselves a just dessert of all those thy plagues, which thou art wont to cast upon the children of men for their wickedness (so great and manifold is the number of our sins), and nothing at all wherewith we may in any part be able to turn away thy heavy displeasure from us, are come at this present unto the throne of thy mercy, most humbly beseeching thee, in the name of Jesu Christ thy Son, and our alone Mediator and Advocate, not to weigh our sins and wickednesses, but to consider thy great mercies and loving promises, and for Christ's sake to put away from us all such plagues as we most justly have deserved, and to

[2] Folio, *diligence*.]

[3] Erkenwald is said to have been son of Uffa, or Offa, the first king of the East Angles. He was abbot of Chertsey and bishop of London. Grymbald was a learned monk, brought over by king Alfred from France, and made abbot of the newly-founded monastery of Winchester. For an account of the other persons here mentioned, see Vol. I. page 139, note 4.]

preserve us in such state of bodily health, that we may live and glorify thy blessed
Psal. xxx. name. Ah! Lord, may dust give thanks unto thee? or shall that declare thy faith-
Isai. xxxviii. fulness? The grave praiseth not thee, death doth not magnify thee: they that go down into the grave praise not thy truth: but the living, yea, the living, knowledge, praise, and magnify thee. Defend us therefore, O Lord, from the terrible plagues of thy fearful displeasure; but above all things remove from us the diseases of our mind, that we, being whole in soul, may behold thee with a pure faith, and serve thee with a clean heart. Give us also the health of our body unto our last days, that we, enjoying the health both of body and soul through thy singular benefit, may lead a quiet and healthful life unto thy honour and glory. Amen.

A PRAYER TO PRESERVE THE FRUITS OF THE EARTH.

Gen. i. At the beginning thou commandedst the earth, O Lord, to bring forth green grass, herbs, and trees, with their seeds and fruits, that they might be meat to thy creatures
Gen. vii. 2 Pet. ii. Gen. ix. living on the earth, both to man and beast. After that deep and great flood, wherein all living creatures perished except Noah and such as were with him in the ark, not only herbs, seeds, and fruits gavest thou unto man for to eat, but also all other thy creatures that move or live on the earth, whether it be fish or fowl; so that all
Acts x. Tit. i. Rom. xiv. 1 Cor. x. 1 Tim. iv. things are pure to them that are pure, neither can any thing be common or unclean, that thou hast made pure and clean. For all thy creatures, O Lord God, are good, and none of them are to be refused, if they be taken with thanksgiving. For they are sanctified by thy word and by prayer, and were ordained of thee to be received with thanksgiving of the faithful, and of them that know the truth.

Seeing then that thou alone art the Creator and Maker of all things, and hast prepared herbs, seeds, fruits, fish, and flesh to be meat for man; seeing also that without thy blessing all these thy creatures prosper not, nor yet come unto a fortunate end, but grow out of kind, wither away, perish, die, and come to nought; we most humbly beseech thee to bless us and all the fruits of the earth, with all other thy creatures which thou hast made for man's use and profit.

1 Cor. iii. And forasmuch as neither he that planteth nor he that watereth is any thing, but
Psal. lxvii. thou, O God, which givest the increase; grant, we pray thee, that the earth may give forth her fruit prosperously and plenteously, that we may enjoy the same in due and convenient time, unto our great joy and comfort. Let not the labours of our hands, which we have taken in thy name, and according to thy word, be found vain and frustrate; but according to thy promise bless our labours, and bring them unto a
Psal. xcv. fortunate end. For we, O Lord, feed not ourselves, but we are the sheep of thy
Psal. cxlvi. pasture. Thou feedest us. Thou givest meat to the hungry. Thou preparest man
Psal. lxv. his corn, and providest for the earth. Thou waterest her furrows, thou breakest the hard clods thereof, thou makest it soft with the drops of rain, and blessest the increase of it. Thou crownest the year with thy bountifulness; and thy footsteps drop fatness. Thou also makest the dwelling of the wilderness fat, that they drop withal, and the little hills makest thou pleasant on every side. Yea, thou makest the valleys to stand
Psal. civ. so thick with corn that they laugh and sing. Thou causest the wells to spring up among the valleys, and the waters to run among the hills, that all the beasts of the field may have drink, and that the wild asses may quench their thirst. Thou waterest the hills from above: the earth is filled with the fruits of thy works. Thou bringest forth grass for the cattle, and green herbs for the service of men. Thou bringest food out of the earth, wine to make glad the heart of man, oil to make him a cheerful countenance, and bread to strength man's heart. O Lord, how manifold are thy works: right wisely hast thou made them all; yea, the earth is full of thy riches. It
Psal. cxliv. is thy blessing that our garners are full, and plenteous with all manner of store; that our sheep bring forth thousands, and hundred thousand in our villages and fields;
Psal. v. that our oxen be lusty and fat; that we have all things plenteously for the sustentation of our bodies. For when thou openest thy hand, thou fillest every living creature

with thy blessing; but when thou hidest thy face, they are sorrowful, mourn, and die for hunger[1].

Forasmuch then, O most merciful Father, as we receive of thee alone all good things, vouchsafe, we most heartily beseech thee, to shew us thy face, to lighten thy countenance upon us, to bless us, to make the earth fruitful, and to preserve the fruits of the same; that we, thy creatures, receiving at thy merciful hand all things necessary for this our needy and beggarly life, may live and magnify thy blessed name, both in this world and in the world to come, through Jesu Christ thy Son and our Lord. Amen. Psal. lxvii.

A PRAYER THAT WE MAY HAVE THE FEAR OF GOD BEFORE OUR EYES IN ALL OUR DOINGS.

O ALMIGHTY and everlasting God, thy holy word teacheth us that thou art not only a Father, but also a Lord; not only a forgiver, but also a revenger; not only a Saviour, but also a Judge. And as thou, being a Father, a Forgiver, a Saviour, dost pardon and shew mercy; so thou, being a Lord, a Revenger, a Judge, punishest and condemnest. Neither doth thy holy scripture only set forth unto us a gospel, which comforteth us, quickeneth us, sheweth us merry tidings, forgiveth our sins, quieteth our conscience, and bringeth unto us everlasting life; but also a law, which reproveth, accuseth, condemneth us, woundeth and slayeth our conscience, yea, and throweth us down headlong into the deep dungeon of hell. And as the gospel lifteth us up, and maketh us merry with the hope of remission and forgiveness of our sins, so doth the law pluck us down and almost drive us unto desperation for fear of the plagues and everlasting punishments which thou hast prepared for them that despise thy holy ordinances; so that we may not only love thee as a Father, a Forgiver, a Saviour, but also fear thee as a Lord, a Revenger, a Judge. Mal. i. 2 Cor. iii.

Forasmuch therefore, O most gentle Saviour and most righteous Judge, as nothing doth so mightily put away sin, and maketh us to walk in the way of thy commandments as reverently to fear thee, to stand in awe of thy judgment and heavy displeasure, we most entirely pray thee to give us that fear which thou requirest of us in thy holy scriptures, and whereunto thou hast promised so many large and bounteous benefits; that we may not only love thee as a Saviour, honour thee as a Father, but also reverence thee as a Lord, fear thee as a Judge. O Lord, all things are open unto thy eyes, neither is any thing hid from thee, which seest the very secrets and most inward thoughts of our hearts: give us therefore grace, that in all our enterprises we ever set thy fear before our eyes, and stand in awe of thee and of thy righteous judgments; that we attempt nothing whereby we should provoke thy heavy displeasure against us, but so walk in thy fear and in thy holy ordinances, that we may at all times love thee as a Saviour, honour thee as a Father, reverence thee as a Lord, fear thee as a Judge. So shall it come to pass that we, reverently fearing thee as the child doth his father, shall not only avoid all such evils as might make thee our heavy Lord and fierce Judge, but also embrace those virtues which shall both evidently declare our faithful love, true honour, unfeigned reverence, and humble fear toward thee, and also make thee our loving Father and most merciful Saviour, through Jesu Christ our Lord. Amen. Ecclus. i. Psal. xxxiv. cxii. cxxviii. Heb. iv. Jer. xvii.

A PRAYER FOR FAITH.

WE are taught by thy holy apostle, O most loving Saviour, that whatsoever is not of faith is sin, and that it is impossible to please thee without faith; and therefore they that come unto thee must believe that thou art God, yea, and such a God as is both Rom. xiv. Heb. xi.

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[1] Folio, *hongry.*

able and also will abundantly reward all them that with true faith seek thee. For
Jer. v. Wisd. i. Hos. ii. thy eyes, O Lord, look upon faith, and thou dost appear and shew thyself unto them that have faith in thee: yea, through faith thou being the King of glory art married to the souls of the faithful, and makest them partakers of thy divine nature through
Rom. iii. iv. v. Gal. ii. iii. iv. v. Eph. ii. Mark xi. the wonderful working of thy blessed Spirit. Through faith so many as believe are justified, made the sons and heirs of God, and have everlasting life. By faith we obtain of God all good things, even whatsoever we ask in thy name.

Seeing that faith is so precious a jewel in thy sight, that without it nothing is acceptable unto thy divine Majesty, and we of our own nature cannot have this most singular treasure except thou givest it unto us from above, and dost breathe it into
1 Cor. ii. our hearts by thy holy Spirit (for we of ourselves are blind, ignorant, foolish, and by no means can perceive the things that pertain to the Spirit of God); we most heartily beseech thee to take away from us all infidelity and unfaithfulness, which we received of old Adam, and to plant in us true faith and undoubted belief, that we may
Matt. xvi. Eph. v. 1 Tim. ii. 1 John ii. Heb. vii. 1 Cor. i. be throughly persuaded that thou art the Son of the living God, very God and very man, our alone sweet-smelling sacrifice, our alone Mediator, Advocate, and Intercessor, our alone wisdom, righteousness, sanctification, and redemption, by whom alone and for whose sake only thy heavenly Father is well pleased with us, our sins are remitted, grace and everlasting life are freely given unto us.

Prov. iii. O Lord God, suffer us not to lean to our own wisdom, nor to believe as blind flesh fancieth, nor to seek salvation where superstition dreameth; but let our faith only be grounded on thy word, and give us grace truly to believe in thee, with all our heart to put our trust in thee, to look for all good things of thee, to call upon thy blessed name in adversity, and with joyful voices and more merry hearts to praise and magnify it in prosperity. Suffer us not to doubt neither of God thy heavenly Father, nor of thee God his Son, nor of God the Holy Ghost, but earnestly to believe
1 Cor. viii. that you, being three[1] distinct Persons in the Deity, are notwithstanding one very God, besides whom there is no God, neither in heaven nor in earth. Grant also, that we may assuredly believe whatsoever is contained in the holy scriptures, and by no means suffer ourselves to be plucked from the verity thereof, but mainly and stedfastly abide in the same even unto death, rage world, roar devil. And this faith, O sweet
Luke xvii. Jesu, increase thou daily in us more and more, that at the last, through thy goodness, we may be made perfect and strong men in thy holy religion, and shew ourselves both before thee and the world truly faithful, by bringing forth plenty of good works, unto the glory and honour of thy name, which with God the Father and God the Holy Ghost livest and reignest true God, worlds without end. Amen.

A PRAYER FOR CHARITY.

1 Tim. i. Thy holy apostle writeth, O most gentle Saviour, that the end of the commandment is love, that cometh of a pure heart, and of a good conscience, and of faith
Deut. vi. Matt. xxii. Lev. xix. Rom. xiii. Mark xii. Luke x. unfeigned. For he that loveth thee his Lord God with all his heart, with all his soul, with all his mind, with all his strength, and his neighbour as himself, fulfilleth the whole law. For all the law and the prophets require no more of us but love, even to love thee our Lord God above all thing, and our neighbour as ourself. Without this love all that we do, seemeth it never so much praiseworthy in the
1 Cor. xiii. sight of men, is abominable before thee. Yea, as thy blessed apostle saith: Though I spake with the tongues of men and angels, and yet had no love, I were even as a sounding brass or as a tinkling cymbal. And though I could prophesy, and understand all secrets and all knowledge, yea, if I had all faith so that I could move mountains out of their places, and yet had no love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body, even that I
John xiii burned, and yet had no love, it profiteth me nothing. For by love are we known to be thy disciples, even as the devil's imps are known by hatred and maliciousness.

[1 Folio, *the*.]

And the love, O Lord, that thou requirest of us is no worldly nor fleshly love; for if any man loveth the world, the love of the Father is not in him; and whosoever will be a friend of the world is made the enemy of God; but godly, spiritual, sincere, true, and pure love, even such love as suffereth long, is courteous, envieth not, doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh not evil, rejoiceth not in iniquity; but rejoiceth in the truth, suffereth all things, believeth all things, endureth all things. 1 John ii. James iv. 1 Cor. xiii.

This godly love, this christian charity give thou unto us, O good Lord, that we may unfeignedly and with all our heart love thee our Lord God, which so dearly lovedst us, that thou gavest thyself for us an offering and a sacrifice of a sweet savour to God. Take away from us the love of worldly things, which, though they appear never so pleasant and beautiful, are notwithstanding mere vanity; and give us grace so to use this world as though we use it not: for the fashion of this world passeth away: make us also to abhor the filthy and beast-like pleasures of the stinking flesh, and by no means to be entangled with the love of the[m], the end whereof is dishonour, shame, corruption, destruction, damnation; and kindle our hearts so fervently with thy love, that nothing may delight and praise us, but only thou, and whatsoever may make unto thy glory, and is agreeable to thy blessed commandment; so that thou only mayest be our love, our delight, our joy, our mirth, our solace; and whatsoever is without thee, and estranged from thy love, let it be counted of us more vain than vanity itself, and more filthy than the very dung. Eph. v. 1 Cor. vii. Luke vi.

Grant also, that from this our love toward thee there may issue out a vehement and brenning love toward our neighbours, yea, toward our very enemies; that we may love them from the very heart, yea, even as ourselves, pray for them, give them good counsel, help them, defend them, succour them, provide for their necessities, and deal with them in all things as we wish to be dealt withal. 1 John iv.

O Lord God, thou art love, and he that dwelleth in love dwelleth in thee, and thou in him. Grant that in this world we may so dwell together through love, thou in us by thy holy Spirit, and we in thee by faith, that after our departure from this vale of misery we may be placed with thee in thy heavenly mansion, and so continue with thee in glory for ever and ever. Amen.

A PRAYER FOR A GODLY LIFE.

It greatly grieveth us, O merciful Father and everlasting God, that we, through the grievous and continual assaults of our enemies, are not able to pass over our years in this world with such purity of life as we ought, and as thou requirest of us. Verily we are on every part so besieged and compassed round about of our adversaries, that scarcely at any time we can be free from their pestiferous and deadly darts, nor yet have so much respite as once to breathe toward true godliness.

O most loving Lord, thou art our Father, and we thy children: convenient therefore is it that we thy children represent and openly declare in our conversation the manners of thee our Father. Thou art good, gentle, loving, charitable, merciful, patient, long-suffering, holy, righteous, faithful, &c. It therefore becometh us thy children in our living to practise goodness, gentleness, love, charity, mercy, patience, long-suffering, holiness, righteousness, faith, &c. Thou hast given us an example, that even as thou hast done, so we likewise should do. If we say we dwell in thee, we ought to walk as thou hast walked. For thou hast called us not to uncleanness, but unto holiness. Thou hast delivered us from the power of our enemies, that we, being without fear, should serve thee in holiness and righteousness all the days of our life. The blood of thy Son Jesus Christ hath cleansed us from all sin, not that we should continue in darkness, but rather walk in the light, as thou art in the light. Thy loving-kindness hath appeared unto all men, not that we should follow ungodliness and worldly lusts, but that we should live soberly, righteously, and godly in this present world. Thou didst choose us in Christ before the foundations of the world were laid, that we should be holy and without blame before thee through him. We John xiii. 1 John ii. 1 Thess. iv. Luke i. 1 John i. Tit. ii. Eph. i. Eph. ii.

are thy workmanship, created in Christ Jesu unto good works, which thou ordainest afore, that we should walk in them.

Forasmuch then as all the benefits which thou hast bestowed upon us are given us unto this end, that we should walk worthy of thy kindness, represent thy manners in our conversation, mortify the flesh and the lusts thereof, have nothing to do with Satan nor the world, but lead a good life, garnished full of good works, and in all points fashioned after the rule of thy blessed word; we most heartily pray thee to endue us with thy holy Spirit, which may take away our stony heart, and give us a new, fleshy, and soft heart, kill that old man in us which is corrupt through deceivable lusts, and fashion in us that new man, which is made after thy image and likeness in righteousness and true holiness. Suffer us not to give over ourselves again unto our old lusts and concupiscences wherewith we were led when we knew not thee nor thy Son Christ; but even as thou which hast called us art holy, so likewise grant that we may be holy in all our conversation.

Ezek. xi. & xxxvi. Eph. iv. 1 Pet. i.

O merciful God, not the hearers of thy law, but the fulfillers of it shall be justified before thee. Neither shall every one that saith unto thee, Lord, Lord, enter into the kingdom of heaven, but they that do the will of thee our Father which art in heaven. To confess thee with our mouth, and to deny thee with our deeds, worketh rather our damnation than salvation. For the true knowledge of thee consisteth not in talking, but in walking; not in favouring, but in following; not in loving, but in living. To promise thee by mouth that we will work in thy vineyard, and yet work nothing at all, declare not us to be thy sons, but rather bastards. To brag of the justification of faith, and not to bring forth the fruits thereof; to glory in the merits of thy Son Christ, in his blood, death, and passion, and not to live worthy of his kindness; to profess thy holy gospel, and not to walk according to the doctrine thereof; to be baptized in thy name, and not to mortify our members which are of the earth, nor to walk in a new life; to be partakers of thy divine mysteries, and not to be made one spirit with thee; what availeth it? We are thy friends, if we do those things that thou commandest us. We are thy servants, if we be obedient to thy will. We are thy sons, if we honour and reverence thee according to thy word. We seek thy glory, if we attempt nothing whereof thou shouldest be dishonoured. Leading a life conformable to thy blessed will, we shall provoke the very enemies of thy truth to praise thee; but contrariwise, thou shalt be evil spoken of. Grant therefore, we beseech thee, that our life may answer to our profession, and that the light of our good works may so shine before men, that they, seeing our godly conversation, may glorify thee our heavenly Father. Amen.

Rom. ii. James i. Matt. vii. Tit. i. 1 Cor. iv. Matt. xxi. Rom. vi. John xv. 1 Pet. ii. Matt. v.

A PRAYER AGAINST THE TEMPTATIONS OF THE DEVIL, THE WORLD, AND THE FLESH.

Albeit, O most mighty Captain, most valiant Warrior, and most triumphant Lord Christ Jesu, thou by thy death hast put down him that had lordship over death, that is to say, the devil, that thou mightest deliver them which through fear of death were all their life-time in danger of bondage; and albeit thou hast spoiled rule and power, and made a shew of them openly, and hast triumphed over them in thine own person, and by this means delivered us from the hands of our enemies, that we might serve thee all the days of our life in such holiness and righteousness as are accept before thee; yet the devil, for the old malice which he hath borne against man from his first creation (for through envy of the devil death entered into the world), goeth forth still to rage against us, and walketh about like a roaring lion, seeking whom he may devour. And if he were not restrained by thy godly puissance, he would surely swallow us up; so great is his tyranny, so mighty is his power. He prevailed against our first parents, yea, and that in the state of their innocency and immortality. He afterward attempted other, and prevailed, whereof some notwithstanding were the chosen vessels of mercy. Hereof getting a courage unto himself, he feared not to assail thee with his subtile temptations. Oh, is it then to be thought

Heb. ii. 1 Cor. xv. Hos. xiii. Col. ii. Eph. i. Luke i. Gen. iii. Wisd. ii. 1 Pet. v. Job i. Psal. cxxiv. Gen. iii. 2 Sam. xi. Matt. xxvi. Matt. iv. Mark i. Luke iv.

that he will let us alone, so feeble, so weak, and ready at every moment to be overthrown?

Thou thyself callest him the prince of this world, and thy holy apostle nameth him that god of this world. Strong must he needs be, and of no small might, whom thy holy word so termeth: strong indeed in comparison of us; but weak and of no force, being compared with thee. This prince, this god of the world, dost thou suffer continually to war against thine elect and chosen people, (as for the reprobate and wicked, he hath them already in his court at commandment,) not to destroy them, which he most of all wisheth, but to exercise and try their faith, to prove their constancy, and in this their conflict to occasion them by hearty prayers to flee unto thy holy name, which is a strong tower and mighty fortress for so many as repair unto it, that they, getting aid at thy hand, may not only enter battle with this their great and immortal enemy, but also by the power of thy might overcome him and put him to flight. And as thou hast given Satan this liberty to tempt, to exercise, prove, and try us, whether we be constant in thy faith and word or not, so doth he take thy proffer. And although thou sufferest him thus to do for our great profit and singular commodity, (for we know that all things work for the best unto them that love God, even that we, of ourselves being weak, should have a glorious triumph and noble victory over him through the mighty puissance of thee our grand Captain;) yet hereof taketh he an occasion to seek our destruction. And that he may bring this to pass, besides the innumerable companies of hellish spirits, he taketh unto him two other our most cruel enemies, the world and the flesh. The one with his vain pleasures, the other with her carnal lusts, so compass us round about, that, if thy present help were not, we must needs perish.

John xii. xiv. xvi. 2 Cor. iv. Job i. Prov. xviii. Job i. Rom. viii. 1 John ii. Gal. v. Psal cxxiv.

O loving Lord and most gentle Saviour, thou seest our weakness, misery, and no strength. Thou knowest again the valiance, might, and power of our adversaries. Our strength is no more to be compared with their might, than the strength of little David with the mighty power of great Goliah: our spear, our sword, our shield will do nothing in this behalf. Notwithstanding, Lord, we do not despair. For although there be not so great strength in us, that we may be able to resist this great company that cometh against us, yet have we this one refuge and succour, even to lift up our eyes unto thee, and to say, Our help cometh from the Lord our God, which made heaven and earth. If God be on our side, who can be against us? The battle, O Lord God, is thine: our faith therefore is, that thou wilt give our enemies into our hands. Thou taughtest us to pray that we may not be led into temptation, and hast promised us that thou wilt not suffer us to be tempted above our strength, but wilt in the midst of the temptation make a way for us to escape. Thou art faithful: fulfil therefore thy promise.

1 Sam. xvii. Ecclus. xlvii. 2 Chron. xiv. Psal. cxxi. Rom. viii. 1 Sam. vii. Matt. vi. 1 Cor. x. Psal. cxlv. Tit. i.

And forasmuch as thy good pleasure is that we shall manfully fight with these our enemies, (for what is the life of man in this world, but a continual warfare?) and no man is crowned, except we strive lawfully; we, with our very heart despairing of our own strength and courage, most humbly beseech thee to be our captain, and valiantly to defend us against our enemies, that they may not prevail against us. Make us strong in thee, O Lord, and in the power of thy might. Put on thy holy armour upon us, that we may stand stedfast against the crafty assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, and against worldly rulers of the darkness of this world, against spiritual wickedness in heavenly things. For this cause, O most sweet Saviour, put upon us thy holy armour, that we may be able to resist in the evil day and stand perfect in all things. Give us grace therefore to stand, and to gird our loins about with verity, having on the breastplate of righteousness, and shoed with shoes prepared by the gospel of peace. But above all, grant that we may take unto us the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked, and put on the helmet of salvation, and the sword of the Spirit, which is thy blessed word. Grant also, that we, being thus godly enarmed, may through thy puissance, might, and strength not only enter battle with our enemies, but also valiantly fight with them, courageously put them to flight, and triumphantly carry away a glorious victory over them. So shall it come

Eph. vi. Job vii. 2 Tim. ii. Eph. vi.

to pass that we, being valiant conquerors through thy help, shall receive at thy hand,
Rev. iii. according to thy promise, manna to eat that is hid, and a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Lord, for thy mercy's sake grant us these our petitions. So shall we praise and magnify thy blessed name for ever and ever. Amen.

A PRAYER FOR REMISSION OF SINS.[1]

If we wretched sinners, O Lord God, had not loving promises of thy tender mercy in the holy scriptures for the comfort of our weak consciences and sorrowful hearts, we see none other remedy, so great and infinite are our sins, but that we
Rom. xv. must needs despair. But forasmuch as whatsoever things are written are written for our learning, that through patience and the comfort of scriptures we may have hope, our sins, although never so many and abominable, do not so much make us sad, as thy loving-kindness and tender mercies make us glad.

Our sins, we confess, are innumerable; but thy mercies are also infinite. Thou
Ezek. xviii. art that most gentle Lord which will not the death of a sinner, but rather that he
Wisd. xi. turn and live. Thou for repentance sake dissemblest and wilt not see the sins of
Matt. i. men. Thou confessest that thou camest into this world to save sinners, to call not
Luke ii. the righteous, but sinners unto repentance, and to seek up that which was lost. Thou
I Tim. i. callest unto thee all them that are diseased and laden with the heavy burden of sin,
Matt. ix. and promisest that thou wilt ease them. Yea, by the prophet thou sayest, if we
Luke xv. will wash and make clean ourselves, put away our evil thoughts out of thy sight,
Matt. xi. cease from doing of evil and violence, learn to do right, apply ourselves to equity,
Luke xix. deliver the oppressed, help the fatherless to his right, and hear the widow's complaint,
Matt. xi. though our sins were as red as scarlet, yet shall they be made whiter than snow;
Isai. i. and though they were like purple, yet shall they be made like white wool. Yea,
Isai. xliii. thou sayest, moreover, that for thy own sake, even for thy mercy and name's sake, thou wilt be good unto us, favour us, and so cast away all our sins behind thy back, that thou wilt never remember them more.

Tit. i. O Lord, thou art the God which cannot lie, thou art the self truth, thou art
John xiv. faithful in thy words and holy in all thy works. For according to these thy loving
Psal. cxlv. promises hast thou ever dealt with the children of men, whensoever they repented and turned unto thee. When they forsaked their sinful living, and called upon thy
Psal ciii. holy name, thou forgavest all their sins and healedst all their infirmities. Thou savedst their life from destruction, and crowned them with mercy and loving-kindness. For thou, O Lord God, art full of compassion and mercy, long-suffering, and of great goodness. Thou wilt not alway be chiding, neither wilt thou keep thy anger for ever. Neither wilt thou deal with us after our sins, nor yet reward us according to our wickedness. For look, how high the heaven is in comparison of the earth; so great is thy mercy toward them that fear thee. Look, how wide the east is from the west; so far dost thou set our sins from us. Yea, like as a father pitieth his own children, even so art thou merciful unto them that fear thee. For thou knowest whereof we be made: thou rememberest that we are but dust; that a man in his
Isai. xl. time is but as grass, and flourisheth as a flower of the field. For as soon as the
Eccles. xiv. wind goeth over it, it is gone, and the place thereof knoweth no more. But thy
James i. merciful goodness, O Lord, endureth for ever and ever upon them that fear thee.
1 Pet. i.

Psal. xxxiv. Of this thy loving-kindness and tender mercy who at any time hath not tasted,
2 Sam. xii. if he sought it with all his heart? Forgavest thou not David both his whoredom
Judg. x. and manslaughter, when he repented and confessed his sin? How oft didst thou call
2 Chron. xii. back the plagues of thy vengeance, when the children of Israel lamented their sins
Judg. iv. and turned unto thee! How merciful didst thou shew thyself to the Ninivites, when
Jonah iii. they repented and humbled themselves in thy sight! How lovingly spakest thou to
Luke vii. that sinful woman in thy gospel, and forgavest her all her sins, because she repented
Matt. xxvi. and believed! Peter, thy disciple, although most cowardly denying thee, after that

[1 *Of synners,* folio.]

he had bitterly wept and lamented his sins, thou didst behold with thy merciful eye, and favourably receivedst him again into the number of thy holy apostles. One of them that died with thee, being both a thief and a murderer, after he had called unto thee for grace, thou placedst in paradise, and madest him partaker of thine eternal felicity. Many other notable examples of thy great mercies find we in the holy scriptures, which will not suffer us to despair of thy clemency and goodness, be our sins and wickednesses never so many; but they rather do encourage us boldly to come unto the throne of thy grace, that we may receive mercy and find grace to help in time of need. Luke xxiii. Heb. iv.

O most gentle Saviour, thou art that most loving Shepherd, which diligently soughtest up the wandering sheep, lovingly laidest it upon thy shoulders, and tenderly broughtest it home again. Seek us up, which have so long run astray, lay us upon thy merciful shoulders, and bring us home again unto the company of thy faithful. Thou art that most merciful Samaritan, which, beholding the miserable state of the wounded man with thy pitiful eye, camest unto him, madest clean his wounds, pouredst in wine and oil, boundest them up, laid the sick Samaritan upon thy beast, and carriedst him into the inn, and never leftest him till he was perfectly whole. O most loving Saviour, vouchsafe also with thy merciful eye to look upon our wretched state, which without thy help must needs perish. Our wounds are deadly wounds, and not able to be healed of any, either in heaven or in earth, but of thee alone, which art the true physician, and alone healest them that are contrite in heart. Our whole head is sick, and the heart is very heavy. From the sole of the foot unto the head there is no whole part in all our body; but all are wounds, botches, sores, and stripes, which can neither be helped, bound up, mollified, nor eased with any ointment, except thou puttest to thy helping hand. Let it therefore please thee of thy great goodness to make clean our wounds, to pour in the wine and oil of spiritual gladness, to bind them up, and never to leave us till thou hast made us perfectly whole, and brought us into thy heavenly kingdom. Heal thou us, O Lord, and we shall be healed: save thou us, and we shall be saved. Luke xv. Luke x. Matt. ix. Isai. lxi. Luke iv. Isai. i. Jer. xvii.

Thou art that most tender Father, which receivest home again with embracing arms that lost son, which had waste all his goods with riotous living. So soon as he returned unto thee, repented him of his disorder, confessed his sin, and humbled himself in thy sight, thou hadst compassion on him, and came and fell on his neck, and kissed him. Thou commandest thy servants also to bring forth that best garment, and put it on thy son, and to put a ring on his hand, and shoes on his feet. Thou gavest commandment, again, to fetch a fat calf and to kill it, and saidest: Let us eat and be merry; for this my son was dead, and is alive again; he was lost, and now is found. Shew this thy favour, O most gentle Father, to us thy children also, which have ungodly bestowed the godly and virtuous gifts which thou both friendly and liberally gavest unto us. This our prodigal and licentious living sore grieveth us; and we be heartily sorry that we have so grievously offended thy fatherly goodness. Notwithstanding, according to thy old wont, we most humbly beseech thee for thy name's sake to have mercy on us, to forgive us our sins, and to receive us again into thy favour. Take away from us all our old beggarly rags, and put on us that new garment of innocency, that precious ring of faith, wherewith we are married unto thee, and those most godly shoes of the evangelic peace, that we may walk from henceforth in the ways of thy holy commandments, and do that which is pleasant in thy sight. Give us grace so unfeignedly to repent and to amend our lives, that the angels of heaven may rejoice at our conversion. And so wash us from our sins more and more, that at the last we may be clean and appear beautiful in thy heavenly Father's sight through thee our only Saviour, which, with the same thy Father and the Holy Ghost, livest and reignest one true and everlasting God, worlds without end. Amen. Luke xv. Hos. ii. Eph. vi. Luke xv. Psal. li.

A PRAYER FOR A COMPETENT AND NECESSARY LIVING.

Thy Son and our Lord, O heavenly Father, taught us to ask our bodily food of thee, and all other things that be necessary for the preservation of this our mortal Matt. vi. Luke xi.

Psal. cxlvi. Psal. cxlv. and corruptible body. For thou art that Lord that givest meat to the hungry. Thou feedest all thy creatures in due time. Thou openest thy hand and replenishest all Psal. xxxiii. living things with thy blessing. Thy eyes are upon them that fear thee, and upon such as trust in thy mercy, that thou mayest deliver their lives from death, and nourish them in the time of hunger. They that fear thee shall have no scarceness; Psal. xxxvii. neither shall they want any good thing that seek thee. Never was it seen that the righteous man, that is, he that liveth according to thy word, was forsaken, neither hath his children begged their bread on the earth.

1 Kings xvii. How wonderfully didst thou feed thy servant Helias the prophet, when thou sent him meat twice on a day by the ravens! How marvellously didst thou increase the oil and meal of the widow of Sarepta, Helias' hostess! How didst thou provide for B. & Dr. thy servant Daniel, when he was in prison for setting forth thy glory! How wonderfully feddest thou the children of Israel, by sending them meat down from heaven Deut. viii. Exod. xvi. Num. xi. Wisd. xvi. by the space of forty years in the wilderness! The fowls of the air dost thou feed, Psal. lxxviii. which neither sow nor reap, nor yet carry into the barns. Thy Son also (that we Matt. vi. may hang on thy fatherly providence, and not despair of a competent living) fed Matt. xiv. Mark vi. Luke ix. many thousands with a few loaves of bread, and a little number of small fishes. He John vi. also at a marriage turned water into wine, to shew that those which live according John ii. to thy blessed word, every one in his vocation, shall want no good thing. Thou art 1 Tim. vi. the very living God, which giveth us abundantly all thing to enjoy them. Thou art Matt. vi. Luke xii. our Father; thou therefore wilt not suffer us thy children to perish for hunger. Thou art our Lord; thou therefore wilt not suffer us thy servants to die for want of Psal. cxlvi. clothes. Thou feedest the heathen and the brute beasts: is it then to be thought Psal. civ. that thou wilt leave us succourless, which believe in thee, call on thy holy name, and hang on thy fatherly providence?

1 Cor. iv. James i. We therefore, being throughly persuaded that all good things pertaining either to the body or to the soul, come from thee alone, doubting also nothing of thy bounteous liberality and liberal bounty toward them that with strong faith depend on thy fatherly providence, are bound at this present to come unto thy divine Majesty, most humbly beseeching thee to work in us, through thy holy Spirit, a mind content with that is Luke xii. sufficient, seeing that no man's life standeth in the abundance of the things which Heb. xiii. he possesseth; seeing also that we be strangers and pilgrims in this world, and have 1 Tim. vi. here no continuing city, but seek one to come; again, seeing we brought nothing Job i. into the world, neither shall we carry any thing out of it. For naked came we out of our mother's womb, and naked shall we turn to the earth again. Take away from us all superfluous worldly cares, and teach us to be content with food and Matt. vi. raiment. Suffer us not, after the manner of the heathen, to be careful for worldly Luke xii. things, as though thou hadst no care for us; but teach us first of all to seek thy kingdom and the righteousness thereof, and so to look for all worldly and temporal Prov. xxx. things at thy merciful hand. O Lord, give us neither poverty nor riches: only grant thou us a necessary living; lest, if we be too full, we deny thee, and say, What fellow is the Lord? and lest we, being constrained through poverty, fall unto stealing, and forswear the name of the Lord our God. Lord, let it so come to pass, for thy dear Son's sake, Jesu Christ our Lord and Saviour. Amen.

A PRAYER FOR [TO] BE SAID BEFORE THE SERMON.

Psal. cxix. Deut. v. xvii. Isai. xxx. Thy word, O Lord, is a lantern unto our feet, and a light to our pathways. For it sheweth unto us evidently, how we ought to walk, and turn neither on the right hand, nor on the left, but even that way that thou hast appointed, that we may live Psal. xix. and please thee. Thy law also is a perfect and undefiled law: it turneth souls, and giveth wisdom even unto babes. Thy statutes are right, and rejoice the heart: thy Wisd. xvi. commandments is pure, giveth light unto the eyes. It is neither emplasture nor salve John xv. that healeth us, but thy word, O Lord, which healeth all thing. Through thy word, Rom. i. which thou hast left here among us, are we made clean: for it is thy power unto

salvation for every one that believeth. To hear this thy word, which is sweeter than the honey or honey-comb, and more precious than gold, pearl, or precious stone, we are come hither at this presence, O most merciful Father, desiring thee to send both to thy preacher and to us thy holy Spirit, that he may teach nothing but thy pure word and the glorious gospel of thy most dear Son; again, that we may diligently note and repose in our memory whatsoever shall be godly and truly spoken of him. And forasmuch as neither he that planteth nor he that watereth is anything, but thou, O God, which givest the increase, we most entirely pray thee that the seed of thy blessed word, which shall now be sown among us, may fall into our hearts as into a good ground, and by no means be choked up of thorns, nor dried up for want of moisture, nor yet carried away of the birds of the air; but, through the working of the Holy Ghost, so take root in our hearts, that it may bring forth plenty of good fruit unto thy glory and the health of our souls. Amen.

Psal. xix. Psal. cxix. 1 Cor. iii. Matt. xiii. Mark iv. Luke viii.

A THANKSGIVING AFTER THE SERMON.

We render unto thee, O heavenly Father, most hearty thanks for this spiritual and heavenly nourishment of thy blessed word, wherewith our souls are not only well refreshed at this present, but also our faith is strengthened, our love is kindled, and our conscience quieted. We most humbly beseech thee to give us grace, not only to be hearers of thy word, but doers also of the same; not only to love, but also to live thy gospel; not only to favour, but also to follow thy godly doctrine; not only to profess, but also to practise thy blessed commandment; that whatsoever we outwardly hear and inwardly believe, we may shew forth the same in our conversation and living, unto the honour of thy holy name, the comfort of our christian brethren, and the health of our souls. Amen.

John vi. James i.

A PRAYER TO BE SAID BEFORE THE RECEIVING OF THE HOLY COMMUNION.

Thy love toward us, O most gentle Saviour, is so great and unmeasurable, that it can by no means be expressed by mouth, nor sufficiently conceived in heart. For our love, without any deserts on our behalf, freely and willingly, at thy heavenly Father's commandment, thou camest down from the glorious seat of thy divine Majesty, tookest very flesh, and becamest perfect man of the substance of that pure and undefiled virgin Mary, through the operation of the Holy Ghost, taughtest the will of thy heavenly Father, confirming the same with wonderful miracles, unto the great comfort of many which then lived, and unto the perfect establishment of our faith, which live at this present.

Isai. vii. Matt. i. Luke i. John i. Rom. i. ix. Matt. iv.

After thou hadst travailed in this world certain years, the time tofore appointed from everlasting of thy heavenly Father drawing nigh, that thou wouldest give thyself an oblation and sweet-smelling sacrifice to God the Father for the sins of the whole world, even so many as repent, believe, and amend; willing that so noble and worthy benefit of our redemption should not be forgotten nor fall out of remembrance, which is the alone anchor of our salvation, and the only comfort of weak consciences, when thou hadst eaten the paschal lamb with thy disciples, according to the appointment of the law, thou tookest bread into thy hand, gavest thanks to thy heavenly Father, brakest it, and deliveredst it to thy disciples, saying, Take ye, eat ye: this is my body, which is betrayed for you. Do this in the remembrance of me. Because the singular and inestimable benefit of our redemption, brought to pass by the one and only oblation of thy blessed body, broken on the altar of the cross, should not be forgotten, thou brakest the bread in the sight of thy disciples, and gavest it unto them, commanding them to eat it in the remembrance of the breaking of thy body, which then was betrayed by thy traitorous disciple Judas, that son of perdition, and the day following was unfeignedly broken on the cross for our ransom, deliverance, and salvation. Here didst thou appoint the breaking of the bread among the faithful gathered together

Eph. v. Gal. vi. Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi. Heb. ix. x. John xvii.

for that purpose, a worthy and blessed memorial of thy body-breaking. And because
Note. the breaking of thy body should be the better remembered, thou didst ennoble the bread with the name of thy body; when, notwithstanding, it was only the figure, sign, token, and memorial of thy holy body.

In like manner, when supper was done, thou tookest the cup into thy hands, gavest thanks to thy heavenly Father, and deliveredst it to thy disciples, saying: Drink of this all ye. For this is my blood of the new testament, covenant, or bargain, which shall be shed for many into the remission of sins. This do, as often as ye drink it, in the remembrance of me. As by the breaking of thy blessed body our ransom is per-
1 John i. fectly paid, so by the shedding of thy precious blood are all our sins, even unto the uttermost, washed away. Therefore, as by the breaking of the bread thou wouldest the breaking of thy body and the benefits gotten by it to be remembered among the faithful; so, to the end that the shedding of thy blood and the merits thereof should not be forgotten, thou gavest them the cup of wine to drink, commanding them that, so oft as they or any of the faithful gathered together for that purpose to drink of the cup, they should remember thy death, and the shedding of thy precious blood, as thy
1 Cor. xi. holy apostles saith: As oft as ye shall eat this bread and drink of the cup, ye shall ☞ shew the Lord's death till he come. And as thou didst ennoble the bread with the name of thy body, being but the figure of thy body, because the breaking of thy body should the better be remembered; so likewise here dost thou garnish and nobly set forth the wine, naming it thy blood, when, notwithstanding, it only representeth and preacheth unto us the shedding of thy blood, because it should be the more deeply graven and the better retained in our minds.

O most merciful Redeemer and gentle Saviour, we are come together at this present to celebrate the memorial of thy blessed and glorious passion, and to eat and drink this bread and wine in the remembrance of thy blessed body-breaking and thy precious blood-shedding, most humbly and from the very heart beseeching thee to give us grace worthily to eat this bread and drink of this cup, lest, by the unworthy receiving of
1 Cor. xi. them, we be guilty of thy body and blood, and so eat and drink our own damnation.

And that we may come the more worthily unto this thy table, grant, we most entirely pray thee, that we may so earnestly be at defiance with all sins, and so inwardly be ashamed that we at any time have so grievously offended thy divine Majesty by attempting any thing that is not agreeable to thy good pleasure, that from henceforth we may not only loathe, detest, and abhor whatsoever is displeasant unto thee, but also embrace and lay hand on that which is good and acceptable in thy sight. Forgive us all our sins, and give us grace even with our whole heart to love all men, yea, our very
Rom. xii. Matt. v. enemies, and not only to forgive all such as have offended us, but also to be ready at all times to do for them whatsoever good or pleasure we be able.

And that we may be the more welcome unto thee, and be found meet and worthy guests to sit at this thy table, and to eat of these thy blessed gifts, that our soul may be well comforted, nourished, fed, and made merry by the worthy receiving of them,
Matt. xxii. Hos. ii. Acts xv. Eph. v. Rom. iii. clothe us, we pray thee, with that wedding-garment, even true and lively faith, wherewith our hearts are purified, wherewith are we married unto thee, and made one flesh, one blood with thee, wherewith also we are justified and counted righteous in thy sight; and grant that through the same faith we earnestly set the eyes of our mind on these
Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi. Tit. iii. thy most sweet and loving promises, My body shall be broken for you; My blood shall be shed for you; and without any doubting for remission of all our sins at thy heavenly Father's hand, according to thy most gentle promises, yea, and that not for our good deeds and merits, which in this behalf are none; but for the worthiness of thy blessed passion, for the dignity of thy precious blood, and for that only and alone sacrifice of thy holy body. For that, O Lord, is the salve that healeth our souls. That is the medicine that comforteth our weak and troubled consciences. That is the
John vi. living bread: whosoever eateth of that bread shall never hunger, but live for ever. That is the jewel of joy, that maketh our sorrowful hearts merry. That is the mighty bulwark, the strong defence, the sure fortress, that preserveth and keepeth us ☞ harmless against Satan, sin, death, hell, desperation, and all the infernal power.

To come to the table, to be present at the supper, to hear and see what is there done, yea, and to receive the holy mysteries of thy body and blood there set forth unto us, profiteth us nothing at all, if we faithfully believe not that thy body was broken and thy blood shed for our sins, and that, by the alone oblation thereof done once for all, our sins are forgiven us, thy heavenly Father is reconciled unto us, his wrath, stirred up through sin against us, is pacified, quietness of conscience and everlasting life is given us; but rather turneth unto our damnation, because we eat of this bread and drink of this cup unworthily; and shall with that hypocrite, which presumed to come unto the marriage not having the wedding-garment, be bound hand and foot, and cast into utter darkness, where weeping and gnashing of teeth shall be. Therefore we most humbly beseech thee to give us grace, according to thy holy apostle's counsel, diligently to prove, try, and examine ourselves, whether such repentance, such faith, such love, such disposition toward all godliness, be found in us or not, as thou dost require in them which will come worthily and with fruit unto thy table.

Heb. vii. ix. x.

Matt. xxii.

1 Cor. xi.

And forasmuch as it is thy gift to repent heartily, to believe truly, to love unfeignedly, and to be disposed earnestly to embrace true godliness, and to go forward in the same from virtue to virtue unto the end, grant, we most entirely pray thee, we may so repent, that the fruits of repentance may be found in us; so believe, that we may knowledge thee our alone Saviour; so love, that all our affection may be set on thee alone; and so embrace true godliness, that our whole life may be a clear mirror of all virtue and goodness. So shall we, through thy mercy, be found worthy guests of this thy table, and receive these holy mysteries unto the salvation of our souls; yea, so shall we be well assured of the remission and forgiveness of all our sins by the breaking of thy blessed body and the shedding of thy precious blood, our consciences shall be quiet, our hearts shall be filled with all true and spiritual joy, we shall triumph over Satan, sin, death, hell, and desperation, we shall be partakers of all the fruits and merits of thy blessed passion, and be made one body with thee, and fellow-heirs of everlasting glory. O Lord God, let it so come to pass, for the honour of thy name! Amen.

Matt. iii.

Phil. ii.

A THANKSGIVING AFTER THE RECEIVING OF THE COMMUNION.

We thank thee, O heavenly Father, for the blessed passion and glorious death of thy dearly-beloved Son, our Lord and Saviour Jesu Christ, by whom and by whose holy wounds we faithfully believe and are assuredly persuaded that thy wrath is not only pacified toward us, but that thou also art now become our most merciful Father, and hast freely forgiven us all our sins, restored unto us thy heavenly grace, and made us sons and heirs of thine eternal glory. And because we should not doubt of thy fatherly goodness toward us, set forth in the death of thy Son, the same thy Son Christ Jesu our Lord hath left unto us not only his holy word, but also a blessed memorial of his death and passion, set forth in the holy bread and holy wine, which we at this present have received, both for a remembrance of the breaking of his blessed body and the shedding of his most precious blood, and also for the quietness of our conscience, and for the assurance of the remission of our sins through faith. We beseech thee, O heavenly Father, that we be never unmindful of this thy exceeding great kindness, nor unthankful for thy manifold and unspeakable mercies declared unto us in the glorious death of thy well-beloved Son; but so work thou in us through thy holy Spirit, that we may be made worthy members of that body, whereof thy Son and our Saviour Christ Jesu is the head; and that we may so faithfully believe in thee, and so fervently love one another, alway living in thy fear, and in the obedience of thy holy law and blessed will, that we being fruitful in all godly and christian works, may train our life according to thy good pleasure in this transitory world, and after this frail and short life obtain that true and immortal life, where thou, with thy dearly-beloved Son our Lord and Saviour Jesu Christ, and the Holy Ghost that most sweet Comforter, livest and reignest one true God, in all honour and glory, worlds without end. Amen.

Eph. ii. Col. ii.

Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi.

Eph. i. iii. Col. i.

A SHORT PRAYER TO BE SAID AT THE RECEIVING OF THE MYSTERY OF CHRIST'S BODY IN THE HOLY COMMUNION.

O HEAVENLY and blessed Father, I render unto thee most hearty thanks for all thy benefits, which thou hast shewed unto me, most wretched sinner; but specially for that most sweet-smelling sacrifice, which thy only-begotten Son offered unto thee on the altar of the cross, by giving his most pure and undefiled body unto the death for the redemption of mankind; in remembrance whereof, according to thy well-beloved Son's ordinance, I now receive this holy bread, most entirely beseeching thee, that I may both be partaker of the merits of thy dear Son's body-breaking, and also lead a life worthy of so great a benefit, unto the glory of thy name. Amen.

Eph. v. Phil. ii.

A PRAYER TO BE SAID AT THE RECEIVING OF THE MYSTERY OF CHRIST'S BLOOD IN THE HOLY COMMUNION.

O BLESSED and merciful Father, thy love toward me, sinful creature, is so exceeding great and unspeakable, that I cannot but give unto thee most humble thanks, namely for the shedding of the most precious blood of thy dear Son Jesu Christ, by the virtue whereof thy wrath, stirred up against me, wretched sinner, is pacified, my ransom is paid, the law is fulfilled, my enemies are overcome and put to flight. In remembrance of this so noble a victory and of so great a benefit, I am come unto this thy table, O merciful Father, to drink of this cup, desiring thee, that as my outward man is comforted by the drinking of this wine, so likewise my inward man may be comforted and made strong by true faith in the precious blood of thy most dearly[beloved] Son. O Lord and my heavenly Father, give me thy holy Spirit, which may so rule and govern my heart, that I never be unthankful nor forgetful of this thine exceeding great kindness; but so train my life according to thy blessed will, that whatsoever I do, speak, or think may be unto the glory of thy blessed name and the health of my soul, through Jesu Christ our Lord. Amen.

Rom. v. Eph. ii.

A PRAYER AGAINST IDOLATRY.

THOU, O Lord, art God alone, and besides thee there is no God, neither in heaven nor in earth. As for the gods of the heathen, they are devils, and the images which the ignorant people worship as gods by kneeling, praying, and offering unto them, are no gods, but stocks and stones, idols and mawmets. They have mouths, and speak not: eyes have they, but they see not. They have ears, and hear not: noses have they, but they smell not. They have hands, and handle not: feet have they, but they cannot go, neither can they speak through their throats. O how vain then are all they that put their trust in such mad fancies as can do them no good! All health and salvation, all joy and comfort, come from thee alone, O Lord. Thou art the God of all consolation and Father of all mercies. Thou art the living fountain, from whom alone floweth whatsoever good or godly is. Thou art the refuge and succour of thy people. Thou hearest thy servants whensoever they call on thee. Who ever trusted in thee, and was not holpen? Blessed are they which put their trust in thee, and cursed are they that forsake thee, and follow the idols of their own heart. For as the faithful in thy presence shall find favour and mercy, so shall all idolaters receive before thee shame of face and confusion of conscience, yea, terrible judgment and everlasting damnation, besides those temporal punishments which thou threatenest in thy holy law. We beseech thee therefore, O thou alone true and living God, to endue us with thy holy Spirit, which may cleanse us from all blind errors, all foolish fancies, all vain superstitions, and from the whole lump of idolatry, and lead us unto thy godly truth, that we may know thee to be the alone true, everlasting, and immortal God, believe in thee, fear, and love, call on thy blessed name, seek thy honour and glory, and crave at thy merciful hand alone whatsoever

Isai. xlvi. Mal. ii. 1 Cor. viii. Eph. iv. 1 Tim. ii. Psal. xlvi. Psal. cxv.

Psal. ii.

Isai. xlv.

2 Cor. i. Jer. ii. Psal. xlvi. Psal. cxlv.

Jer. xvii. Psal. cxiii. Isai. lxv. Deut. xxviii. Isai. i. Lev. xxvi. Jer. ix.

John xvi.

John xvii.

good thing we have need of concerning the body or the soul; that we, in this world glorifying thee our Lord God alone, alone, according to thy blessed word, may after this present life be glorified of thee in thy heavenly kingdom, where thou, with thy dearly-beloved Son, and the Holy Ghost, livest and reignest one true and everlasting God, for ever and ever. Amen.

A PRAYER AGAINST SWEARING.

O ALMIGHTY and everlasting God, how greatly they that abuse thy holy name by vain and unlawful oaths shall be plagued, it is evident enough in the sacred scriptures. For thou thyself sayest, that whosoever taketh thy name in vain shall not escape unpunished. And thy prophet saw flying in the air a great and large book, even twenty cubits in length and ten cubits in breadth, wherein were contained the curses and plagues that are prepared for them which vainly or falsely swear by thy holy name. It is written also, that whosoever useth much to swear shall be filled with iniquity and the plague; that is, the vengeance of thy wrath shall not depart from his house. Seeing that so many, yea, and those terrible punishments and most grievous plagues are threatened, prepared, and set forth to all idle swearers and wicked blasphemers of thee and of thy blessed name, we most heartily pray thee so to order our tongue, that it utter no ungodly nor filthy communication; that it abuse not thee nor thy name, nor any of thy creatures either in heaven or in earth, by unlawful and vain oaths; but that with all diligence we observe the commandment of thy only-begotten Son, which straitly chargeth us that we swear not at all; neither by heaven, for it is God's seat; nor yet by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither, saith he, shalt thou swear by thy head, because thou canst not make one white hair or black: but thy communication shall be, yea, yea; nay, nay; for whatsoever is more than that cometh of evil. Give us grace therefore, O most loving God, to avoid all ungodly and wicked oaths, to reverence thy holy name, to flee unto it as a strong castle by hearty prayer in adversity, and at all times to praise and magnify it. Grant also, that our communication be yea, yea; nay, nay; that is, yea in heart and yea in mouth, nay in heart and nay in mouth; that there be found no dissimulation in us, but such simplicity and truth in our talk, and such sincerity and pureness in all our conversation and living, as becometh them that profess thy holy name, which alone is worthy all honour and glory. Amen.

Exod. xx. Deut. v. Zech. v. Eccles. xxiii. Matt. v. James v.

A PRAYER AGAINST PRIDE.

O MOST loving and gentle Saviour, the only-begotten Son of the eternal and living God, thou commandest all them that will come unto thee and be thy scholars, to learn of thee to be meek, humble, and lowly in heart, to be poor in spirit, not to be puffed up with arrogancy, pride, ambition, and vain-glory. For thou scatterest them that are proud in the imagination of their hearts. Thou puttest down the mighty from their seats, and exaltest them of low degree. Thou resistest the proud, and givest grace to the humble. Thou throwest down the haughty-minded, and exaltest the meek-spirited. Thou so greatly abhorrest pride, that thou bringest also the proud to nought, and makest the memorial of them to cease from out of the earth. For pride is the original of all sin: whoso taketh hold thereof shall be filled with cursings, and at the last it shall overthrow him.

O Lord, what is to be found in us being our own, that may make us to glory in ourselves, and to be proud? As concerning our body, what is it but earth, ashes, dust, and dung? As for the beauty and favour of it, O how[1] deceitful and vain it is! And as for the strength thereof, how shortly doth a little fever make the

Matt. xi. Matt. v. Luke i. 1 Pet. v. Eccles. x. Gen. iii. Prov. xxxi.

[1] The folio reads *who*.]

most mighty the most weak! Who then will be proud of so vile a carcase and
John iii. Eph. ii. Rom. v. Hos. xiii. James i. 1 Cor. iv. sack of dung? As touching our soul, if it be not regenerate by thy holy Spirit, what other thing is it, than the bond-slave of Satan and sin? If any thing we have that good is (for all naughtiness cometh of ourselves), it is thy gift. If we have received it, why do we glory in ourselves, as though we had not received it?

It may please thee therefore, which art the mirror of true humility and giver of all virtue, to grave in our hearts the true knowledge of ourselves, that we may both willingly and unfeignedly confess whatsoever goodness we have to be thy gift, and not so to glory in ourselves, but to give unto thee most humble and hearty thanks for all thy gifts, ever walking before thee with all submission and lowliness of mind, that thou mayest exalt us when the time cometh. Suffer us not to be high-minded, but to make ourselves equal to them of the lower sort; and give us that humility and lowliness of heart that mortifieth and killeth in us all love of ourselves, all pride and arrogancy, that our whole glory and rejoicing may only be in thee our Lord and Saviour, to whom be all honour for evermore. Amen.

A PRAYER AGAINST WHOREDOM.

How greatly thou dost abhor whoredom, fornication, and all uncleanness, O Lord,
Gen. vi. vii. Gen. xix. Exod. xx. Deut. v. Deut. xxiii. Lev. xx. Deut. xxii. the drowning of the whole world, the destruction of Sodom and Gomorre with water, fire, and brimstone from heaven, and such other like plagues mentioned in the holy scriptures, do evidently declare and shew. Thy commandment is that we should commit none adultery. And in the commonweal of the Israelites thou commandest that there should be neither whoremonger nor whore: if any such were found, that they
Prov. v. should be stoned unto death. For although the lips of an harlot are to the foolish a dropping honey-comb, and her neck softer than oil, yet at the last is she as bitter as wormwood, and as sharp as a sword. Her feet go down unto death, and her
Prov. ix. steps haste them into hell: and he that accompanieth himself with an whore, shall
Prov. xxix. go down unto hell, but he that goeth away from her shall be saved: yea, he that maintaineth an whore shall come unto beggary in this world, and after this life shall
Rev. xxi. have his part in the lake that burneth with fire and brimstone.

1 Thess. iv. O Lord, thou hast called us not unto uncleanness, but unto holiness and pureness
1 Cor. vi. of life: thou hast made us one body and one spirit with thee: how unseemly then is it to take the members of Christ, and to make them the members of an harlot!
Psal. li. We therefore most humbly beseech thee to make in us a clean heart, to renew a
Eccles. xxiii. right spirit within us, and to turn away all voluptuousness from us. Take from us the lusts of the body: let not the desires of uncleanness take hold upon us, and
Eph. v. give us not over into an unshamefaced and obstinate mind. Let not fornication, adultery,
Eph. iv. nor any kind of uncleanness be once named among us. Let no filthy communication proceed out of our mouths, but that which is good to edify withal when need is, that it may have favour with the hearers.

1 Cor. vi. Eph. v. And forasmuch as neither fornicators, neither whoremongers, neither weaklings, neither abusers of themselves with the mankind, shall inherit the kingdom of God; grant, we heartily pray thee, that such as be unmarried may keep themselves pure
Gen. xxxix. and undefiled, after the example of that godly young man Joseph, and bring with them
Tob. iv. Job xxxi. unto honourable wedlock both their bodies and minds chaste and honest. Grant also, that the married men may beware and keep themselves from all whoredom, and use the company of no woman besides their wife. Again, grant that all married women
Hist. Sus. may practise the manners of that virtuous woman Susanna, and neither for flattering nor menacing words at any time consent unto uncleanness; but so keep the bed undefiled, that it may be honourable, that God may bless them and their godly travails, and make them joyful mothers of many children. Finally grant, O most merciful Father, that we may so avoid all uncleanness, that we, being pure both in body and soul, may deserve to see thy glorious face in thy heavenly kingdom, through Jesu Christ our Lord. Amen.

A PRAYER AGAINST COVETOUSNESS.

THY Son and our Lord, O heavenly Father, biddeth us take heed and beware of covetousness. For no man's life, saith he, standeth in the abundance of things which he possesseth. Thy holy apostle also affirmeth covetousness to be the root of all evils, and that they which study to be rich fall into temptation and snares, and into many foolish and noisome lusts, which drown men in temptation and destruction. And in another place he calleth covetousness the worshipping of idols. Thus, in every place of the holy scripture, this most damnable sin of covetousness is condemned and forbidden. Luke xii. 1 Tim. vi. Eph. v.

Notwithstanding, O Lord, through the subtile working of the devil, we see how this most vile monster hath prevailed and almost overcome the whole world, and brought into his subjection not only the wicked and unfaithful, but them also that profess thy blessed name and holy religion. For from the first to the last, from the highest to the lowest, all give their mind to covetousness. All seek their own, and not Jesu Christ's. They renounce the world in word; but in deed no man embraceth it more desirously. They by mouth profess covetousness to be a sin; but in work they magnify it not only as a virtue, but also as a god. In word they confess that[1] to be their Lord; but in deed they serve mammon. They make no end of joining house to house, land to land, lordship to lordship, farm to farm, pasture to pasture. Another sort, which ought to be an example to thy flock, chaineth, coupleth, linketh and joineth likewise dignity to dignity, promotion to promotion, benefice to benefice, prebend to prebend, deanery to deanery, office to office, and office for a vantage, unto the great dishonour of thy holy name, the hinderance of thy blessed gospel, and the confusion of their conscience, if they had any. They be shameless dogs that have never enough, nor be never satisfied. They go forth daily more and more to heap up thick clay against themselves. Their covetousness knoweth neither end nor measure; so that, if thou dost not shortly reform this outrageous desire of having, it is like to come to pass that mammon shall be honoured for a god, and thou utterly despised; few shall possess the whole fruits of the earth, the other shall miserably starve for hunger. For there is no mercy on the earth, as thy prophet complaineth. All seek their own, and not Jesu Christ's. They be lovers of themselves and haters of other. Jer. vi. Phil. ii. Isai. v. 1 Pet. v. Isai. lvi. Hab. ii. Hos. iv. Phil. ii.

O good Lord, it may please thee therefore for thy mercy's sake, to redress these pestilences, wherewith the most part of the world at this present be infected. Open the eyes of the covetous worldlings, that they may clearly see how vile an idol they serve, how uncertain possessions they gather together, not knowing to whom they shall leave them. Take away from them the inordinate and unsatiable desire of having. Incline their hearts unto thy testimonies, and not unto covetousness. Teach them that in this world they are but strangers and pilgrims, and have here no abiding city, but seek for one to come; and that therefore they ought to be content with that is sufficient. For nothing brought they into this world, neither shall they carry any thing out of it. Teach them not to put their trust in uncertain riches, but in thee the living God, which givest us all things abundantly to enjoy them. Teach them to do good and to be rich in good works, and ready to give and to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life. Teach them to learn and practise this thy commandment given by the prophet: Break thy bread to the hungry, and lead into thy house the poor and harbourless: when thou seest a naked man, cover him, and thou shalt not despise thy flesh. Teach them to love their neighbour as themselves, and to seek the commodity of their christian brethren no less than their own. Yea, teach them ever to set before their eyes this commandment of thy holy apostle: Let no man seek his own profit, but the commodity of other. In fine, grant that the conversation of so many as profess thy name may be so far estranged from the most detestable sin of covetousness, that it be not once named among Psal. xxxix. Psal. cxix. 1 Pet. ii. Heb. xiii. 1 Tim. vi. Isai. lviii. Lev. xix. Matt. xxii. Mark xii. Luke x. Rom. xiii. James ii. Heb. xiii. Eph. v

[1] Perhaps an error for *thee*.]

Luke xii. Matt. vi. them; again, that they make them bags which wax not old, and gather treasure in heaven that faileth not, where no thief cometh nor moth corrupteth, that they being rich in good works may obtain that blessed life, which thou hast promised to so many as be loving and merciful, through Jesu Christ our Lord. Amen.

A PRAYER AGAINST GLUTTONY AND DRUNKENNESS.

Luke xxi. Ecclus. xxxvii. Hos. iv. Gen. iii. Gen. xix. Exod. xxxii. 1 Cor. x. Matt. xiv. Luke xvi. Ezek. xvi. Gen. xix. 1 Cor. vi. Prov. xxiii. Ecclus. xxxvii. Ecclus. xxxi. Rom. xiii. 1 Pet. v. John vi. Luke xvii. 1 Thess. v. Matt. xxiv.

We are warned by thy dear Son, O most merciful Father, to take heed that our hearts be not overwhelmed with feasting and drunkenness. For through feasting many have died; and through drunkenness innumerable have perished. If our first parents had not obeyed their appetite, they had not transgressed thy commandment by eating the forbidden fruit, nor have gotten so great an evil both to themselves and to all their posterity. If Lot had not been overcome with wine, he had never so filthily committed incest with his own daughters. If the people of Israel had not given themselves unto banqueting, they had never so wickedly fallen into idolatry, neither had so many thousands of them been slain. If king Herod had not been overcome with banqueting, he would not so soon have consented to the death of the godly preacher St John. If that rich glutton had not been so greatly given to the pampering of his belly, he would never have been so unmerciful to poor Lazarus. If the Sodomites had not used banqueting and riotous living, they had not perished with so horrible punishments.

For thou, O Lord, canst not abide thy creatures to be abused. For besides everlasting damnation, which abide all gluttons and drunkards, thou punishest these voluptuous epicures and beastly belly-slaves with corporal plagues, with sickness and poverty, as thy servant Salomon testifieth. Where is wo? saith he, where is sorrow? where is strife? where is brawling? where are wounds without a cause? where be red eyes? Even among those that be ever at the wine, and seek out where the best is. Again he saith: Keep no company with wine-bibbers and riotous eaters of flesh; for such as be drunkards and riotous persons shall come to poverty. Another of thy servants also declareth that excess of meats bringeth sickness, and gluttony cometh at the last unto an unmeasurable heat. Yea, he saith that an unsatiable eater sleepeth unquietly, and hath ache and pain of the body.

Seeing these foul and filthy monsters of gluttony and drunkenness bring unto us the destruction both of body and soul, we beseech thee, O heavenly Father, to give us grace that from henceforth we may be free from these beastly vices as from most present pestilences, and use thy good creatures soberly, temperately, and thankfully, and by no means make provision for the flesh to fulfil the lusts thereof; but be sober and watch that we fall not into the snares of our ghostly enemy the devil, which walketh about like a roaring lion, seeking whom he may devour; and labour for that meat which perisheth not, but abideth into everlasting life; that we, living soberly, watching warily, praying continually, and looking diligently for the coming of thy dearly-beloved Son, may be found ready whensoever he cometh, and enter with him into thy glory of heaven for ever and ever. Amen.

A PRAYER AGAINST IDLENESS.

Gen. ii. Ecclus. xxxiii. Gen. iii. Psal. cxxviii. Gen. iv. Gen. ix.

Immediately after thou hadst created man, O Maker of heaven and earth, and placed him in the garden of Eden, thou commandedst him to dress and keep it, because he should not be idle. For idleness is the occasion of much evil. In like manner after man had transgressed thy holy commandment, thou, expulsing him out of paradise for his disobedience, and sending him abroad into the face of the earth, commandedst him to eat his bread in the sweat of his face and in the labour of his hands: so that thy good pleasure is that no man should be idle. This thy commandment was diligently observed of the godly ancient fathers. Adam tilled the earth. Abel was a shepherd. Jubal exercised music. Tubal-Cain was a worker in metal, and a graver in brass and iron. Nohe planted a vineyard. Abraham, Lot, Isaac, and Jacob were shepherds and

ploughmen. Joseph was a magistrate. Moyses, David, Amos, with divers other, kept sheep before they were called unto office. Thy dearly-beloved Son, before thou appointedst him to be a preacher of thy blessed will unto the world, was a carpenter, and so got his living. His apostles were fishermen. Blessed Paul laboured with his own hands, and got both his own living and others' that were with him. Thabita is commended in the holy scripture, because she made garments, and gave them to the poor people. So many, O Lord, as had any spark of godliness or pretence of honesty in them, even from the beginning unto this day, ever abhorred idleness, and practised one thing or other; so that they were never idle, but earnestly travailed every one according to their vocation. For as the bird is born to fly, so is man born to labour. Yea, thy apostle hath charged us in thy name, that if any will not labour, he should not eat. He commandeth also that we should withdraw ourselves from every one that walketh inordinately, and will not labour for his own living. And the wise man sendeth us unto the emmet as unto a mistress and exemplar of labour, and willeth us to consider her property, that we may be wise; which although she hath neither guide, teacher, nor head, yet provideth she her meat in summer, and gathereth together her food in harvest. We beseech thee therefore, O Lord, to drive away from us all idleness and sluggish behaviour, and to give us grace that every one of us, even so many as profess thy blessed name, may be earnest in following their vocation, and delight in godly travails and virtuous exercises; the magistrate in righteously governing the commonwealth, the spiritual minister in truly preaching thy blessed word, the common people in diligently following their occupations, sciences, and mysteries, that none be found idle in the christian public weal. So shall it come to pass that, all being virtuously occupied according to thy holy commandment, thou shalt delight in us as a father in his children, and send us the fruits of our labours, that is, abundance of all temporal things in this present world, and after our departure everlasting glory, through Jesu Christ our Lord. Amen.

Gen. xiii. xxvi. xxix. xli. Exod. iii. 1 Sam. xvi. Amos i. Matt. xiii. Mark vi. Acts xx. Acts ix. 1 Thess. ii. 2 Thess. iii.

Job v.

2 Thess. iii.

Prov. vi.

A PRAYER AGAINST SLANDERING AND BACKBITING.

The tongue, O Lord, is a member, which thou hast given almost generally to all living creatures; but speech hast thou reserved only for man, yea, and that unto this end, that he should set forth thy praise and glory, magnify thy blessed name, avance thy holy religion, be ever telling of thy wondrous works, and alway speaking that which may make unto thy glory, and unto the profit of our christian brethren. The tongue rightly used is the organ of the Holy Ghost. An innocent and righteous tongue is a noble treasure, a tree of life, an honey-comb, a refreshing of the mind, and health of the bones. A mouth of understanding is more worth than gold, than many precious stones and costly jewels.

Prov. x. Prov. xv. Prov. xvi. Prov. xx.

But this gift of speech, O blessed Lord, is now-a-days greatly abused, both unto thy dishonour and the unquietness of thy people. For whereas thou by thy dearly-beloved Son gavest a general commandment, that we should bless them that curse us, it is now come to pass, that they whom we bless curse us, whom we speak well of, they backbite us; whom we exhort, monish, and teach good things, they deface, slander, and blaspheme us; whose wealth and health we seek, they contrariwise seek our destruction: O Lord, their mouth is full of cursed speaking, and their tongue paintcth forth deceit. They sit and speak against their brethren, and slander even their very well-willers. Their tongue imagineth wickedness, and with lies it cutteth like a sharp razor. They love to speak all words that may do hurt. With their tongue they bless thee, and with the same tongue they curse us, which are made after thy similitude, image, and likeness; so that out of one mouth there proceedeth cursing and blessing. But with such blessings, O Lord, art not thou delighted. But what marvel it is, O heavenly Father, though backbiting and slandering be used in these our days? In what age hath the slanderous and backbiting tongue ceased from her slandering and backbiting? Who of thy well-beloved servants escaped free from her poisonful and venomous darts? Was not thy hearty-beloved servant David, the king and prophet, slandered of

Psal. v. xiii. Rom. iii.

Psal. lii.

James iii.

2 Sam. xvi. 1 Kings xviii. Mark i. Matt. xi. John viii. John vii. John x. Acts ii. xvii. Gen. xxxix. Hist. Sus. James iii. Psal. cxx. Acts ii.

that wicked and blasphemous traitor Semei, and called a blood-shedder and a man of Belial? Was not the holy prophet Helias reported to be a seditious person, and a disquieter of the commonweal of Israel? Was not thy only-begotten Son called a teacher of new learning, a glutton, a wine-bibber, a friend of whores and publicans, a Samaritan, a deceiver of the people, a madman, and one possessed with a devil? Were not thy blessed apostles also called drunkards, seditious persons, vain prattlers, tidings-bringers of new devils, and teachers of strange doctrine? Were not both Joseph and Susanna reported to be dishonest persons of living? and yet, notwithstanding, none more honest, nor more godly. Who being godly bent and virtuously disposed hath at any time escaped slanderous and backbiting tongues? O Lord, that member, which thou madest to be an instrument of the Holy Ghost, is now become in many people an instrument of the devil, a fire, and a world of wickedness. For it is so set among our members, that it defileth the whole body, and setteth a-fire all that we have of nature, and is itself set a-fire even of hell. It is an unruly evil, full of deadly poison.

We beseech thee, therefore, for thy mercies' sake, O most merciful God, to deliver us from unrighteous lips and from deceitful tongues, and to give us grace so to walk in all our conversation and living, that our adversaries may be ashamed to slander and to speak evil of us. Grant also, that they, which hitherto have abused their tongues by backbiting, slandering, and defaming, may from henceforth speak with new tongues, praise thee and thy blessed name, talk of thy holy scriptures, meditate in them day and night, bless their christian brethren, and speak well of all men, yea, of their very enemies, that so many of us as praise thy holy name may with one mind and with one mouth glorify thee our heavenly Father, through Jesu Christ our Lord. Amen.

A GENERAL PRAYER FOR THE AVOIDING OF ALL KIND OF SIN.

Rom. vi. Gal. v. Tit. i. Matt. xx. Eph. ii. Psal. li. Gen. viii. Prov. xx. Jer. xvii. 2 Cor. iii. Luke xvii. Isai. ix. John iii. viii. Luke xix. Matt. ix. Psal. cxix.

An Lord, that most puissant God, we in baptism giving over ourselves unto thee, and unto thy holy religion, protested openly in the face of thy holy congregation to forsake Satan with all his pomps and works, to renounce the world and all the vain pleasures thereof, to mortify the flesh and all the lusts of it, and from henceforth to die unto sin, to live unto righteousness, and to lead a new life. This our covenant and bargain made with thee, O Lord God, we keep not, but too much wretchedly we break it, transgress thy holy commandment. Instead of our service due unto thee, we serve Satan. Leaving the fulfilling of thy commandments, we obey our own will. The world and the flesh so rage and reign in us, that we can scarcely breathe toward any godliness. By mouth we profess thee, but with our deeds we deny thee. We promise to work in thy vineyard, but we loiter and work not. In name we are Christians, but in deed we are Satan's bondmen, the world's slaves, and the flesh's most vile servants and drudges. Ah Lord! too much wretched is our state; and, except thou shortly helpest, we are like utterly to perish: so greatly have the raging floods of all kinds of sin brast in, prevailed, and almost overwhelmed us. O most gentle Saviour, we have a will, such as it is, to do good, but we find no power nor strength in ourselves to perform it. That good thing which we would, we do not; but that evil do we which we would not. For we know that in us, that is, in our flesh, dwelleth no good thing. No marvel: for we are by nature the children of wrath. We are begotten, conceived, and born in sin. Our senses, wits, and devices are evil, even from our young age upward. Our heart is unclean, wicked, froward, lewd, and unsearchable. We are not able to think a good thought of ourselves. We are unprofitable servants, hypocrites, flesh, and all that naught is. Yea, we are the very bond-slaves of sin. For every one that committeth sin is the servant of sin.

O most sweet Saviour, help us, for the glory of thy name. Thou camest down from the right hand of thy Father into this vale of misery, to save that which was lost. Save us therefore, good Lord, which wander abroad like sheep destitute of a shepherd. Suffer not thy blessed body to be broken, and thy precious blood to be shed for us

in vain. Thou by thy death valiantly conqueredst him that had power of death. Heb. ii. 1 Cor. xv. Hos. xiii. Deliver us, therefore, from his raging tyranny, and make us thy faithful and obedient servants.

Suffer us not to love the world, neither the things that are in the world, seeing 1 John ii. that all that is in the world (as the lust of the flesh, the lust of the eyes, the pride of life) is not of thee, O Father, but of the world. And the world vanisheth away, and the lust thereof; but he that fulfilleth the will of God abideth for ever. Suffer us not to be overcome with the boiling concupiscences of the flesh, which ever lusteth against the Spirit, and is not obedient to the law of God, neither can be; but give us Rom. viii. grace to crucify and to kill the flesh with the appetites and lusts thereof, that we may Gal. v. live and walk in the Spirit, and become new creatures. Let not sin reign in our mortal Rom. vi. bodies, that we should thereunto obey in the lusts of it. Neither suffer thou us to give our members as instruments of unrighteousness unto sin, but to give ourselves unto God, as they that are alive from death, and to give our members as instruments of righteousness unto God. And as heretofore we gave our members servants to uncleanness and to iniquity, from iniquity to iniquity, so let us now from henceforth give our members servants unto righteousness, that we may be sanctified. Kill in us the deeds of the flesh, which are these: advoutry, fornication, uncleanness, wantonness, Gal. v. idolatry, witchcraft, hatred, variance, zeal, wrath, strife, sedition, sects, envying, murder, drunkenness, gluttony, and such-like; and plant in us the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperancy.

As concerning the conversation in times past, give us grace to lay away from us Eph. iv. that old man, which is corrupt through the deceivable lusts, and to be renewed in the spirit of our minds, and to put on that new man, which after the image of God is shapen in righteousness and true holiness. Suffer us not to lie, but to speak every man truth unto his neighbour; forasmuch as we are members one of another. Suffer us not so to be angry that we sin. Let not the sun go down upon our wrath, neither let us give place unto the backbiter. Grant that he which afore hath stolen may from henceforth steal no more, but rather labour with his hands some good thing, that he may have to give unto him that needeth. Let no filthy communication proceed out of our mouths, but that which is good to edify withal, when need is, that it may have favour with the hearers. Let all bitterness, fierceness, and wrath, roaring, and cursed speaking, be put away from us, with all maliciousness. Make us courteous one to another, and merciful, forgiving one another, even as God for thy sake forgave us. As for fornication, and all uncleanness or covetousness, let it not be once named among us, Eph. v. as it becometh saints, neither filthy things, neither foolish talking, neither jesting, which are not comely; but rather giving of thanks. Put upon us tender mercy, kindness, Col. iii. humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another. But above all these things put upon us love, which is the bond of perfection; and grant that the peace of God may evermore rule in our hearts, and that we be thankful for all thy benefits.

Finally, whatsoever things are true, whatsoever things are honest, whatsoever things Phil. iv. are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of honest report; if there be any virtuous thing, if there be any laudable thing, grant that we may have those same in our mind, and practise them in our conversation and living; that whatsoever we breathe, think, speak, or do, all things may be done unto the honour, glory, and praise of thy name, which livest and reignest with God the Father, and God the Holy Ghost, true, living, and everlasting God, worlds without end. Amen.

A THANKSGIVING UNTO GOD FOR SENDING HIS SON INTO THIS WORLD TO DIE FOR OUR SINS.

Whithersoever we turn our eyes, O most loving and heavenly Father, the bottomless seas of thine unspeakable goodness toward mankind plenteously flow in, and lively

Isai. xiv. Job iv. 2 Pet. ii. Gen. ii. offer themselves unto us to behold and to wonder at. After the fall of the sinful angels, what an exceeding great kindness was this, to make man after thy similitude, image, and likeness, that he and his posterity might furnish and occupy those places in thy glorious kingdom, which the proud and disobedient angels lost for their proud disobedience and disobedient pride: not only to [make] man in earth, but also to provide aforehand all things necessary for him; yea, to make him lord and Psal. viii. ruler of all things contained in the earth under thee his Lord God! O what a wonderful loving-kindness was this! Again, to preserve, keep, and defend man, to watch continually upon him whether he wake or sleep, as the diligent and careful shepherd watcheth over his flock, that no evil chance to man, and to direct his thoughts, counsels, and devices unto the best, never leaving him till thou hast brought him into thy heavenly kingdom: Oh, who is able with tongue to express, or with heart to think, this thy hearty good-will toward man?

These benefits, O most merciful Father, are exceeding great tokens of thy dear Mark i. love toward mankind: but the gift of thy only-begotten Son Jesu Christ our Lord, 2 Tim. ii. Eph. ii. 1 Cor. i. whom thou gavest unto us to be our Saviour, our Redeemer, our Peace-maker, our Wisdom, our Sanctification, and our Righteousness, is the most excellent gift and most Isai. ix. precious treasure! A child to be born for our sakes! The Son of the most highest God to be given us for a new-year's gift, to be our own for ever! O love passing all love! John iii. O kindness, rather to be marvelled at, than able by mouth to be uttered! God the Father so dearly to love the world, that he would give his only-begotten Son, that every one that believeth in him may not perish, but have everlasting life! God the Father to send his Son into the world, not to condemn the world, but that the world through him should be saved! God the Father not to spare his own Son, but to deliver him even unto death for us all, yea, and with him even to give us all things! O most gentle kindness, excelling all love and kindness!

Wonderfully, O most loving Father, doth this thing set forth thy hearty love toRom. v. ward us, that, when we were yet ungodly and wicked sinners, thou gavest thy Son Isai. liii. Matt. viii. 1 Pet. ii. to die for our sins. He was wounded for our offences, and smitten for our wickedness. The pain of our punishment laidest thou upon him, and with his stripes were we healed. Through him, O Lord, didst thou pardon all our sins. It was thy good pleasure to smite him with infirmity, that, when he had made his soul an offering for sin, he might see long-lasting seed. For he is thy righteous servant, which with his wisdom doth justify and deliver the multitude; for he hath borne away our sins. Acts iv. In his name, and in none other under heaven, doth our salvation consist. By him are Rom. v. Eph. i. we at peace with thee our Lord God. By him have we redemption through his Col. i. blood, even remission of our sins. By him are we delivered from the power of darkness, and translated into thy heavenly kingdom. By him hast thou reconciled all things unto thyself. By him hast thou set at peace, through the blood of his cross, both things in heaven and things on earth. By him hast thou quickened us, and forgiven us all our trespasses.

Eph. ii. He hath put out the hand-writing that was against us contained in the law Col. ii. written. Yea, he hath taken that hand-writing out of the way, and hath fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person. He is that Seed Gen. iii. of the woman that treadeth down Satan's head. He is that Seed in whom all nations Gen. xii. Gal. iii. of the world shall be blessed. He is that Lord which alone hath trodden down the Isai. lxiii. wine-press, neither was there any at all that helped him. He is that Saviour Matt. i. which saveth his people from their sins. He is that thy well-beloved Son, for whose Matt. xvii. sake thou art well pleased with man. He is that Bread of Life which came down John vi. from heaven: if any eat of that bread, he shall live for ever. He is the good Shep- John x. herd which gave his life for his sheep. He is the Resurrection and Life: whoso believeth John xi. on him, although he were dead, shall live; and every one that liveth and believeth John xvi. in him shall never die. He is that mighty Prince that hath overcome the world. Rom. x. He is the perfect fulfilling of the law to justify all that believe. He hath delivered Gal. iii. us from the curse of the law, when he was made accursed for us. He in his own Heb. ii. person hath purged our sins. He through death hath put down him that had rule

over death, that is to say, the devil, and hath made us free from the danger of bondage. He with one offering of his blessed body hath made perfect for ever them that are sanctified. He now in the end of the world hath appeared once for all, to put sin to flight by the offering up of himself. He hath loved us and washed us from our sins in his own blood, and made us kings and priests unto thee God his Father. Inestimable are the treasures, and infinite are the pleasures, which we receive of thee through this thy Son Jesu Christ our Lord and Saviour. Heb. x. Rev. i.

And this thy well-beloved and only-begotten Son, with all his, hast thou given unto us; so that both he and all that he hath is ours, and we may through thy gift justly challenge it to be our own.

For this thy fatherly love and unspeakable kindness, in giving thy Son unto the death for our sake, and for all thy other benefits which we have received at thy merciful hand through him, we give thee most hearty thanks, desiring thee that we never commit any thing in thought, word, or deed, that may offend thy divine Majesty; but, calling to remembrance that we are not redeemed with corruptible silver and gold from our conversation, but with the precious blood of Christ, as of a lamb undefiled and without spot, we may live worthy of this thy kindness, and shew ourselves obedient children to thee our heavenly Father; not fashioning ourselves any more after this unto our old lusts of ignorancy; but as thou which hast called us art holy, even so in like manner we may be holy in all our conversation and living, unto the glory of thy blessed name. Amen. Rom. viii. 1 Pet. i.

A THANKSGIVING UNTO GOD, THAT HE HATH BROUGHT US OUT OF THE DARKNESS OF MEN'S TRADITIONS INTO THE GLORIOUS LIGHT OF HIS HOLY GOSPEL.

O Lord God and our heavenly Father, thou by thy holy prophet declarest that thy people were led captive, because they had no knowledge nor understanding in thy blessed word. No marvel; for, as thy dearly-beloved Son saith, He that walketh in the darkness knoweth not whither he goeth. Yea, vain are all they in whom the knowledge of thee our Lord God is not. For this is everlasting life, even to know thee to be the true God, and whom thou hast sent, Jesu Christ. When the preaching of thy word faileth, the people perish and go to havoc. For man liveth not with bread alone, but with every word that cometh out of thy mouth: where no knowledge of thee and of thy blessed word is, there is no goodness for the soul; yea, there doth the soul pine away, as the body for want of corporal food, and is moved and led away with every wind of doctrine, be it true or false. Neither is it to be wondered at. For the ignorant and untaught build not their faith upon the rock, that is, upon thy Son Christ, and upon his holy gospel (against the which the very gates of hell cannot prevail, neither can the raging floods nor the boisterous winds move them that so build), but upon the sands: therefore are they thrown down with every blast, and miserably led which way their teachers lust. Isai. v. John xii. Wisd. xiii. John xvii. Prov. xxix. Matt. iv. Matt. xvi. Luke vi. Matt. vii. Luke vi.

This was evidently perceived in us, O blessed Father, which so many years for want of knowledge of thy blessed word were too much wretchedly led captive of Satan and of his ministers, which changed themselves into angels of light, when in deed they were the bond-slaves of antichrist, and believed and did whatsoever they commanded us to believe or to do. The man of sin, that son of perdition, so sat in our consciences, that we feared him more than thee our Lord God. His trifling traditions, his crooked constitutions, and devilish decrees, were more earnestly regarded, believed, and obeyed, than thy blessed word, whereof we were altogether ignorant. His ceremonies we thought to be thy service. His dreams we esteemed true godliness. We worshipped thee not after thy word, but after antichrist's traditions: as for thy holy gospel, we knew no part of it aright. Yea, antichrist and his imps condemned thy holy bible for heresy, and brent it as most abominable doctrine, unto the great grief of all godly persons. Many other notable works also, compiled by thy faithful servants for the avancement of thy glory, and for bringing of the simple people 2 Cor. xi. 2 Thess. ii.

unto the knowledge of thy truth, they cruelly burnt and destroyed, after the examples of the wicked kings Joachim and Antiochus. And as for the authors of them, some those bloody Edomites brent, some they murdered privily, some they imprisoned, stocked, chained, and put to shame; all even so many as they could get, they cruelly and most tyrant-like entreated after the example of their predecessors, the high priests of Jewry, which sought all means possible, both with tyranny and bribes, to keep down thy Son Christ and his glorious gospel, that they alone might reign.

Jer. xxxvi. 1 Macc. i.

Matt. xxvii.

O most gentle God, when these bellied hypocrites and chaplains of Bal had brent thy holy bible, so that we, the simple people, might not read the word of our soul-health in our own mother-tongue; again, when these false anointed shavelings had killed and put to flight thy true ministers and godly preachers; then made they us to believe as they would, to walk, to do, to speak as they lusted, to honour and worship thee, not after thy holy law, but after the traditions and doctrines of men, to do works not commanded of thee, but such as their idle brains fancied, without authority of thy word.

Matt. xxiv.

Matt. xv.

O Lord, thou long-suffering God, with how great blindness were we overwhelmed of these antichristian monsters, when they taught us to run a pilgrimage to this and that idol, to paint this tabernacle, and to gild that mawmet, to pray to this he-saint and to that she-saint, to buy other men's merits, and to seek salvation in them, to put our trust in water, salt, bread, palms, ashes, wax, oil, cream, bells, pardons, rotten reliques, and such other pelting pedlary; to believe that our souls after this present life should be boiled and perboiled in antichrist's furnace, there to lie piteously yelling, puling, and crying, till they were redeemed with diriges, masses, trentals, lady's psalters, &c.; to believe that our sins could not be forgiven till we had whispered our sins into the priest's ear, and to receive absolution at his hand; to believe that after the words of consecration, as they call them, there remain no more bread nor no more wine in the sacrament of Christ's body and blood, but that the bread is changed into the natural flesh of thy dear Son Christ Jesu, and the wine into his most precious blood, that was shed for our sins upon the altar of the cross, when notwithstanding the papists themselves do many times keep the bread so long that it both mouldeth, stinketh, and breedeth full of worms, and afterward they burn it, according to their own law! Ah, Lord, thus were we too much wretchedly mocked and led captive of antichrist and his disciples. The darkness wherein we walked were so great that they might be felt.

1 Pet. i.

Matt. xv.

But thanks be unto thee, O most merciful Father, which hast called us out of the darkness of men's traditions into the glorious light of thy gospel. We have now learned that antichrist and his members have long deceived us, and taught us their own drowsy dreams instead of thy blessed word. We now know that thou requirest not of us that we should run gadding to stocks and stones, but that we should visit such as are sick and in prison, and comfort them. We now know that thy will is not that we should paint tabernacles and gild images, but rather that we should clothe the poor and help the needy. We now know that it is vain to [pray to] this or to that saint, seeing they neither hear us nor yet can help us. We have learned of thy blessed word, that Christ thy Son is our alone Intercessor, Mediator, and Advocate. We now know that no salvation is to be looked for in any ceremonies, but only in thy great mercies set forth freely to all penitent sinners through faith in Christ's blood. We now know that Christ's blood is the alone purgatory of our souls, which purgeth and maketh us clean from all sin. We now know that whensoever we repent, confess our sins unto thee, and believe to have remission of all our sins through Christ's blood, we shall surely be forgiven. Yet despise we not, but rather heartily desire, the counsel of godly and learned preachers, which with the comfortable words of the gospel may raise up, strengthen, and confirm our weak conscience against Satan, sin, death, hell, and desperation. We now know that the massmongers have without all shame lied unto us, when they taught us to believe that the mass which they mumbled was a propitiatory sacrifice, and of as great virtue, strength, and power, as the glorious passion of our Saviour Jesus Christ, and that it was necessary both for the quick and dead, *Ad salutem.*

Isai. liii. Rom. viii. Heb. vii. 1 Tim. ii. 1 John ii. 1 John i. Eph. i. Col. i.

We now know also, that the sacrament of Christ's body and blood is not the very self real and natural body and blood of Christ, but an holy sign, figure, and token of his blessed body and precious blood. For this word "sacrament" is as much to say as a sign of an holy thing. Now that which is the sign of a thing cannot be the thing itself. And though thy Son called the bread his body, and the wine his blood, because the disciples should the better remember the breaking of his body and the shedding of his blood (as he likewise called himself a vine, a door, a rock, when notwithstanding he was neither natural vine, material door, or stony rock, but only likened unto them for certain properties which he hath with the vine, door, and rock), yet is neither the bread his natural body, nor the wine his natural blood, as divers of the ancient doctors do declare and prove, but only a figure of his body and blood. The bread is called Christ's body, because it visibly preacheth and bringeth to our remembrance the breaking of Christ's body. The wine also is called Christ's blood, because it putteth us in remembrance of the shedding of Christ's blood. Of such phrases and manners of speaking thy holy scriptures are full. But as in many other things, so likewise in this blessed sacrament, have the papists, for the maintenance of their idle and beastly life, most foully deceived us, making us to worship a wafer-cake and a spoonful of wine mingled with water, instead of our Saviour Jesu Christ, God and man. And this idolatrous error is yet so rusted and cankered in the hearts of many both learned and unlearned, whose minds, judgments, senses, and wits the god of this world, even the devil, hath blinded, that the light of the glorious gospel of Christ should not shine unto them, that they cast away this doctrine as heresy, and go forth still of an obstinate and froward mind to worship the bread and wine as God, and condemn all other for heretics which hold the contrary.

John xv. John x. Matt. xii. xvi.

2 Cor. iv.

O Lord, these bread Christians may well be resembled to the men of Babylon, which would not be persuaded by any means but that Bel and the great dragon, whom they daily worshipped and offered unto, were living gods; and therefore sought they all means possible to destroy both Daniel and the king, because they taught the contrary, and brast those idols, giving commandment that the living God alone, which thou art, should be honoured and worshipped of all nations in the world. But we, O Lord, to whom thou hast revealed the mysteries of thy godly truth, and delivered out of the kingdom of darkness, confess ourselves to be greatly bounden unto thee for thy merciful benefit.

B. & Dr.

We therefore beseech thee to give us grace so to walk in this glorious light of thy holy gospel, as it becometh the children of light, in all goodness, righteousness, and truth. Thou hast delivered us from stinking Sodom: suffer us no more to look back toward it. Thou hast brought us home again from Babylon, that land of bondage, unto the new Jerusalem: grant that we, being delivered out of the hands of our enemies, may serve thee in holiness and righteousness all the days of our life. We have seen Christ thy Son and our king: suffer us no more to return unto wicked king Herod. We have put our hand to the plough: grant that we never look back again, but persevere, continue, and go forward unto the end. Let it be never said to us, as thy Son said unto the Jews, The kingdom of God shall be taken from you, and shall be given to a people which shall bring forth the fruits of it. Make us fruitful fig-trees. Give us grace to be rich and plenteous in all good works. As we confess thee with our words, so let us express thee with our works. As we favour and love thy gospel, so let us follow and live thy gospel. For that servant, which knoweth his master's will and doeth it not, shall be beaten with many stripes. If, after we have escaped from the filthiness of the world through the knowledge of thee and of our Saviour Jesu Christ, we are tangled again therein and overcome, then is the latter end worse with us than the beginning. For it had been better for us not to have known the way of righteousness, than after we have known it to turn from the holy commandment given unto us. So might it be said of us according to the true proverb: The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire. Grant therefore, we most humbly pray thee, that according to our knowledge we may lead an honest conversation among all men, that they

Eph. v. Gen. xix. Matt. iv. Luke ix. Matt. xxi. Luke xii. 2 Pet. ii. Prov. xxvi. 1 Pet. ii.

which backbite us as evil-doers, may see our good works, and glorify thee our heavenly Father in the day of visitation. Amen.

A THANKSGIVING UNTO GOD FOR ALL HIS BENEFITS.

We most heartily thank thee, O Lord God our heavenly Father, for thy manifold and inestimable benefits, which thou hast given unto us both for our body and soul, yea, and freely even of thine own goodness without our desert. We thank thee that
Gen. i. Wisd. ii. it hath pleased thee of thy great mercy first to create and make us according to thine own image and likeness, and to place us in joyful paradise, where we should con-
Gen. iii. tinually have remained in a blessed and quiet state, if through the subtile and deceitful suggestions of Satan, our old enemy, we had not transgressed thy holy commandment. We thank thee also, O most gentle Father, for thy loving-kindness which thou shewedst unto us when we all were perished and lost through the sin of our first father Adam. For when thou mightest justly have condemned us, and cast us into perpetual damnation,
1 Tim. ii. thou, like a Father of singular great love, hadst pity on us, and savedst us by the death
1 John i. and passion of thy well-beloved Son, our Lord and Saviour Jesu Christ, which gave
Heb. x. himself a ransom for all our sins, and paid a sufficient price by his precious blood for all the wickedness that we at any time heretofore have committed, or hereafter shall commit through our frailty and weakness, so that we repent, believe, and amend.
Rom. iv. Neither was thou thus contented that he only should die for our sins, but thou also didst raise him up again for our justification, and to make us righteous in thy sight. Moreover, after that he had shewed himself unfeignedly alive to his apostles, by
Mark xvi. Luke xxiv. Acts i. manifest and evident tokens, certain days after his resurrection, through the power of his Godhead, he ascended up into heaven, perfect God and perfect man, where
1 Tim. ii. 1 John ii. Acts i. he now sitteth on thy right hand, and maketh intercession for us, being our alone
Matt. xxv. 1 Thess. iv. Mediator and Advocate. From thence we look for him to come again at the day of judgment, not as a cruel judge to condemn and cast us away, but as a most loving Lord and gentle Saviour, to carry us with him unto everlasting glory, there
Isai. lxiv. 1 Cor. ii. worlds without end to remain in such joys as eye have not seen, nor ear hath heard, nor yet is any heart able to think. For these thy most bounteous gifts, and for all other thy benefits which thou daily givest unto us of thy great mercy both for our body and soul, we most humbly thank thee, most gentle and merciful Father, besecching thee that thou wilt give us grace through thy holy Spirit not to be unthankful, but to walk worthy of this thy kindness, and so to behave ourselves all our life-time in this wretched world according to thy holy will, that at the last day we may be found in the number of them to whom thy only-begotten Son shall say:
Matt. xxv. Come, ye blessed of my Father, possess the kingdom which was prepared for you from the beginning of the world. Lord, let it so come to pass.

A PRAYER TO BE SAID FOR ALL SUCH AS LIE AT THE POINT OF DEATH.

O most loving Saviour and gentle Redeemer, which camest into this world to
Matt. ix. Luke ix. call sinners unto repentance, and to seek up that was lost, thou seest in what case this our brother lieth here visited with thy merciful hand, all weak, feeble, sick, and ready to yield up his soul into thy holy hands. O look upon him, most gentle Saviour, with thy merciful eye: pity him, and be favourable unto him. He is thy workmanship: despise not therefore the work of thine own hands. Thou sufferedst thy blessed body and thy precious blood to be shed for his sins, and to bring him unto the glory of thy heavenly Father: let it not therefore come to pass that thou shouldest suffer so great pains for him in vain. He was baptized in thy name, and gave himself wholly to be thy servant, forsaking the devil, the world, and the flesh: confess him therefore before thy heavenly Father and his blessed angels to be thy

servant. His sins, we confess, are great (for who is able to say, My heart is clean, and I am free from sin?) but thy mercies, O Lord, are much greater. And thou camest not to call the righteous, but sinners unto repentance. To them that are diseased and overladen with the burden of sin dost thou promise ease. Thou art that God which willest not the death of a sinner, but rather that he should turn and live. Thou art the Saviour which wishest all men to be saved, and to come to the knowledge of thy truth. Withdraw not therefore thy mercy from him because of his sins, but rather lay upon him thy saving health, that thou mayest shew thyself toward him to be a Saviour. What greater praise can there be to a physician than to heal the sick? Neither can there be a greater glory to thee, being a Saviour, than to save sinners: save him therefore, O Lord, for thy name's sake.

Prov. xx. Matt. ix. Matt. xi. 1 Tim. ii.

Again: let the law be no corsive[1] to his conscience, but rather give him grace even in this extreme agony and conflict of death to be fully persuaded, that thou by thy death hast taken away all his sins, fulfilled the law for him, and by this means delivered him from the curse of the law, and paid his ransom; that he thus being fully persuaded may have a quiet heart, a free conscience, and a glad will to forsake this wretched world, and to go unto his Lord God. Moreover, thou hast conquered him that had rule of death, even Satan: suffer him not therefore to exercise his tyranny upon this our sick brother, nor to disquiet his conscience with the terrors of sin and pains of hell. Let not Satan nor his infernal army tempt him further than he is able to bear; but evermore give him grace even unto his last breath valiantly to fight against the devil with a strong faith in thy precious blood, that he may fight a good fight, and finish his course with joy, unto the glory of thy name, and the health of his soul. O Lord, so work in him by thy holy Spirit, that he with all his heart may contemn and despise all worldly things, and set his mind wholly upon heavenly things, hoping for them with a strong and undoubted faith.

Rom. x. Gal. iii. Heb. ii. Hos. xiii. 1 Cor. xv.

Again, let it not grieve him, O sweet Saviour, to be loosened from this vile and wretched carcase, which is now so full of sorrow, trouble, anguish, sickness, and pain; but rather let him have a bent and ready will, through thy goodness, to put it off, yea, and that with this faith, that he at the last day shall receive it again in a much better state than it is now or ever was from the day of his birth; even a body uncorruptible, immortal, and like to thy glorious body. Let his whole heart and mind be set only upon thee. Let the remembrance of the joys of heaven be so fervent in his breast, that he may both patiently and thankfully take his death, and ever wish to be with thee in glory.

Phil. iii. 1 Cor. xv.

And when the time cometh that he shall give over to nature, and depart from this miserable world, vouchsafe, we most humbly beseech thee, O Lord Jesu, to take his soul into thy hands, and to place it among the glorious company of thy holy angels and blessed saints, and to keep it unto that most joyful day of the general resurrection, that, both his body and soul through thine almighty power being knit again together at that day, he may for ever and ever enjoy thy glorious kingdom, and sing perpetual praises to thy blessed name. Amen.

THANKSGIVING UNTO GOD FOR THE DEPARTURE OF THE FAITHFUL OUT OF THIS WORLD.

O how can we, most loving Father, render unto thee sufficient thanks for thine inestimable goodness toward thy faithful servants, whom thou calling out of this wretched world, vouchestsafe to place in thy heavenly kingdom, among the glorious company of thy holy angels and blessed saints. O full precious is the death of the faithful in thy sight! Blessed are the dead that die in thee, O Lord! For they are at rest from their painful travails and labours. The souls of the righteous are in thy hand, O God; and the pain of death shall not touch them. In the sight of the unwise

Dan. xii. Psal. cxvi. Wisd. iii. Rev. xiv.

[1] Corsive, i.e. corrosive. Folio, *corsire.*]

they appear to die, but they are in peace. They shine as the sparks that run through the reed bush. They glister as the shining of heaven. They are as the stars world without end. They are as angels of God. They are clad with white garments, and have golden crowns upon their heads. They do service day and night before the glorious throne of thy divine Majesty. They neither hunger nor thirst any more, neither doth the sun or any heat fall upon them; for the Lamb which is in the midst of the throne governeth them, and leadeth them unto the living fountains of waters. They follow the Lamb whithersoever he goeth. They have such joys as eye hath not seen, nor ear hath heard, neither is there any heart able to think them. Infinite and unspeakable are the treasures, O Lord, which thou hast laid up for them that depart in thy faith. For these thy fatherly benefits toward the souls of the faithful, and for that it hath pleased thee to call our christian brethren and sistern from this vale of misery unto thy heavenly kingdom, we give unto thee most hearty thanks, humbly beseeching thee that thou wilt take like care for us, and so govern us with thy holy Spirit, both in sickness and in health, that we may live a good and godly life in this present world, and, whensoever it shall be thy good pleasure to call us hence, we may, with strong faith in thee and in thy Son Christ Jesu our Lord, commend both our bodies and souls into thy merciful hands, and through thy goodness be placed in thy glorious kingdom, among thy faithful chosen people, and so for ever and ever praise and magnify thee our heavenly Father; to whom with thy dearly-beloved Son Jesu Christ our Lord and Saviour, and the Holy Ghost, that most sweet Comforter, be all glory and honour, worlds without end.

Amen.

Isai. lxiv. 1 Cor. ii.

Give the glory to God alone.

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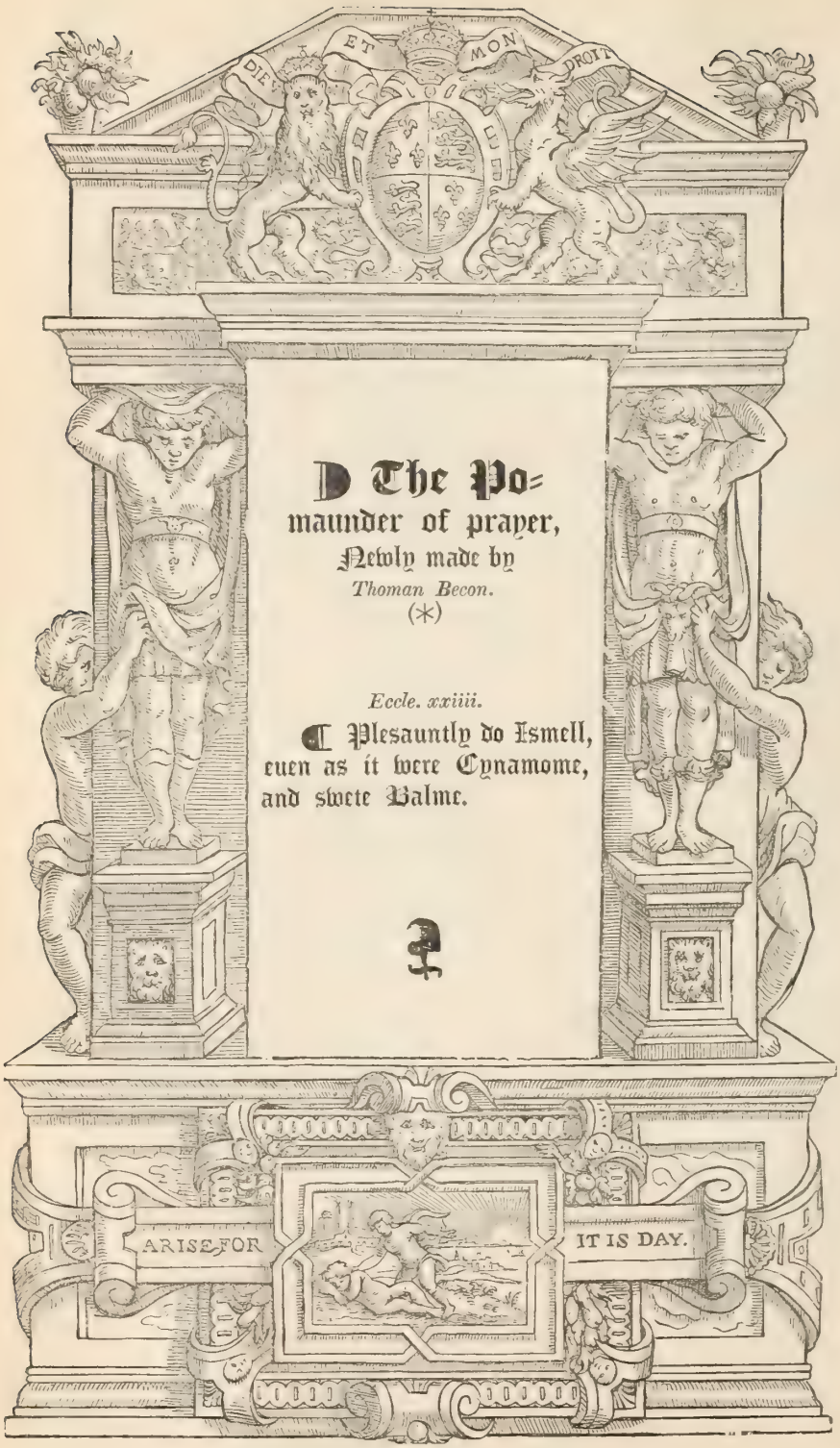

The Pomaunder of prayer,

Newly made by

Thoman Becon.

(*)

Eccle. xxiiii.

I Plesauntly do Esmell, euen as it were Cynamome, and swete Balme.

THE

POMANDER OF PRAYER,

BY

THOMAS BECON.

TO THE

MOST HONOURABLE AND VIRTUOUS LADY

ANNE OF CLEVE[1], HER GRACE,

SISTER TO THE HIGH AND MIGHTY PRINCE WILLIAM, DUKE OF CLEVE, &c., THOMAS BECON WISHETH THE FAVOUR OF GOD, LONG LIFE, AND CONTINUAL HEALTH.

Among many other godly and noble virtues, which God by his holy Spirit hath graffed in your grace's breast, most honourable lady, the fervent affection and continual desire of praying unto the Lord our God hath neither the last nor the least place in you. And as God hath wrought in you by the Holy Ghost this godly mind to call upon his holy name with diligent prayer, so likewise doth your grace stir up and confirm that spiritual motion with the exercise of daily prayer, lest that godly affection should be quenched, which the Holy Ghost hath kindled in your heart.

For your grace doth right well consider, that God delighteth in nothing more than in the invocation of his blessed name, and in the sacrifice of thanksgiving for his benefits. Where the name of God is diligently called upon, and most humble and hearty thanks given unto him for his fatherly and friendly gifts, there is his blessing, grace, and favour plenteous; there is the Holy Ghost present, there is a merry conscience, there all things prosper, there wanteth no good thing. Continue therefore, most honourable lady, as ye have godly begun, both you and all your faithful family, to call for the glorious name of the Lord our God with fervent prayer, and forget not to be thankful unto him for his benefits, wherewith above many other he hath richly endued your grace. So shall he be your loving Lord and gracious God, your favourable Father and strong shield. So shall he make your grace to prosper in all your doings, and bless you both with long life and much honour.

And that your grace may have at hand convenient prayers to pray unto the Lord our God, I thought it good, considering your grace's manifold virtues, to give unto you this my Pomander of Prayer, wherein are briefly contained such godly prayers as are most meet in this our age to be used of all degrees and estates, most humbly beseeching your grace to take in good part this my rude and bold enterprise, according to your accustomed gentleness.

God, whose glory you heartily love, whose word you joyfully embrace, whose name you earnestly call upon, mought vouchsafe to preserve your grace in continual health and increase of honour! Amen.

Your grace's most humble and faithful orator, Thomas Becon.

[1 Of Anne, daughter of John duke of Cleve, the fourth wife of king Henry VIII., little is recorded by historians, excepting the particulars of her marriage to that monarch, and a notice of her divorce six months afterwards. Into the details of these events it is not necessary here to enter. It may, however, be said that, the preliminaries having been agreed on in 1539, the princess landed at Deal, Dec. 27, in that year. The king had an interview with her at Rochester, Jan. 3 following, and in three days' time the marriage took place. It does not appear that she was ever crowned; and Henry, having conceived a dislike of her person, speedily endeavoured to release himself from the connexion. In July, 1540, the convocation having pronounced against the legality of this marriage, an act to invalidate it was passed by parliament; and Anne having laid down the title of queen, consented to live still in England, in the enjoyment of certain estates settled upon her on condition that she should not go beyond the sea. She survived her retirement seventeen years, and died in her house at Chelsea, July 17, 1557. She was of a courteous and gentle temper much esteemed by her friends. Her accomplishments extended little beyond the exercise of the needle, with reading and writing.]

THE

POMANDER[2] OF PRAYER.

A PRAYER FOR THE MORNING.

I RENDER unto thee, O heavenly Father, most hearty thanks, by thy dear Son Jesus Christ, that this night past thou hast vouchedsafe of thy fatherly goodness to preserve me from all evil, and to give my body rest and sleep: I now most entirely beseech thee that, as thou hast raised up this my body from sleep, so likewise thou wilt deliver my mind from the sleep of sin, and from the darkness of this world; that I, walking in the light of thy blessed word, may only do that is pleasant in thy sight, profitable to my neighbour, and healthful to my soul. Amen.

A PRAYER FOR THE EVENING.

I MOST humbly thank thee, O merciful Father, for preserving me this day from all misfortunes, and for thy other benefits wherewith thou hast plenteously blessed me. I beseech thee, forgive me all my sins wherewith I have offended thy fatherly goodness from the very beginning of my life unto this present hour, and take me this night into thy tuition, that mine enemies may have no power over me, but that, my body enjoying a sweet sleep, my mind may continually watch unto thee, and through faith behold thy blessed Majesty, with a perfect hope, after this frail and transitory life, to possess that immortal and heavenly life, where thou gloriously livest and reignest with thy only-begotten Son and the Holy Ghost, one true and everlasting God, worlds without end. Amen.

A PRAYER FOR THE FORGIVENESS OF SIN.

O MY Lord and only Saviour Jesu Christ, which camest into this world to take away the heavy burdens of them that were loaden, to seek that was lost, to call sinners unto repentance, to give everlasting life to the faithful, and to be a Mediator between God the Father and us; I, poor and wretched sinner, from the very heart lament and inwardly bewail my sinful and wretched life, desiring thee, for thy promise sake, according to thy merciful wont, to be my Mediator and Advocate unto God the Father, that he may forgive me all mine old sins, and so wholly possess my heart by his blessed Spirit, that he may defend me against all perils to come, which the devil, the world, or the flesh, imagineth against me, and so change me into a new man, that, mine old sins being wiped away in thy precious blood, I may walk from virtue to virtue, unto the glory and praise of his blessed name. Amen.

Matt. xi. Matt. xviii. Luke xix.

Matt. ix. John iii. 1 Tim. ii. 1 John ii.

A PRAYER UNTO GOD THE FATHER.

THY dearly-beloved Son, O most loving Father, taught us in his holy gospel that to know thee to be the alone true God is everlasting life. Grant therefore, we beseech thee, that we may truly know thee, even as we are taught by thy holy word, believe with the heart, and confess with the mouth, that thou alone art the true living and immortal God, our heavenly Father, our maker, our preserver, and our defender; that we, thus believing and confessing, may through thy Son Christ become heirs of ever-

John xvii.

[2 Pomander: a ball made up of several sorts of perfumes.]

lasting life. And as we thus believe and confess of thee, so give us grace to shew
Matt. v. forth this our faith by godly conversation and virtuous living, that men, seeing our good works, may glorify thee our heavenly Father, to whom be praise for ever. Amen.

A PRAYER UNTO GOD THE SON.

Matt. xvi. Psal. ii. Psal. cx. O Lord Jesu Christ, the Son of the living God, yea, very God himself, begotten of God the Father from everlasting, and continuing true and immortal God worlds
John i. without end, by thee all things were made both in heaven and in earth; by thee also
Heb. i. they be conserved and kept in a goodly order: thou art the brightness of thy Father's glory, thou art the very image of his substance; in thee are hid all the treasures of
Col. i. wisdom and knowledge; in thee dwelleth all fulness; by thee are we reconciled to God the Father; by thee are we set at peace with him, through the blood of thy cross;
Eph. ii. Heb. x. 1 John ii. Rom. v. by thee have we free access unto the glorious throne of God's majesty; and by thee are we brought in through faith unto this grace wherein we stand, and rejoice in hope of the glory of God. We thank thee for all thy benefits, and most humbly beseech thee to give us grace faithfully to believe in thee, stedfastly to confess thee true God and true man, earnestly to acknowledge thee our alone Redeemer, Saviour, Satisfier, Reconciler, Intercessor, Mediator, and Advocate; that we, altogether depending on thee and thy merits, on thy blessed passion, precious death, and glorious resurrection, may study, through thy grace, so to order our life in true holiness and innocency, that at the day of judgment thou mayest present us both body and soul unto thy heavenly Father, and so for ever and ever place us in thy glorious kingdom. Amen.

A PRAYER UNTO GOD THE HOLY GHOST.

1 John v. O holy and blessed Spirit, which, being true and everlasting God with God the
John xv. xvi. Father and God the Son, proceedest from them both, full of majesty and power; which also with thy heavenly breath quickenest the minds of them that afore were dead through sin, makest merry the hearts of the faithful penitent, bringest into the way of truth all such as have erred and are deceived, settest at one such as were at debate,
Matt. v. comfortest the souls of them that hunger and thirst after righteousness, and plenteously
1 Cor. xii. enrichest them with divers gifts which pray unto thee in the name of Jesu Christ; purify our hearts, we beseech thee, with the fire of thy love, mortify in us whatsoever is not thine, renew and garnish our minds with thy heavenly benefits and spiritual gifts,
John xiv. that they may be made thy temples; lead us into all necessary truth, suffer us not to be
Heb. xiii. carried about with divers and strange doctrine, but alway to remain in that doctrine whereof thou alone art the author; enarm our souls against the crafty assaults of subtile Satan, against the vain pleasures of the wicked world, and against the lewd lusts of filthy flesh, that we, being replenished with thy holy breath, may do that only which is acceptable in thy godly sight. Amen.

PARTICULAR PRAYERS TO BE SAID.

OF THE MAGISTRATES.

Wisd. vi. Rom. xiii. Forasmuch as it is thy godly pleasure, O King of kings, and Lord of lords, to appoint me among other a ruler of thy people, give me grace, I beseech thee, so to minister the commonweal, and so to execute my office, that I may please thee, and hurt no man in all my doings; but judge equally and justly, rule according to thy will, shew myself
Wisd. vi. Rom. xiii. a father unto thy people, and so behave myself in all mine enterprises, that I, seeking thy glory, the furtherance of thy blessed gospel, and the weal of the subjects, may, when thou shalt render to every man according to his deeds, be found blameless in thy sight, through Jesus Christ our Lord. Amen.

OF THE MINISTERS OF GOD'S WORD

O THOU high Priest and everlasting Bishop Jesus Christ, the alone teacher of all godly truth, and the only curate of our souls, which by thy holy word hast appointed some of thy congregation to be ministers and preachers of thy blessed law and glorious gospel, that by this means, the Holy Ghost also working, they may call sinners unto repentance, preach remission of sins in thy name, persuade unto virtue, and dissuade from vice; forasmuch as it hath pleased thee to call me, an unprofitable servant, unto that holy office of ministration, and to make me a preacher of thy word, I most humbly beseech thee to give me thy holy Spirit, which may lead me into all truth, instruct me with the knowledge of thy holy mysteries, and through his heavenly inspiration so prepare my heart and order my tongue, that I may neither think, breathe, nor speak any thing but that may turn unto thy glory and the edifying of thy flock. Grant also, that whatsoever I preach in word I may fulfil the same in work, unto the example of that thy flock, which thou hast purchased with thy precious blood; that, when thou the chief Shepherd shalt appear, I, being found faithful in my office, may through thy goodness receive the incorruptible crown of glory. Amen.

1 Pet. v. Psal. cx. 1 Pet. ii. Luke xxiv. John xiv. xv. Acts x. 1 Pet. v.

OF SUBJECTS OR COMMONS.

As it is thy godly appointment, O Lord God, that some should bear rule in this world to see thy glory set forth, and the common peace kept, so it is thy pleasure again that some should be subjects and inferiors to other in their vocation, although before thee there is no respect of persons. And forasmuch as it is thy good will to appoint me in the number of subjects, I beseech thee to give me a faithful and an obedient heart unto the high powers, that there may be found in me no disobedience, no unfaithfulness, no treason, no falsehood, no dissimulation, no insurrection, no commotion, no conspiracy, nor any kind of rebellion in word or in deed against the civil magistrates, but all faithfulness, obedience, quietness, subjection, humility, and whatsoever else becometh a subject; that I, living here in all lowliness of mind, may at the last day through thy favour be lifted up unto everlasting glory, where thou with the Father and the Holy Ghost livest and reignest very God for ever. Amen.

Wisd. vi. Rom. xiii. 1 Tim. vi. Tit. iii. 1 Pet. ii. Acts x. Rom. ii. Matt. xxiii. Luke xviii. Mark x.

OF FATHERS AND MOTHERS.

THE fruit of the womb and the multitude of children is thy gift and blessing, O Lord, given to this end, that they may live to thy glory and the commodity of their neighbour. Forasmuch therefore as thou of thy goodness hast given me children, I beseech thee, give me also grace to train them up even from their cradles in thy nurture and doctrine, in thy holy laws and blessed ordinances, that from their very young age they may know thee, believe in thee, fear and love thee, and diligently walk in thy commandments, unto the praise of thy glorious name. Amen.

Gen. xxx. Psal. cxxvii. Eph. vi.

OF CHILDREN.

THOU hast given a commandment in thy law, O heavenly Father, that children should honour their fathers and mothers: I most humbly beseech thee therefore to breathe thy holy Spirit into my breast, that I may reverence and honour my father and mother, not only with outward gestures of my body, but also with the unfeigned affection of the heart; love them, obey them, pray for them, help them, and do for them, both in word and deed, whatsoever lieth in my power; that thou, seeing mine unfeigned hearty good-will toward my parents, mayest become my loving heavenly Father, and number me among those thy children whom thou hast appointed from everlasting heirs of thy glorious kingdom, through thy well-beloved Son Jesus Christ our Lord. Amen.

Exod. xx. Deut. v. Matt. xix. Eph. vi. Matt. xxv. Eph. i.

OF MASTERS.

Eph. vi. THY commandment is by thine holy apostle, O most merciful Lord Christ, that masters should entreat their servants gently, putting away threatenings, and doing that
Col. iv. unto them which is just and equal; forasmuch as we also have a Master in heaven,
Acts x. Rom. ii. Col. iii. Eph. vi. 1 Pet. i. with whom there is no respect of persons. Grant, I most heartily pray thee, I may so order my servants, that I attempt none unrighteousness against them, but so use my rule and authority over them, that I may alway remember that thou art the common Lord of all, and we all thy servants; again, that I may not forget that we be all
Matt. xxiii. brothers, having one Father which is in heaven, and look for one glorious kingdom, where thou with the Father and the Holy Ghost livest and reignest true and everlasting God for ever. Amen.

OF SERVANTS.

Eph. vi. Col. iii. Tit. ii. 1 Pet. ii. O LORD, we are commanded by thy blessed apostles that we should honour and obey our bodily masters with fear and trembling, not only if they be good and courteous, but also though they be froward; and serve them not unto the eye as men-pleasers, but with singleness of heart; not churlishly answering them again, nor picking, stealing, or conveying away any part of their goods unjustly, but shewing all good faithfulness unto our masters, as though we served God and not men. Grant me grace, I most humbly beseech thee, so to serve my master and my superiors, that there may be found
Tit. ii. no fault in me, but that I, behaving myself uprightly, justly, faithfully, and truly in my vocation, may do worship to the doctrine of thee my God and Saviour in all things. Amen.

OF MAIDS.

THERE is nothing that becometh a maid better than silence, shamefacedness, and chastity of both body and mind. For, these things being once lost, she is no more a maid, but a strumpet in the sight of God, howsoever she disguiseth herself, and dissembleth with the world. I therefore most humbly beseech thee, O merciful Father,
James i. John xv. from whom cometh every good and perfect gift, and without whom we are able to do nothing, that thou wilt so order my tongue and dispose my talk, that I speak nothing but that become my state, age, and person, neither that I delight to hear any
Eph. iv. 1 Cor. xv. talk that might in any point move me to lewdness, seeing that evil words corrupt good manners. Give me also such shamefacedness as may pluck me away from the delectation either of thinking, speaking, hearing, seeing, or doing evil; that my whole delight may be in virtue, in godliness, in eschewing idleness, in giving myself continually to some godly exercise, but above all things in thinking and speaking of thee, in reading thy
Psal. cxix. blessed word and heavenly law, which is a lantern to my feet, and a light to my paths. Moreover, suffer neither my mind to be defiled with evil thoughts, nor my body to be corrupted with any kind of uncleanness; but give me grace so to order myself in eschewing idleness and wanton wicked company, that, my mind being free from evil affects,
1 Cor. vi. and my body clear from all uncleanness, I may be found a meet temple for the Holy
Heb. xiii. Ghost to inhabit, and, if it be thy good pleasure hereafter to call me unto the honourable state of matrimony, that I may bring also unto my husband a pure and undefiled body, and so live with him in thy fear unto the praise and glory of thy blessed name. Amen.

OF SINGLE MEN.

1 Cor. vi. LORD, thou hast commanded by thine holy apostle that we should abstain from
1 Thess. iv. fornication, and that every one of us should know how to keep his vessel, that is to say his body, in holiness and honour, and not in the lust of concupiscence, as do the

heathen which know not God: I beseech thee, give me grace to behave myself according to this thy holy commandment, that in this time of my single life I defile not my body with whoredom, or with any other uncleanness, but so order myself with all honesty and pureness of life, that I may glorify thee, my Lord God, both in body and spirit. Amen. 1 Cor. vi.

OF HUSBANDS.

Forasmuch, O heavenly Father, as thou hast called me from the single life unto the holy state of honourable wedlock, which is thy good and blessed ordinance for all them to live in that have not the gift of continency, and hast given me a woman to wife, that I, living with her in thy fear, may avoid all uncleanness; I most heartily pray thee, give me grace to live with her according to thy godly pleasure. Kill in me all filthy and fleshly lusts. Suffer me not to delight in any strange flesh, but to content myself only with her love, to love her as Christ loved the congregation, to cherish her as I would cherish mine own body, to provide for her according to my ability, to instruct her with the knowledge of thy blessed word, quietly and peaceably to live with her, and to agree together in such perfect concord and unity, as is found among many members in one body, seeing now that we also are no more two, but one flesh; that other, seeing our godly and quiet conversation, may hereby be provoked to forsake their filthy living, and so embrace the holy state of honourable wedlock, unto the glory and praise of thy holy name. Amen.

Gen. ii. Matt. xix. Eph. v. 1 Cor. vii. Prov. v. vi. Eph. v. 1 Cor. xiv. Gen. ii. Matt. xix. Eph. v. Heb. xiii. Gen. ii.

OF WIVES.

O Lord, forasmuch as thou of thy fatherly goodness hast vouchedsafe to keep me from my tender age unto this present, and hast now called me from my single life unto the holy state of honourable wedlock, that I living therein might, according to thine ordinance, bring forth children unto thy glory; give me grace, I most entirely beseech thee, to walk worthy of my vocation, to knowledge my husband to be my head, to be subject unto him, to learn thy blessed word of him, to reverence him, to obey him, to please him, to be ruled by him, peaceably and quietly to live with him, to wear such apparel as is meet for my degree, and by no means to delight in costly jewels and proud gallant vestures, but alway to use such clothing as become a sober christian woman, circumspectly and warily to look unto my household, that nothing perish through my negligence, and always have a diligent eye, that no dishonesty, no wickedness, no ungodliness be committed in my house, but that in it all things be ordained according to thy holy will, which art worthy all honour, glory, and praise, for ever and ever. Amen.

Eph. v. 1 Tim. ii. Tit. ii. 1 Pet. iii.

OF HOUSEHOLDERS.

To have children and servants is thy blessing, O Lord, but not to order them according to thy word deserveth thy dreadful curse. Grant therefore that, as thou hast blessed me with an household, so I may diligently watch that nothing be committed of the same that might offend thy fatherly goodness, and be an occasion of turning thy blessing into cursing; but that so many as thou hast committed to my charge may eschew all vice, embrace all virtue, live in thy fear, call upon thy holy name, learn thy blessed commandments, hear thy holy word, and, avoiding idleness, diligently exercise themselves, every one in his office, according to their vocation and calling, unto the glory of thy most honourable name. Amen.

1 Cor. vii.

OF ALL CHRISTIANS.

Albeit, O heavenly Father, all we that unfeignedly profess thy holy religion, and faithfully call on thy blessed name, are thy sons and heirs of everlasting glory; yet, as all the members of a body have not one office, so likewise we being many, and making

Rom. xii. 1 Cor. xii.

one body (whereof thy dearly-beloved Son is the head), have not all one gift, neither are we all called to one office, but as it hath pleased thee to distribute, so receive we. We therefore most humbly pray thee to send the spirit of love and concord among us, that, without any disorder or debate, every one of us may be content with our calling, quietly live in the same, study to do good unto all men by the true and diligent exercise thereof, without too much seeking of our own private gain, and so order our life in all points according to thy godly will, that by well doing we may stop the mouths of such foolish and ignorant people as report us to be evil-doers, and cause them, through our good works, to glorify thee our Lord God in the day of visitation. Amen.

1 Pet. ii.

GENERAL PRAYERS TO BE SAID.

FOR THE GRACE AND FAVOUR OF GOD.

Whosoever liveth without thy grace and favour, O most gracious and favourable Lord, although for a time he walloweth in all kind of fleshly pleasures, and abound with too much worldly riches, yet is he nothing else but the wretched bond-slave of Satan, and the vile dunghill of sin. All his pleasure is extreme poison, all his wealth is nothing but plain beggary. For what felicity can there be where thy grace and favour wanteth? but where thy grace and favour is present (though the devil roar, the world rage, the flesh swell), there is true blessedness, unfeigned pleasure, and continual wealth. Pour down therefore thy heavenly grace and fatherly favour upon us, that we, being assured of thy favourable goodness towards us, may rejoice and glory in thee, and have merry hearts whensoever we be most assailed with any kind of adversity, be it poverty or sickness, loss of friends, or persecution for thy name's sake; to whom be glory for ever. Amen.

FOR THE GIFT OF THE HOLY GHOST.

Eph. ii.
John iii.
Jer. xvii.
Gen. vi.
Gen. viii.
2 Cor. iii.
John xv.

So frail is our nature, so vile is our flesh, so lewd is our heart, so corrupt are our affects, so wicked are all our thoughts even from our childhood upward, that of ourselves we can neither think, breathe, speak, or do any thing that is praiseworthy in thy sight, O heavenly Father; yea, except thou dost assist us with thy merciful goodness, all things are so far out of frame in us, that we see nothing present in ourselves but thy heavy displeasure and eternal damnation. Vouchsafe therefore, O sweet Father, to send thy holy Spirit unto us, which may make us new creatures, put away from us all fleshly lusts, fill our hearts with new affects and spiritual motions, and so altogether renew us both in body and soul, through his godly inspiration, that we may die unto old Adam, and live unto thee in newness of life, serving thee our Lord God in holiness and righteousness all the days of our life. Amen.

Luke i.

FOR THE TRUE KNOWLEDGE OF OURSELVES.

Matt. ix.
Luke xv.
Luke xviii.
Rom. x.
Eph. ii.
1 John i.
Luke xvii.

It is written in thy holy gospel, most loving Saviour, that thou camest into this world not to call the righteous, that is, such as justify themselves, but sinners unto repentance. Suffer me not therefore, O Lord, to be in the number of those justiciaries which, boasting their own righteousness, their own works and merits, despise that righteousness that cometh by faith, which alone is allowable before thee. Give me grace to know and to knowledge myself as I am, even the son of wrath by nature, a wretched sinner, and an unprofitable servant, and wholly to depend on thy merciful goodness with strong and unshaken faith, that in this world thou mayest continually call me unto true repentance, seeing I continually sin, and in the world to come bring me unto everlasting glory. Amen.

FOR A PURE AND CLEAN HEART.

THE heart of man naturally is lewd and unsearchable through the multitude of sins, which as in a stinking dunghill lieth buried in it, insomuch that no man is able to say, My heart is clean, and I am clean from sin. Remove from me therefore, O heavenly Father, my lewd, stony, stubborn, stinking, and unfaithful heart. Create in me a clean heart, free from all noisome and ungodly thoughts. Breathe into my heart by thy holy Spirit godly and spiritual motions, that out of the good treasure of the heart I may bring forth good things, unto the praise and glory of thy name. Amen.

Jer. xvii. Prov. xx. Psal. li. Matt. xii.

FOR A QUIET CONSCIENCE.

THE wicked is like a raging sea which is never in quiet, neither is there any peace to the ungodly; but such as love thy law, O Lord, they have plenty of peace, they have quiet minds and contented consciences, which is the greatest treasure under the sun, given of thee to so many as seek it at thy hand with true faith and continual prayer. Give me, O Lord, that joyful jewel, even a quiet mind and a free merry conscience, that I, being free from the damnable accusations of Satan, from the crafty persuasions of the world, from the subtile enticements of the flesh, from the heavy curse of the law, and fully persuaded of thy merciful goodness toward me through faith in thy Son Christ Jesu, may quietly serve thee both bodily and ghostly in holiness and righteousness all the days of my life. Amen.

Isai. lvii. Psal. cxix. Luke i.

FOR FAITH.

FORASMUCH as nothing pleaseth thee that is done without faith, appear it before the blind world never so beautiful and commendable, but is counted in thy sight sinful and damnable, yea, the self sin and damnation; this is most humbly to desire thee, O Father, for Christ's sake, to breathe into my heart by thy holy Spirit this most precious and singular gift of faith, which worketh by charity, whereby also we are justified, and received into thy favour; that I, truly believing in thee, and fully persuaded of the truth of thy holy word, may be made thy son, and inheritor of everlasting glory, through Jesu Christ our Lord. Amen.

Heb. xi. Rom. xiv. Gal. v. Rom. ii. iv. v. John i.

FOR CHARITY.

THY cognizance and badge, whereby thy disciples are known, O Lord and Saviour Jesu Christ, is charity or love, which cometh out of a pure heart, and of a good conscience, and of faith unfeigned. I pray thee, therefore, give me this christian love and perfect charity, that I may love thee my Lord God with all my heart, with all my mind, with all my soul, and with all my strengths, doing alway of very love that only which is pleasant in thy sight; again, that I may love my neighbour and christian brother as myself, wishing as well to him as to myself, and ready at all times to do for him whatsoever lieth in my power; that, when we all shall stand before thy dreadful judging-place, I, being known by thy badge, may be numbered among thy disciples, and so through thy mercy receive the reward of eternal glory. Amen.

John xiii. 1 Tim. i. Deut. vi. Matt. xxii. Mark xii. Luke x.

FOR PATIENCE.

WHEN thou livedst in this world, O Lord Christ, thou shewedst thyself a mere mirror of perfect patience; suffering quietly not the spiteful words, but also the cruel deeds of thy most cruel enemies; forgiving them and praying for them, which most tyrant-like handled thee. Give me grace, O thou most meek and loving Lamb of God, to follow this thy patience; quietly to bear the slanderous words of mine adver-

1 Pet. iii. Luke xxiii. Isai. liii.

saries; patiently to suffer the cruel deeds of mine enemies; to forgive them, to pray
Matt. v. Rom. xii. Deut. xxxii. Psal. cxlvi. for them, yea, to do good for them, and by no means to go about once to avenge myself, but rather give place unto wrath, seeing that vengeance is thine, and thou wilt reward; seeing also that thou helpest them to their right that suffer wrong; that I, thus patiently suffering all evils, may afterward reign with thee in glory. Amen.

FOR HUMILITY.

1 Cor. iv. James i. WHAT have we, O heavenly Father, that we have not received? Every good gift, and every perfect gift, is from above, and cometh down from thee, which art the Father of lights. Seeing then all that we have is thine, whether it pertain to the body or to the soul, how can we be proud and boast ourselves of that which is none of our own; seeing also that, as to give, so to take away again thou art able, and wilt, whensoever thy gifts be abused, and thou not knowledged to be the giver of them? Take
Matt. xxv. therefore away from me all pride and haughtiness of mind, and graff in me true humility, that I may knowledge thee the giver of all good things, be thankful unto thee for them, and use them unto thy glory and the profit of my neighbour. Grant also, that all my
Jer. ix. 1 Cor. i. glory and rejoicing may be in no earthly creatures, but in thee alone, which dost mercy, equity, and righteousness upon earth. To thee alone be all glory. Amen.

FOR MERCIFULNESS.

Luke vi. Matt. v. THY dearly-beloved Son in his holy gospel exhorted us to be merciful, even as thou, our heavenly Father, art merciful; and promiseth that, if we be merciful to other, we
2 Cor. i. shall obtain mercy of thee, which art the Father of mercies, and God of all consolation.
Matt. xxiii. Grant therefore that, forasmuch as thou art our Father, and we thy children, we may resemble thee in all our life and conversation; and that, as thou art beneficial and liberal,
Matt. v. not only to the good, but also to the evil, so we likewise may shew ourselves merciful, gentle, and liberal, to so many as have need of our help, that at the dreadful day of
Matt. xxv. doom we may be found in the number of those merciful, whom thou shalt appoint by thy only-begotten Son to go into everlasting life; to whom with thee and the Holy Ghost be all honour and praise. Amen.

FOR TRUE GODLINESS.

IN thy law, O thou Maker of heaven and earth, thou hast appointed us a way to
Prov. iv. walk in, and hast commanded that we should turn neither on the right hand nor on
Deut. iv. the left, but do according to thy good-will and pleasure, without adding of our own good intents and fleshly imaginations. As thou hast commanded, so give me grace, good Lord, to do. Let me neither follow mine own will, nor the fancies of other men; neither let me be beguiled with the visor of old customs, long usages, fathers, decrees, ancient laws, nor any other thing that fighteth with thy holy ordinances and blessed commandment, but faithfully believe and stedfastly confess that to be the true godliness, which is learned in thy holy bible, and according unto that to order my life, unto the praise of thy holy name. Amen.

FOR THE TRUE UNDERSTANDING OF GOD'S WORD.

2 Tim. iii. 2 Pet. i. 1 Cor. ii. John xv. O LORD, as thou alone art the Author of the holy scriptures, so likewise can no man, although never so wise, politic, and learned, understand them, except he be taught by thy holy Spirit, which alone is the school-master to lead the faithful into all truth. Vouchsafe therefore, I most humbly beseech thee, to breathe into my heart thy blessed Spirit, which may renew the senses of my mind, open my wits, reveal unto me the true understanding of thy holy mysteries, and plant in me such a certain and infallible knowledge of thy truth, that no subtile persuasion of man's wisdom may

pluck me from thy truth, but that, as I have learned the true understanding of thy blessed will, so I may remain in the same continually, come life, come death, unto the glory of thy blessed name. Amen.

FOF A LIFE AGREEABLE TO OUR KNOWLEDGE.

As I have prayed unto thee, O heavenly Father, to be taught the true understanding of thy blessed word by thy holy Spirit, so I most entirely beseech thee to give me grace to lead a life agreeable to my knowledge. Suffer me not to be of the number of them, which profess that they know God with their mouth, but deny him with their deeds. Let me not be like unto that son which said unto his father that he would labour in his vineyard, and yet laboured nothing at all, but went abroad loitering idly. Make me rather like unto that good and fruitful land, which yieldeth again her seed with great increase, that men, seeing my good works, may glorify thee my heavenly Father. Amen.

Matt. xxi.

Matt. xiii. Mark iv. Luke viii.

FOR THE HEALTH OF THE BODY.

I FEEL in myself, O merciful Saviour, how grievous a prison this my body is unto my soul, which continually wisheth to be loosened out of this vile carcase, and to come unto thee; seeing it hath here no rest, but is at every hour vexed with the filthy lusts of the flesh, with the wicked assaults of the devil and the world, and is never at quiet, but alway in danger to be overcome of her enemies, were it not preserved of thy goodness by the ministry and service-doing of thy holy angels. Notwithstanding, O most loving Lord, forasmuch as it is thy good pleasure that my body and soul shall still remain here together as yet in this vale of misery, I beseech thee to preserve my soul from all vice, and my body from all sickness, that I, enjoying through thy benefit the health both of body and soul, may be the more able to serve thee and my neighbour in such works as are acceptable in thy sight. Amen.

Phil. i.

FOR A GOOD NAME.

NOTHING becometh the professor of thy name better, O heavenly Father, than so to behave himself according to his profession, that he may be well reported of them that be of the household of faith: yea, such sincerity and pureness of life ought to be in them which profess thy holy name, that the very adversaries of thy truth should be ashamed once to mutter against them. Give me grace therefore, I most entirely desire thee, so to frame my life according to the rule of thy blessed word, that I may give no man occasion to speak evil of me, but rather so live in my vocation, that I may be an example to other, to live godly and virtuously, unto the honour and praise of thy glorious name. Amen.

FOR A COMPETENT LIVING.

ALTHOUGH I doubt not of thy fatherly provision for this my poor and needy life, yet, forasmuch as thou hast both commanded and taught me, by thy dear Son, to pray unto thee for things necessary for this my life, I am bold at this present to come unto thy divine Majesty, most humbly beseeching thee that, as thou hast given me life, so thou wilt give me meat and drink to sustain the same; again, as thou hast given me a body, so thou wilt give me clothes to cover it, that I, having sufficient for my living, may the more freely and with the quieter mind apply myself unto thy service and honour. Amen.

Matt. vi.

FOR A PATIENT AND THANKFUL HEART IN SICKNESS.

WHOM thou lovest, O Lord, him dost thou chasten, yea, every son that thou receivest thou scourgest; and in so doing thou offerest thyself unto him as a father

Prov. iii. Heb. xii. Rev. iii.

unto his son: for what son is he whom the father chasteneth not? Grant therefore, I most heartily pray thee, that whensoever thou layest thy cross on me, and visitest me with thy loving scourge of sickness, I may by no means strive against
Psal. cxix. thy fatherly pleasure, but patiently and thankfully abide thy chastisement, ever being persuaded, that it is for the health both of my body and soul, and that by this means thou workest my salvation, subduest the flesh unto the Spirit, and makest me a new creature, that I may hereafter serve thee the more freely, and continue in thy fear unto my life's end. Amen.

FOR STRENGTH AGAINST THE DEVIL, THE WORLD, AND THE FLESH.

1 Pet. v. Gal. v. O Lord God, the devil goeth about like a roaring lion, seeking whom he may devour. The flesh lusteth against the Spirit. The world persuadeth[1] unto vanities, that we may forget thee our Lord God, and so for ever be damned. Thus are we miserably on every side besieged of cruel and unrestful enemies, and like at every moment to perish, if we be not defended with thy godly power against their tyranny. I therefore, poor and wretched sinner, despairing of mine own strengths, which indeed are none, most heartily pray thee to endue me with strength from above, that
Eph. vi. I may be able, through thy help, with strong faith to resist Satan, with fervent prayer to mortify the raging lusts of the flesh, with continual meditation of thy holy law to avoid the foolish vanities and transitory pleasures of this wicked world; that
Luke i. I, through thy grace being set at liberty from the power of mine enemies, may live and serve thee in holiness and righteousness all the days of my life. Amen.

FOR THE HELP OF GOD'S HOLY ANGELS.

An infinite number of wicked angels are there, O Lord Christ, which without ceasing seek my destruction. Against this exceeding great multitude of evil spirits
Psal. xxxiv. send thou me thy blessed and heavenly angels, which may pitch their tents round
Hos. xiii. 1 Cor. xv. Heb. ii. about me, and so deliver me from their tyranny. Thou, O Lord, hast devoured hell, and overcome the prince of darkness with all his ministers, yea, and that not for thyself, but for them that believe in thee. Suffer me not therefore to be overcome of Satan and of his servants, but rather let me triumph over them; that I, through strong faith and the help of the blessed angel, having the victory of the
1 Cor. xv. hellish army, may with a joyful heart say, Death, where is thy sting? hell, where is thy victory? and so for ever and ever magnify thy holy name. Amen.

FOR THE GLORY OF HEAVEN.

1 Cor. ii. The joys, O Lord, which thou hast prepared for them that love thee, no eye hath seen, no ear hath heard, neither is any heart able to think. But as the joys are great
Matt. vii. Luke xiii. and unspeakable, so are there few that do enjoy them. For strait is the gate and narrow is the way, which leadeth unto life; and few there be that find it. Not-
Luke xii. withstanding, O heavenly Father, thou hast a little flock, to whom it is thy pleasure
John x. to give the glorious kingdom of heaven. There is a certain number of sheep that hear thy voice, whom no man is able to pluck out of thy hand, which shall never perish, to whom also thou shalt give eternal life. Make me therefore, O Lord, of that number
Eph. i. whom thou from everlasting hast predestinate to be saved, whose names also are written
Matt. xxv. Luke x. in the book of life. Pluck me out of the company of the stinking goats, which shall
Matt. xxv. stand on thy left hand and be damned, and place me among those thy sheep, which shall stand on his right hand and be saved. Grant me this, O merciful Father, for thy dear Son's sake Jesu Christ our Lord. So shall I, enjoying this singular

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[1 Folio, *persuaded.*]

benefit at thy hand, and being placed in thy glorious kingdom, sing perpetual praises to thy godly Majesty, which livest and reignest with thy dearly-beloved Son and the Holy Ghost, one true and everlasting God, &c.

A THANKSGIVING UNTO GOD FOR ALL HIS BENEFITS.

THY benefits toward me, O most loving Father, are so great and infinite, whether I have respect unto my body or unto my soul, that I find not in myself how to recompense any part of thine unspeakable goodness toward me. But thou, which needest none of my goods, knowing our beggary, yea, our nothing, requirest of us Psal. xvi. for a recompence of thy kindness only the sacrifice of praise and thanksgiving. O Lord and merciful Father, what worthy thanks am I, poor and wretched sinner, able to give thee? Notwithstanding, trusting on thy mercy and favourable kindness, I offer unto thee, in the name of Christ, the sacrifice of praise, ever thanking thee most heartily for all thy benefits, which thou hast bestowed upon me, thine unprofitable servant, from the beginning of my life unto this present hour; most humbly beseeching thee to continue thy loving-kindness toward me, and to give me grace so to walk Rom. vi worthy of this thy fatherly goodness, that, when thou shalt call me out of this careful life, I may enjoy that thy most singular and last benefit, which is everlasting glory, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and praise for ever and ever. Amen.

Give the glory to God alone.

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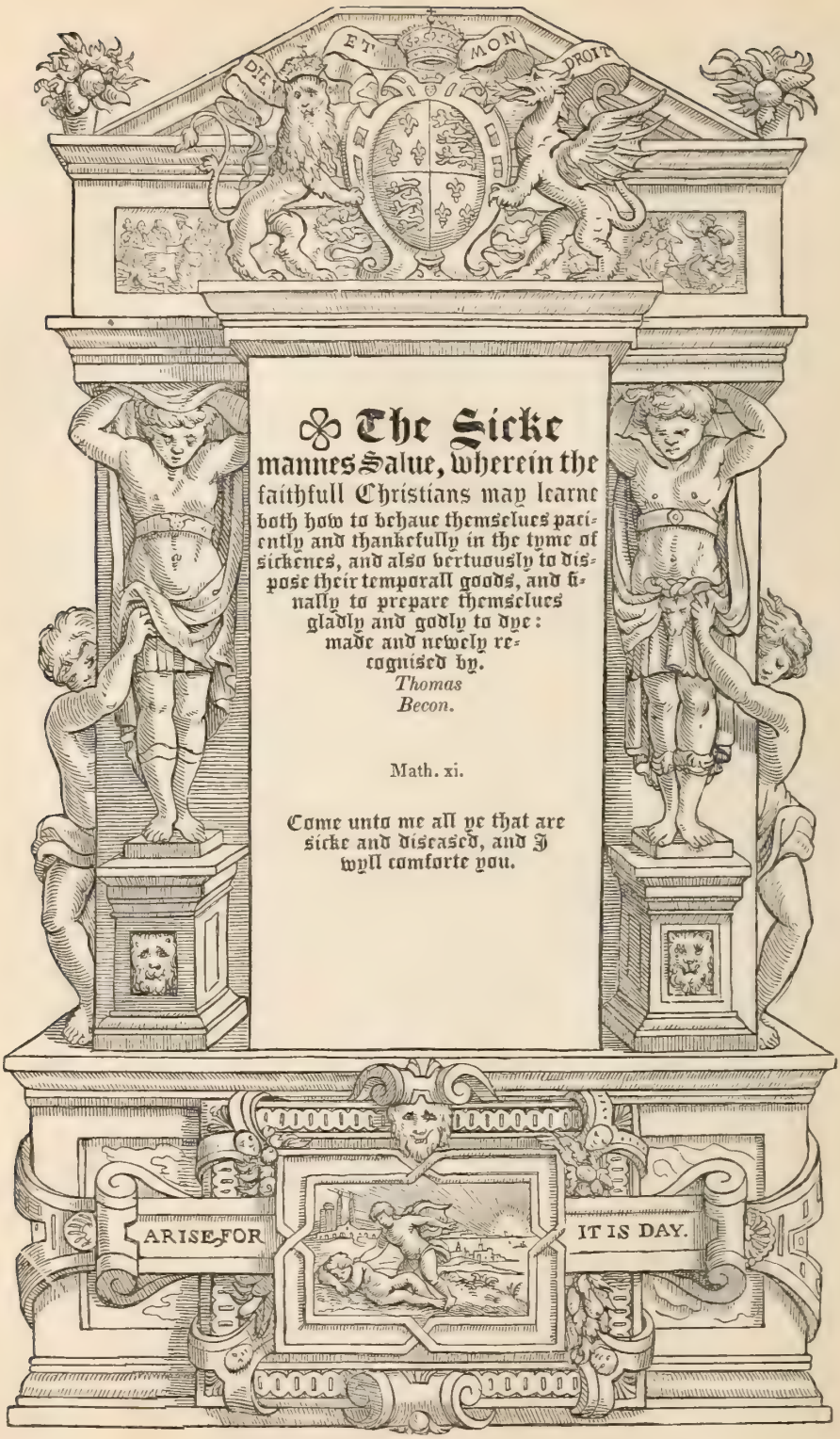
FINIS.

THE

SICK MAN'S SALVE,

BY

THOMAS BECON.



The Sicke mannes Salue, wherein the faithfull Christians may learne both how to behaue themselues pacientlly and thankefully in the tyme of sickenes, and also vertuously to dispose their temporall goods, and finally to prepare themselues gladly and godly to dye: made and newely recognised by.

Thomas Becon.

Math. xi.

Come unto me all ye that are sicke and diseased, and I wyll comforte you.

TO THE

RIGHT WORSHIPFUL MASTER BASIL FELDING[1], ESQ.

THOMAS BECON WISHETH THE FAVOUR OF GOD, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

CHRIST, our Lord and Saviour, considering what and how great carnal security and fleshly quietness reigneth in mortal men of all ages, yea, and that in them that profess godliness, that is to say, Christians, which by their profession are dead unto the world, and have their life hidden with Christ in God; insomuch that they, being occupied about worldly and transitory things, which soon perish and come to nought, do utterly neglect the things that appertain unto the salvation of their souls; in many places of his holy gospel admonisheth us to watch and to make provision for our latter end, lest we be found unready when we shall be called out of the world. Col. iii. Matt. xxiv. xxv. Mark xiii. Luke xvii. Rev. xvi. xxii.

In the gospel of blessed Matthew he hath these words: "Watch, for you know not what hour the Lord will come. Of this be ye sure, that, if the good-man of the house knew what hour the thief would come, he would surely watch, and not suffer his house to be broken up. Therefore be ye also ready. For in such hour as ye think not, will the Son of man come." In St Mark's gospel also he saith: "Watch, for ye know not when the master of the house will come, at even, or at midnight, or at the cock-crowing, or in the dawning; lest, if he come suddenly, he find you sleeping. And that I say unto you I say unto all, Watch." "Yea, take heed, watch and pray; for ye know not when the time is." Again in the Revelation of blessed John he saith: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, that he walk not naked, and men see his filthiness." Item: "Behold, I come shortly; and my reward is with me, to give every man according as his deeds shall be." The holy apostle St Paul likewise exhorteth us that we sleep not as other do, but that we watch and be sober; neither that we fall into fleshly quietness, promising ourselves long life, health, and rest in this world, lest sudden destruction fall upon us. "For the day of the Lord," saith he, "shall come even as a thief in the night." Matt. xxiv. Mark xiii. Rev. xvi. Rev. xxii. I Thess. v.

Certes our mortal estate declareth evidently, that we be so bond unto death, that we are not certain of our life one hour. Out of hand may death oppress us, for any certainty that we have of the contrary. "What thing is your life?" saith St James: "it is a vapour, that appeareth for a little time, and then vanisheth away." "My days," saith Job, "are more swift than a runner, yea, they are passed away as the ships that be good under sail, and as the eagle that flieth unto the prey." Again he saith: "Man that is born of a woman hath but short time to live, and is full of misery. He cometh up and is cut down like a flower. He flieth as it were a shadow, and never continueth in one state." The prophet also saith: "All flesh is James iv. Job ix. Job xiv. Isai. xl.

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[1] The family of Felding or Fielding was of noble extraction, being descended from the illustrious house of Hapsburgh. It appears that Geffery, count of Hapsburgh, having been by the oppression of Rodolph, emperor of Germany, reduced to indigence, one of his sons, Sir Geffery, passed into the service of King Henry III. of England, and, because of his father's pretensions to the sovereignty of Laufenburgh and Rinfilding, assumed the name of Felden, or Filding. In direct lineal descent from Sir Geffery was Sir William Fielding, who in the reign of king Henry VIII. served the office of sheriff of Rutlandshire, and was knighted by that monarch. Sir William deceased Sept. 24, 1547, having had by Elizabeth his wife, daughter of Sir Thomas Poultney, two sons and one daughter. The eldest son Basil, to whom Becon has dedicated this treatise, married Godith second daughter of William Willington, Esq. of Barcheston, in the county of Warwick. He was sheriff of Warwickshire in 10 Elizabeth, and lies buried by his father at Monks' Kirby, where in the chancel is an altar tomb, on which he and his lady are represented at full length in a praying posture, with the effigies of their children on the sides. Their eldest son William was knighted by queen Elizabeth, and was grandfather to William, created in 20 James I. earl of Denbigh, the ancestor of the present peer.]

grass, and all the glory thereof is as the flower of the field. The grass is withered, the flower falleth away: even so is the people as grass, when the breath of the Lord bloweth[1] upon them." Thus see we the misery, vanity, and shortness of our mortal time painted out before our eyes; and that these things are true, daily experience proveth.

Notwithstanding, such is our blindness, fondness, and madness, that we utterly forget the uncertainty of this our wretched and short life, and promise ourselves the
Gen. v. flourishing years of Nestor or the long life of Methuselah. We may right well be
Luke xii. likened to that ungodly rich man, of whom we read in the gospel of Luke, which made provision for a great number of years, promising himself long to live upon the face of the earth, and forgetting himself to be mortal and bond unto death. But when he thought least of death, and was most busily occupied in getting and gathering together the goods of the world, God said unto him: "Thou fool, this night will they fetch away thy soul again from thee: then whose shall those things be
Psal. xxxix. which thou hast provided?" The psalmograph saith: "He heapeth treasure upon treasure, and yet knoweth he not for whom he gathereth it." After this sort do we behave ourselves at this day. We moil and turmoil ourselves in studying and devising how we may come by the gifts of glassy fortune. We refuse no pains, no labours to become rich and wealthy in worldly goods; yea, so blinded are our hearts that, the nearer we approach unto the end of our life, the more studious, careful, and diligent are we to get the substance of this world. We remember not this saying of
1 Tim. vi. the holy apostle: "Godliness is great riches, if a man be content with that he hath. For we brought nothing into the world, neither may we carry any thing out. But when we have food and raiment, let us therewith be content."

Psal. xxxix. 1 Pet. ii. Heb. xiii. The holy scripture calleth us "strangers and pilgrims" in this world, and declareth that "we have here no continuing city, but we seek one to come." Notwithstanding, as though there were none other life after this, or else as though we should for ever here remain and never depart, we travail about the getting of worldly substance.
Jer. viii. "All," as the prophet saith, "even from the lowest unto the highest, set their minds
Isai. lvi. on filthy lucre." "They are shameless dogs, that be never satisfied." Hereto agreeth
Phil. ii. the saying of the apostle: "All seek their own avantage, and not that which should set forth the glory of Jesus Christ." And as in covetousness, so likewise in all other abominable sins do we most wickedly walk. And all these things come to pass, because we remember not the shortness of this life, and forget our latter end. This considered
Eccles. vii. the wise man right well, when he saith: "Whatsoever thou takest in hand, remember
Deut. xxxii. thy end, and thou shalt never do amiss." Moses also saith: "O that men would once be wise and understand, and make provision for their latter end!"

There is not a stronger bit to bridle our carnal affects, nor a better school-master to keep us in an order, than the remembrance of our latter end, than to remember that we shall not alway here remain, that we are but strangers and pilgrims in this world, that we shall leave behind us whatsoever worldly substance we have here either pain-
Rom. ii. xiv. fully gotten or carefully kept, that we shall die the death, that we shall appear before
Gal. vi. the judgment-seat of Christ, and receive according to the works which we have done in this life, either everlasting glory or perpetual pain.

But these things seek we not to remember, but rather to forget, and therefore fall we into all kind of ungodliness and dissolution of life. And when the time cometh that God visiteth us with sickness, or otherwise plagueth us for our evil behaviour, then do we not prepare ourselves unto the cross, as we ought, submitting ourselves to the good pleasure of God, and being contented patiently and thankfully to receive whatsoever is laid upon us at the appointment of God; but we rather murmur and grudge against God, and with unwilling hearts suffer that loving visitation of God, almost wishing that there were no God to plague and punish us, but that we might here live continually, and go forth to sin freely and without punishment. And when death approacheth, and no remedy can be found against the violence thereof, then do the ungodly and wicked livers, beholding the miserable face of their conscience, which presenteth unto them nothing but sin, the wrath of God, hell-fire, and everlasting damnation,

[1] So ed. 1561. Folio, *followeth*.]

begin to despair and straight yield themselves to the pleasure of Satan, to be for ever and ever tormented in that "lake that burneth with fire and brimstone," themselves, their souls, and consciences consenting and assenting thereunto. Rev. xxi.

For what other end can be looked for of a wicked and ungodly life? Is it to be thought that he, which through sin hath served the devil all the time of his life, can at his latter end look for the inheritance of everlasting glory, wherewith God rewardeth them that painfully labour to serve him in holiness and righteousness all the days of their life? St Paul saith: "So run, that ye may obtain;" that is to say, so train your life in all godliness and virtue to the uttermost of your power while ye live in this world, that, after ye have finished your course here, ye may enjoy the glorious reward of eternal life. A corruptible crown is not obtained without great pains-taking; and shall we look for an everlasting crown by leading an ungodly and wanton life? "No man is crowned," saith the apostle, "except he fighteth lawfully." Luke i. 1 Cor. ix. 2 Tim. ii.

In this world therefore, wherein our life is nothing but a knighthood or warfare, must we lawfully, valiantly, and mightily fight and strive against our enemies, the devil, the world, and the flesh, and by fervent and diligent prayer unto God so triumph over them through the help of our grand captain Christ, that we may have a glorious spoil of our enemies, and garnish ourselves with all kind of victorious and royal robes, I mean, all good works and godly virtues. Where such a life is led, there must a good end be, and everlasting life may with a free conscience and assured hope be looked for. And to bring this to pass, who laboureth not to the uttermost of his power, namely if he be of God, and looketh for a better and more blessed life after this? Job vii.

How we should fight against our adversaries, and lead a good life in this world, I have declared abundantly heretofore in many of my books. In this treatise, which I have now in hand, entitled "The Sick Man's Salve," my mind is to shew unto the faithful Christians, how they ought to make provision for their latter end, that they may depart in the faith of Christ, and be of the number of those of whom it is written: "Blessed are the dead which die in the Lord." Again: "Precious in the sight of the Lord is the death of his saints." For "what should it profit a man to win all the world, if at the last he loseth his soul?" Therefore in this my work I have declared, first of all, how the faithful Christians ought to behave themselves patiently and thankfully in the time of sickness: secondly, how they should virtuously dispose their temporal goods: thirdly, after what manner they ought to prepare themselves gladly and godly to die. Finally, I have interlaced many comfortable exhortations unto the sick, and divers godly and necessary prayers, some to be said of them that are sick, and some of other for such as are diseased. Rev. xiv. Psal. cxvi. Matt. xvi. The contents of this book.

This treatise, after that I had finished it, calling to remembrance how greatly I am bound to your right worshipful mastership, considering also your most hearty zeal and fervent affection toward the true and christian religion (all superstition and papistry laid aside), I thought it my bounden duty to send unto you as a testimony of my good-will and thankful heart toward you, most entirely desiring you to accept and take in good part this my little gift, although much more base than it may seem in any part worthy to recompense the lessest point of your unfeigned friendship divers ways heretofore declared unto me. God preserve your right worshipful mastership, with the most virtuous gentlewoman your wife, and all your godly children in continual health and prosperous felicity!

Amen.

THE

SICK MAN'S SALVE[1].

PHILEMON, EUSEBIUS, THEOPHILE, CHRISTOPHER, AND EPAPHRODITUS, THE SICK MAN, TALK TOGETHER.

Phil. O FULL truly is it said of the holy man Job, that noble mirror of perfect
Job xiv. patience: "Man that is born of a woman hath but a short time to live, and yet in the time that he liveth he is replenished with many miseries. He cometh up and withereth away again like a flower. He flieth as it were a shadow, and never continueth in one state."

It is not yet two days since I saw my neighbour Epaphroditus, as methought, well and lusty, yea, and in perfect health; and behold, he sent unto me even now his servant Onesimus, that I should come unto him with all expedition, all other businesses set apart, if I ever intend to see him alive. O good God, what a world is this! Ah, most loving Christ, what a sudden change is this! Our life is not with-
James iv. out a cause compared of the holy apostle St James to "a vapour, which appeareth for a little time, and then vanisheth away." Who will trust a life so frail, so transitory, so bond unto mortality? Who can justly persuade himself to live many years in this world, seeing that in it so suddenly health is turned into sickness, valiance into imbecility, strength into weakness, joy into sadness, comfort into desperation, life into death? The rich man persuaded himself that he should live long in this world, as blessed Luke declareth in his holy gospel, when he said, considering the
Luke xii. great abundance of his revenues that came yearly in: "What shall I do, because I have no room where to bestow my fruits? This will I do: I will destroy my barns, and build greater; and therein will I gather all my goods that are grown unto me; and I will say unto my soul, Soul, thou hast much goods laid up in store for many years: take thine ease, eat, drink, be merry. But God said unto him, Thou fool, this night will they fetch away thy soul again from thee. Then whose shall those things be which thou hast provided?"

The continuance of our life is not certain so much as one hour, neither is any man able to say, I shall live till to-morrow. For albeit nothing is more certain than death, yet is nothing more uncertain than[2] the hour of death. It shall therefore become all christian men, that tender their own health, diligently to mark and continually to remember this friendly admonition and loving watchword of our Lord and
Matt. xxiv. Saviour Christ Jesu: "Watch," saith he; "for you know not what hour your Lord will come. Of this be ye sure, that, if the good-man of the house knew what hour the thief would come, he would surely watch, and not suffer his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not will the Son
Mark xiii. of man come." Again he saith: "Watch; for ye know not when the master of the house will come, whether at even, or at midnight, whether at the cock-crowing, or in the dawning: lest, if he come suddenly, he find you sleeping. And that I say
Rev. xvi. unto you I say unto all, Watch." Also in another place he saith: "Behold, I come as a thief. Happy is he that watcheth and keepeth his garments, lest he walk naked, and men see his filthiness." Ah Lord God, not yet two days past whole and strong, and now sick and weak! O the unstedfastness of man's life! Whom would not this provoke to watch and to consider his latter end? as the godly man Moses admon-
Deut. xxxii isheth, saying: "Ah, would God men would be wise and understand, and make provision for their latter end!" So should neither sickness nor death be sudden unto them; so should all dissolution of life be rejected, and godliness of conversation embraced,

[1 This treatise was so popular, that repeated editions of it were printed within the first century after it was composed.]

[2 So edition of 1561; folio, *that*.]

as the wise man saith: "In all thy works remember thy latter end, and thou shalt never sin." Eccles. vii.

I desire much to visit my neighbour Epaphroditus, according to his hearty request, and to comfort him in these his pains, and to instruct him how he ought both patiently and thankfully bear this cross of sickness which God hath laid on him; but I wish greatly to have the company of mine old familiars and approved friends, Eusebius, Theophile, and Christopher. I sent my son Theodore and Rachel my daughter for them: I much marvel of their long tarriance. But behold where they come. Neighbours and friends, welcome.

Eus. We rejoice to see you in health, thanking you most heartily for the loving-kindness which heretofore many times you have shewed unto us. But wherefore, I pray you, have you sent for us? *Phil.* Have ye not heard how our neighbour Epaphroditus is grievously vexed with sickness? *Theo.* Is our neighbour Epaphroditus sick? *Phil.* He is sick, and that very sore. *Chris.* Sorry am I to hear this. *Phil.* We are in the Lord's hand, as the clay in the potter's, to do with us whatsoever his good pleasure is. Therefore let us not bear heavily this work of God in our neighbour, lest we seem to strive against his godly will, seeing we use daily to pray: "Thy will be done in earth, as it is in heaven:" having also an example of our Saviour Christ, which prayed unto his heavenly Father on this manner: "Not as I will, but as thou wilt, O Father." Jer. xviii. Matt. vi. Matt. xxvi.

Eus. How long hath our neighbour Epaphroditus been sick? *Phil.* Not yet two days. *Theo.* I much marvel of this his sudden sickness. *Phil.* It is no marvel at all, seeing sickness followeth health, and death life, as the shadow accompanieth the body. Ye know, neighbours, how charitable a deed it is to visit the sick, and to comfort the diseased. It is one of those works, which being done in the faith of Christ shall be rewarded at the last day in the face of the whole world with the inheritance of the heavenly kingdom, as ye may see in the gospel of blessed Matthew: "I was sick; and ye visited me," saith our Saviour Christ. The wise man also saith: "Let not them that weep be without comfort, but mourn with such as mourn. Let it not grieve thee to visit the sick; for that shall make thee to be beloved." *Chris.* This saying differeth not much from the saying of St Paul: "Rejoice with them that rejoice, and weep with them that weep. Be of like affection one to another." Matt. xxv. Eccles. vii. Rom. xii.

Phil. Let us therefore go and visit our sick neighbour Epaphroditus, and comfort him with the heavenly consolation of the holy scriptures, that he may bear[3] this his sickness both the more patiently and thankfully. For to this end did I send for you, that we should go together unto him, and to comfort him. *Theo.* We were too much unkind and unworthy the name of a Christian, yea, of a man, if we should disdain to accompany you going about so godly a matter.

Phil. Well, then let us go. For, as the preacher saith: "It is better to go into an house of mourning than into an house of banqueting; for there all men be admonished of their latter end, and the living considereth what afterward shall become of them." I pray the Lord our God, that we may find him at our coming in his whole mind and perfect memory. *Eus.* I beseech the Lord our God also, that his pains be not so outrageous, that, when we come, he have no mind to hear what shall be said unto him; so shall our labour be lost. *Chris.* God's will be done in all things! Eccles. vii.

Phil. We will do our duty: let God work his pleasure. Now are we at the house: I will be so bold, neighbours, as to lead you the way. *Theo.* I pray you go, sir: we will follow you.

Epaphroditus, the sick man. "O cursed be the day wherein I was born; unhappy be the day wherein my mother brought me forth. Cursed be the man that brought my father the tidings to make him glad, saying, Thou hast gotten a son. Let it happen unto that man as to the cities which the Lord turned upside down. Let him hear crying in the morning, and at noon-day lamentable howling. Why slewest thou not me as soon as I came out of my mother's womb? O that my mother had been my grave herself, that the birth might not have come out, but remained still in her! Jer. xx. Gen. xix.

[3] So edition of 1561; folio, *hear.*]

Wherefore came I forth out of my mother's womb? to have experience of labour and sorrow?" Ah, how sick am I! my strength is gone, my sight faileth me, my tongue flottereth[1] in my mouth, my hands tremble and shake for pain, I cannot hold up my head for weakness. If I attempt either to stand or to go, my legs fall down under me. No part of my body doth her right office. My memory is past: my senses fail me. Whatsoever I taste is unpleasant unto me. What other thing am
Job xxx. I than a dead corpse breathing? "For my skin upon me is turned to black, and my bones are dried up with heat." Yea, miserably am I tormented, and altogether weary of my life. What can be pleasant unto me but present death? Ah, wo worth the time that ever I was born! O that some hill might fall down and overwhelm me, that I might shortly be rid out of this pain!

Phil. O Lord God! good neighbours, these be words proceeding rather from a desperate heart, than from a patient mind. But why do I cease to go in? The Father of mercies and God of all consolation be present with us. *Theo.* Amen.

Phil. Peace be unto this house, and to so many as love the Lord Jesus unfeignedly.
Jer. xv. Job iii. *Epaph.* O mother, alas that ever thou didst bear me! Alas, why died I not in the birth? Why did I not perish as soon as I came out of my mother's womb?

Phil. Neighbour Epaphroditus, God give you a patient heart, a quiet and contented mind. According to your request, I am come unto you with certain of my neighbours, being very desirous to see you, and, notwithstanding, not a little sorry to behold you in this case; not that you are visited of God with sickness, but that you so impatiently take this loving visitation of God, which chanceth unto you, not for your hurt and destruction, but for your commodity and salvation.

Epaph. Welcome, welcome, neighbours all. O how sick am I! O that the
Job x. end of my life were at hand! It grieveth my soul to live. All joy is gone with me. This sickness hath utterly marred me.

Phil. Say not so, neighbour Epaphroditus; yea, rather think that this your sickness is the loving visitation of God, and bringeth (although to the body weakness and trouble) yet to the soul valiance and consolation.

Epaph. God's loving visitation?

Phil. Yea, neighbour, God's loving visitation. For so are we taught by the word
Rev. iii. of God. God himself saith: "As many as I love I rebuke and chasten." The wise
Prov. iii. man also saith: "My son, despise not the chastening of the Lord, neither faint when thou art rebuked of him; for whom the Lord loveth, him he chasteneth, and yet
Heb. xii. delighteth in him as a father in his own son." "What son is he," saith St Paul, "whom the father chasteneth not? If ye be not under correction (whereof all are partakers), then are ye bastards, and not sons."

Epaph. There is no father that so handleth his son as I am handled. O what a change is this, yea, and that within two days! For from gladness to sadness, from pleasure to sorrow, from health to sickness, from quietness to trouble, from strength to feebleness, yea, in a manner from life to death, am I suddenly fallen. O miserable wretch that I am!

Heb. xii. *Phil.* "No manner chastising for the present time seemeth to be joyous, but grievous," as the apostle saith; "nevertheless, afterward it bringeth the quiet fruit of
James i. righteousness unto them which are exercised thereby." "Blessed is the man," saith St James, "that suffereth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Epaph. Methought I was in case good enough before I was oppressed with this sickness. For then I lived pleasantly: but now I lie here weeping and mourning, and full of sorrow and care.

Gal. v. *Phil.* This is the judgment of the flesh, which ever lusteth against the Spirit.
Luke vi. Against such careless fleshly livers hear what our Saviour Christ saith: "Wo be unto you that are rich! for you have your consolation. Wo be unto you that are full! for ye shall hunger. Wo be unto you that now laugh! for ye shall wail and
Matt. v. weep." Hear what he saith on the contrary part: "Blessed are they that mourn;

[1] Flottereth: fluttereth, or faultereth.]

for they shall receive comfort." Also in another place he saith: "Verily, verily, I say unto you, Ye shall weep and lament; but contrariwise the world shall rejoice. Ye shall sorrow; but your sorrow shall be turned to joy." The blessed apostle saith also: "If we be dead with Christ, we shall also live with him. If we suffer with him, we shall also reign with him." John xvi. 2 Tim. ii.

Chris. Brother Epaphroditus, the way to enter into glory is the cross. For by that way did our elder brother Christ enter into the kingdom of his Father. And the blessed apostle saith: "By many tribulations must we enter into the kingdom of God." Luke xxiv. Acts xiv.

Epaph. What mean you by the cross?

Chris. Temporal affliction, as penury, hunger, evil report undeserved, persecution, imprisonment, loss of goods, sickness, and whatsoever mortifieth the old man. What the cross is.

Epaph. I cannot easily be persuaded that these things are sent of God to such as he loveth, but rather to such as he hateth.

Chris. Not so, neighbour Epaphroditus. For the righteous and godly taste more of the cross in this world than the wicked and ungodly. Abel, Jacob, Joseph, Moses, David, Helias, Zachary, Jeremy, Miche, Job, Toby, John Baptist, Stephen, Paul, James, Peter, with many other which were the chosen people and friends of God, were not free from the cross, insomuch that many of them were most cruelly put to death; whereas the wicked worldlings lived all in pleasure, and had all things according to their hearts' lust.

Eus. This is also proved true by the saying of our Saviour Christ: "Ye shall weep and lament," saith he; "but contrariwise the world shall rejoice." And the apostle saith: "All that will live godly in Christ Jesu shall suffer persecution." Hither pertaineth the saying of St Peter: "The time is come that judgment must begin at the house of God. If it first begin at us, what shall the end of them be which believe not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that are troubled according to the will of God commit their souls to him with well-doing, as unto a faithful Creator. John xvi. 2 Tim. iii. 1 Pet. iv.

Phil. This thing can by no means better be perceived, than by considering the history which blessed Luke telleth in his gospel of the unmerciful rich man, and of poor Lazarus. The rich glutton was God's enemy, and adversary to all good men, unkind, churlish, and unmerciful; and yet how pleasantly and wealthily lived he all his life-time! We do not read that he tasted any thing at all the cross, but that he was rich, wealthy, gallantly apparelled, fared daintily every day, and lived in all kind of pleasures according to his heart's lust; and yet the end of him was everlasting damnation, that this saying of our Saviour Christ might be found true: "Wo be unto you that are rich! for you have your consolation. Wo be unto you that are full! for ye shall hunger. Wo be unto you that now laugh! for ye shall wail and weep." Contrariwise, Lazarus, being God's friend and dearly beloved of God, was plagued with poverty, hunger, thirst, cold, nakedness, sores, sickness, and divers mortal diseases, which never departed from him so long as he lived; and, notwithstanding, both patiently and thankfully did he bear this his cross even unto the death, being persuaded that "prosperity and adversity, life and death, poverty and wealth, are of God;" and therefore, immediately after his departure out of this world, he was received into everlasting glory. This history, brother Epaphroditus, declareth evidently that sickness or trouble sent of God unto the godly is not a token of God's wrath and heavy displeasure, but rather a sure argument and manifest sign of his good-will, love, and favour toward us. "Blessed is he," saith the psalmograph, "whom thou, O Lord, nurturest." Again he saith: "It is highly for my wealth, that thou, O Lord, hast corrected me, that I may learn thine ordinances." Hereto agreeth the saying of St Paul: "When we are judged of the Lord, we are chastened, that we should not be damned with the world." In the history of Job it is also written: "Blessed is the man whom God punisheth: therefore refuse not thou the chastening of the Almighty. For though he maketh a wound, he giveth a plaster; though he smite, his hand maketh whole again." "God is faithful," saith the apostle, "which will not suffer you to be tempted above your strength, but shall in the midst of the temptation make a way that ye may be able to bear it." For he is "the Father of mercies and God of all consolation, which comforteth us in all Luke xvi. Luke vi. Eccles. xi. Psal. xciv. Psal. cxix. 1 Cor. xi. Job v. 1 Cor. x. 2 Cor. i.

2 Pet. ii. our trouble," which "knoweth also how to deliver the godly out of temptation." All these texts borrowed out of the holy scriptures, with many other, do evidently declare that the cross is laid upon the godly at God's appointment; and that not for their 2 Cor. iv. hurt and destruction, but for their health and salvation. "For though our outward man perish, yet the inward man is renewed day by day. For our trouble, which is short and light, prepareth an exceeding and eternal weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen. For the things which are seen are temporal, but things which are not seen are eternal."

Isai. liii. 1 Pet. ii. *Theo.* Our elder brother Christ, which never commit sin, and in whom no guile nor deceit was found, entered not into glory but by the cross, as the apostle saith: Heb. ii. "We see that Jesus for the suffering of his death was crowned with glory and honour." Therefore may not we look to possess the inheritance of the heavenly kingdom by living all in pleasure, health, joy, and worldly felicity; but rather by suffering the cross, that Matt. x. is laid upon us at God's appointment, both patiently and thankfully. "For the disciple is not above the master, nor the servant above his lord. It is enough for the disciple Luke xiv. that he be as his master is, and that the servant be as his lord." "Whosoever beareth not his cross and cometh after me," saith our Saviour Christ, "he cannot be my disciple."

Rev. vii. *Chris.* In the Revelation of blessed John we read that they which were arrayed with long white garments, and are continually in the presence of the seat of God, and serve him day and night in his temple, "came out of great tribulation."

Phil. It is truth. For such are most meet for the kingdom of God; neither can the voluptuous worldlings be partakers of the heavenly inheritance, which in this world taste of no cross, but live in all pleasure after the desires of the flesh. It is not possible that a man may live here pleasantly with the world, and afterward reign James iv. gloriously with Christ. "For the friendship of the world is enmity with God: who- 2 Cor. vi. soever will be a friend of the world is made the enemy of God." "For what fellowship hath righteousness with unrighteousness? Or what company hath light with darkness? Or what concord hath Christ with Belial? Either what part hath he that believeth with an infidel?" Worldly joy and eternal felicity cannot agree together. Therefore whosoever is free from the cross in this world, he hath no part in the kingdom of Christ and of God. So that you, neighbour Epaphroditus, have a great occasion to thank the Lord our God, that it hath pleased him to remember you with this his loving visitation, and through this sickness to declare his good and fatherly will toward you. For by laying this cross upon you he proveth you, whether you be constant in your faith and profession, or not; and whether you will patiently and thankfully bear this his working in you, which is unto your everlasting salvation, or not. And after this manner doth God handle all such as he receiveth unto glory, as the wise man saith: Eccles. ii. "Whatsoever happeneth unto thee receive it, suffer in heaviness, and be patient in Wisd. iii. thy trouble. For like as gold and silver are tried in the fire, even so are acceptable Eccles. xxvii. men in the furnace of adversity." Again he saith: "The oven proveth the potter's vessel: so doth temptation of trouble try righteous men." Likewise said Raphael Tob. xii. [Vulgate.] the archangel unto Toby: "Because thou wast accepted and beloved of God, it was necessary that temptation should try thee." And as Moses said unto the children of Deut. xiii. Israel: "The Lord your God proveth[1] you, to wit whether ye love the Lord your God 1 Pet. i. with all your heart and with all your soul." St Peter also saith: "Ye are now for a season in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth, and yet is tried by fire, might be found unto the praise, glory, and honour at the appearing of Jesus Christ."

Epaph. This comforteth[1] well my weak mind to hear of you out of the word of God, neighbour Philemon, that this sickness, which I now suffer, is the loving visitation of God, and a token of God's good-will toward me; again, that the faithful and friends of God are in this world subject to the cross more than the unfaithful and enemies of God.

Phil. I am heartily glad to hear you so say. And doubt you not, but that this your gentle God and loving Father will turn this your sorrow unto your great comfort.

[1 So edition of 1561; folio, *proved*, and *comforted*.]

For "he is a faithful God, which will not suffer you to be tempted above your strength, but shall in the midst of the temptation make a way that ye may be able to bear it;" 1 Cor. x.
as the psalmograph saith: "His wrath endureth but the twinkling of an eye; and in his pleasure is life: heaviness may endure for a night; but joy cometh in the morning." Psal. xxx.
"Thou, O Lord, hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness." Again he saith: "Thou, O God, hast proved us: thou also hast tried us like as silver is tried. Thou broughtest us into the snare, and laidest trouble upon our loins: thou sufferedst men to ride over our heads. We went through fire and water; and thou broughtest us out into a wealthy place." Psal. lxvi.
Item: "O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth. Thou hast brought me to great honour, and comforted me on every side. Therefore will I praise thee and thy faithfulness, O God." Psal. lxxi.
Also in another place he saith: "They that sow in tears shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him." Psal. cxxvi.
The ancient father Toby[2] in his prayer unto God saith: "After a storm, O Lord, thou makest the weather fair and still: after weeping and heaviness thou givest great joy. Thy name, O God of Israel, be praised for ever." Tob. iii. [Vulgate.]

Epaph. Amen, amen, good Lord. I trust thou wilt do so with me.

Phil. Doubt ye not, neighbour, but, if ye call on the name of the Lord, ye shall find great comfort. For, as that prince-like prophet saith: "The righteous cry; and the Lord heareth them, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit. Great are the troubles of the righteous; but the Lord delivereth them out of all: he keepeth all their bones, so that not one of them is broken." Psal. xxxiv.

Eus. These are comfortable sentences, neighbour Epaphroditus.

Epaph. Comfortable indeed.

Phil. And no less true than comfortable, as divers histories of the holy scriptures do evidently declare.

Epaph. I pray you, rehearse some of them for my comfort.

Phil. I will do it gladly. As I may let pass the ancient patriarchs, what a cross laid God upon Joseph's shoulders in Egypt! yea, and that for no fault that he had committed, but only to prove and try his faith, love, obedience, patience, thankfulness, and perseverance. He suffered Joseph, being a godly and chaste young man, to be falsely accused of his whorish mistress, and to be cruelly thrown of his master into prison, where he continued certain years in captivity and thraldom. But behold the merciful dealing of God with his faithful servants! Afterward, when God by proving him had found him faithful, constant, and patient, he delivered Joseph out of prison, restored him unto his liberty, won him into the king's favour; insomuch that the king "took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in cloth of rains[3], and put a golden chain about his neck, and set him upon the best chariot that he had, save one. And they cried before him, Bow the knee. And king Pharao made him ruler over all the land of Egypt." Gen. xxxix. xl.

Epaph. O the great mercies of God!

Phil. Before God quietly settled king David in his kingdom (of whom he reported in this manner, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will"), how hunted he him by king Saul, even as the ferret hunteth the coney! yea, after the death of Saul, what trouble and disquietness had he through the wicked conspiration of his children against him, being so loving, gentle, and natural a father! Notwithstanding, afterward God brought him unto great honour, glory, riches, quietness, and all kind of wealth, wherein he continued unto his death, which was both glorious and full of years. 1 Sam. xvi. Acts xiii. 1 Kings ii.

Epaph. A blessed end.

Phil. To whom is the history of patient Job unknown? His cross was so grievous, Job i. ii.

[2 An error for Sara.] [3 See Vol. II. p. 415.]

that I know not whether the like trouble hath chanced to any mortal man since his time or afore. All his substance in one moment almost was lost, all his cattle were driven away, seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses: all these were taken away suddenly. His house fell down: his children that were within were slain. Of all that ever he had nothing remained untouched, that might comfort him any thing at all, but only his wife; and that seemeth to be left of the devil only to this[1] purpose, even to mock and scorn her husband, and to move him to blaspheme the name of God: which thing without all doubt grieved the holy man's mind more than all his calamities and wretchednesses. Furthermore, his friends, which came out of far countries to comfort him, seeing his sorrow and pain to be most vehement, being also wonderfully astonied with the horrible greatness of the plague, by the space of seven days spake not one comfortable word unto him. For they thought (although not truly) that God had cast his[2] most grievous pains upon Job worthily, even for his sinful life and wicked conversation. And did they not at the last fall to mocking and taunting of that good man, and told him that those plagues happened unto him for his sins, by the righteous judgment of God? For they thought it a matter of high iniquity, and unworthy God's righteousness, that so great calamities and miseries should causeless chance unto any holy and innocent man. Moreover, after the loss of all his goods, after the driving away of his cattle, the casting down of his house, the cruel death of his children and servants (which
Job ii. all the most patient man very quietly suffered), what intolerable pains suffered he on his body! Did not Satan, through God's sufferance, smite Job with marvellous sore boils from the sole of his foot unto the crown of his head; so that he sat upon the ground in the ashes, and scraped off the filth of his sores with a potsherd? O who is able to express what pains he suffered? And notwithstanding, being on every side most miserably plagued, his mind continued still constant and perfect in abiding the good pleasure of the Lord his God, being throughly persuaded that all those plagues and punishments were not tokens of God's anger, but rather of his singular good-will and fatherly favour toward him. For as he most patiently suffered the loss of all his goods and the death of his children, so with like constancy and lusty courage did he bear the most grievous wounds and bitter sorrows of his body, speaking no blasphemous, impatient, or unreverent word against God in all his trouble, but meekly, patiently, and thankfully brast out into these and such-like words:
Job i. "Naked came I out of my mother's womb, and naked shall I turn thither again. The Lord gave, and the Lord hath taken away. Even as it hath pleased the Lord,
Job ii. so is it come to pass: blessed be the name of the Lord." "If we have received prosperity at the hand of the Lord, why should we not abide adversity also?"

Epaph. O God, grant me the like patience!

Chris. Doubt ye not of the goodness of God, neighbour. Be strong and stedfast in the Lord your God, abide patiently his good pleasure; and he shall work all things
Psal. xxvii. for the best, as the psalmograph saith: "O tarry thou the Lord's leisure: be strong;
Isai. xxx. and he shall comfort thine heart; therefore put thou thy trust in the Lord." "In silence and hope shall your strength be," saith the prophet. O how good is the Lord unto them that put their trust in him, and to the soul that seeketh after him!
Lam. iii. "The good man with stillness and patience tarrieth for the saving health of the Lord."
Psal. xxxiv. "The righteous have cried; and the Lord hath graciously heard them, and delivered them out of all their trouble."

Phil. But now, neighbour, mark the end of the history.

Epaph. Say on, in the name of God.

Phil. After that God by divers kinds of punishments had throughly tried this holy, perfect, and patient man Job, and had found him in all points a constant and valiant soldier, not able to be overcome with any kind of plague that Satan could
Job xlii. lay on him, the Lord greatly commended his constant faith and faithful constancy, and gave unto him twice so much as he had afore. For he had now fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand asses. He had

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[1 So 1561; folio, *thy*.] [2 So ed. 1632. Folio and 1651, *this*.]

seven sons also and three daughters. And after this he lived an hundred and forty years in much joy and quietness; so that he saw his children's children into the fourth generation, and died, being old and of a perfect age.

Epaph. O blessed be God! for he is ever good to his servants, and never forsaketh them that put their trust in him.

Eus. Of this holy man Job St James also maketh mention, saying: "Ye have heard of the patience of Job, and have known what end the Lord made. For the Lord is very pitiful." James v.

Phil. Will it please you, neighbour, to hear the history of the ancient father Thoby, which is also very comfortable?

Epaph. Yea, very gladly. For it doth me much good, and easeth well my pain to hear your godly talk.

Phil. This Thoby was a faithful man, and even from his very childhood feared God, and led a virtuous life. He forsook not the way of truth, neither defiled he himself with any kind of idolatry. He worshipped the Lord God of Israel faithfully, offering of all his first-fruits and tithes. Whatsoever he might get, he parted it daily with his fellow-prisoners and brethren. He was full of good works: he gave largely unto the poor, he fed the hungry, he gave drink to the thirsty, he clothed the naked, he lodged the harbourless, he visited the sick, he redeemed the captives and prisoners, he buried the dead. There was no work of mercy that he had left undone. He was rich and plenteous in all good works. And whatsoever he did, he did it with a joyful and ready heart. "For God," saith St Paul, "loveth a cheerful giver." Tob. i. [Vulgate.] 2 Cor. ix.

Epaph. A blessed man and a faithful servant of God.

Phil. And yet mark what followed. It happened upon a day that he had buried the dead, and was weary, came home, and laid him down by the wall and slept. And while he was asleep, there fell down upon his eyes warm dung out of the swallows' nest, so that he became blind. Tob. ii.

Epaph. A pitiful chance!

Phil. This temptation did God suffer to happen unto him, that they which came after might have an example of his patience, like as of holy Job.

Epaph. But how did Thoby take this temptation?

Phil. Very godly, quietly, patiently, and thankfully. For insomuch as he ever feared God from his youth up, and kept his commandments, he grudged not against God that the plague of blindness chanced unto him, but remained stedfast in the fear of God, and thanked God all the days of his life.

Epaph. But what was the end of the matter? Continued he blind unto his dying day? Did not God deal mercifully with Thoby, as we heard afore of Job?

Phil. Yes, verily; for God scourgeth and healeth. God leadeth unto hell and bringeth out again. God killeth and maketh alive. God after a storm maketh the weather fair and calm. God after weeping and heaviness giveth great joy. When God had throughly tried Thoby, and found him constant in his faith, he restored unto him his sight again. For the which Thoby most humbly thanked him, and said: "O Lord God of Israel, I give thee praise and thanks; for thou hast chastened me and made me whole again." 1 Sam. ii. Deut. xxxii. Tob. xiii. Wisd. xvi. Tob. xi.

Chris. O praised be the Lord our God, which is marvellous in his saints, and holy in all his works.

Epaph. Lived Thoby long after his sight was restored unto him?

Phil. "Thoby," saith the scripture, "after he had gotten his sight again, lived forty-two years in great joy and wealth, and saw his children's children. And when he was a hundred and two years old, he departed in peace, and was honourably buried." Tob. xiv. [Vulgate.]

Epaph. A blessed end.

Phil. Of a good life cometh a good end. Thus have you heard out of the holy scriptures, brother Epaphroditus, that the cross, that is to say, corporal affliction is not a token of God's anger, but of his favour, and that he layeth temporal punishment more customably upon his friends than upon his enemies; yea, and that not to destroy them, but to prove and try them, even as the fire trieth the gold. For, as the angel Raphael said unto Toby: "Because thou wast accepted and beloved of God, it was Tob. xii. [Vulgate.]

necessary that temptation should try thee." You have heard also the loving-kindness of God toward his faithful and constant servants, how, after a just trial made, he restored them unto a more blessed state than they were in afore. Therefore take a good heart unto you, and faint not. Be strong in the Lord. Be faithful unto the end. Be patient in this your sickness. Be thankful for this loving visitation of God. Abide the good pleasure of God. Suffer him quietly to do with you whatsoever his good will is. If you will thus do, doubt ye not but that God will be merciful unto
Rom. xv. you, and bring that thing to pass which is most for your comfort and profit. "For whatsoever is written is written for our learning, that through patience and the comfort of the scriptures we may have hope."

Epaph. The Lord's will be done in me! He knoweth what is most meet for me, a wretched sinner; let him therefore work his good pleasure in me, come life, come
Rom. xiv. death. "For if we live, we live to be at the Lord's will; and if we die, we die at the Lord's will. Whether we live therefore, or die, we are the Lord's."

A Prayer. Only, O heavenly Father, I beseech thee, for Christ's sake, to give me a patient and thankful heart, that I never grudge against thy blessed will, but be obedient unto it in all things; that, when the pains of my sickness be most bitter, I may lift up
Psal. vi. my heart unto thee, call on thy blessed name, and say: O Lord, rebuke me not in thy indignation, neither chasten me in thy displeasure. Have mercy on me, O Lord; for I am weak. O Lord, heal me; for my bones are vexed. My soul also is sore troubled; but, Lord, how long wilt thou punish me? Turn thee, O Lord,
Psal. lxxxvi. and deliver my soul: O save me for thy mercies' sake. O my God, save thy servant, that putteth his trust in thee. Be merciful unto me, O Lord; for I will call daily upon thee. Comfort the soul of thy servant; for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee.

Theo. Neighbour Epaphroditus, this is unto us a singular pleasure and great comfort, to hear so godly words proceed out of your mouth. Be diligent continually to call on the Lord; and he in all your afflictions and troubles shall be undoubtedly your strong tower, your mighty shield, and invincible fortress. He will not leave you nor forsake you, but assist you and be present with you in your
Psal. xci. sickness, according to this his promise: "Because he hath trusted in me, I will deliver him: I will defend him, because he hath known my name. He shall call upon me; and I will graciously hear him: yea, I am with him in trouble; I will deliver him and glorify him. With long life will I satisfy him, and shew him my salvation."

Epaph. I must needs confess, most gentle neighbours, that I have received much consolation and great comfort of your company, and specially that ye have thus enarmed, yea, and fortressed my breast with the comfortable sentences and histories of the holy scriptures against the bitter storms of adversity; and I heartily thank you for your pains. Notwithstanding, this must I needs say unto you, that I find not myself in my conscience to be of such godliness and virtue, that I dare compare myself with Joseph, David, Job, and Thoby, whom ye recited unto me, but much inferior both unto them and unto their godliness of life; so that, although they, being righteous, of the very love which God bare toward them, were assailed with adversity to this end, that their faith and constancy might be proved and tried unto the example of other, yet I find in myself such imperfection, yea, such abundance of sin, that it may justly be thought that this sickness which is laid upon me cometh from such a God as is angry with me for my sinful life; and therefore is his heavy hand thus laid upon me. What think ye, good neighbours?

Phil. Brother Epaphroditus, this humbling of yourself in the sight of the Lord our
Matt. xxiii. God is a certain argument and sure token of your everlasting salvation. "For he that exalteth[1] himself shall be made low; but he that humbleth himself shall be ex-
1 Pet. v. alted." God is an enemy to the proud; but he is a friend to the humble and lowly.
Prov. xx. Truth it is, that in the sight of God no man is pure and clear from sin. "Who is
James iii. able to say, My heart is clean, and I am free from sin?" "In many things we all

[1 So 1561; folio, *exalted.*]

offend." "If we say we have no sin, we deceive ourselves, and the truth is not in us." "All have sinned, and want the glory of God." "We all are unprofitable servants." "Every man is a liar." We were begotten in sin, conceived in sin, and born in sin. Our "heart is lewd and unsearchable." "All our righteousness are as cloth polluted[2]." "All have swerved and gone out of the way, they are altogether become unprofitable: there is not one that doth good, no, not one." The most perfect among us all may well say with the sinful publican: "O God, be merciful to me a sinner." We may worthily pray, as our Saviour Christ taught us: "Forgive us our trespasses, as we forgive them that trespass against us." God "found no truth in his servants, and in his angels there was folly. How much more in them that dwell in the houses of clay, and whose foundations are but dust!" "The stars are unclean in the sight of God. How much more then man, that is but corruption, and the son of man, which is but a worm!"

1 John i. Rom. iii. Luke xvii. Psal. cxvi. Psal. li. Jer. xvii. Isai. lxiv. Psal. xiv. Luke xviii. Matt. vi. Job iv. Job xxv.

And albeit Joseph, David, Job, and Thoby be set forth in the holy scriptures with great commendations, yet may we not think that they wanted their faults. For no man that is born of a woman is clean before God, although he be but one day old. How oft doth David confess himself a sinner! How oft doth he flee unto God and pray for the remission of his sins! How oft doth he cast away his own righteousness, and with strong faith lay hand on God's mercy! Among many other, are not these his words? "Have mercy on me, O God, according to thy great mercy; and according to the multitude of thy mercies do away mine offences. Wash me throughly from my wickedness, and cleanse me from my sin. For I knowledge my faults; and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight," &c. Also in another place: "O remember not the sins and offences of my youth; but according unto thy mercy think thou upon me, O Lord, for thy goodness." "For thy name's sake, O Lord, be merciful unto my sin: for it is great." "Look upon mine adversity and misery, and forgive me all my sins." Again: "Out of the deep have I called unto the Lord, Lord, hear my voice. O let thine ear consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee," &c. Item: "Enter not into judgment with thy servant, O Lord; for no man living shall be justified in thy sight." Thus see you how holy David, whom the scripture commendeth so greatly, boasteth not his own righteousness, but humbleth himself in the sight of God, and wholly betaketh him unto God's mercy. Now hear what Job, whom the scripture so greatly commendeth, saith of himself: "If I will justify myself, mine own mouth shall condemn me. If I will put forth myself for a perfect man, he shall prove me a wicked doer." Again: "If I wash myself with snow-water, and make mine hands never so clean at the well, yet shalt thou dip me in the mire, and mine own clothes shall defile me." And as concerning the godly man Thoby, how little he trusted in his own innocency and righteousness, these his words do manifestly declare: "O Lord," saith he, "be mindful of me, and take no vengeance of my sins, neither remember my misdeeds, nor the misdeeds of mine elders. For we have not been obedient to thy commandments," &c. And as David, Job, and Thoby humbled themselves in the sight of God, so likewise doth the whole company of all the faithful, that the glory of our salvation may be God's alone; as he saith by the prophet: "Thy destruction, O Israel, cometh of thyself; but thy salvation cometh only of me." Therefore though ye feel sin to be in you, (as who is without it?) yet despair not, neither be dismayed; but with strong faith make haste unto the glorious throne of God's great mercy, lament your sorrowful case, crave favour and remission of sins in Christ's name, of God's most high majesty, and without doubt you shall have your heart's desire. For "the Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man, and his mercy is over all his works." "O trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."

Psal. xxv. Psal. cxxx. Psal. cxliii. Job ix. Tob. iii. Hos. xiv. Psal. cxlv. Psal. cxxx.

[2 Two words are omitted.]

Epaph. O my heart! Ah, what a grievous pain did I feel now even at my very heart! God be merciful unto me.

Eus. Be on a good comfort, neighbour, I pray you: God shall work all things for the best. Ye may see what frail vessels we are, and how little pain doth greatly trouble us.

Epaph. Ye say truth. But to you, neighbour Philemon, once again. Methink, if God should punish me in this world for my sin, so should it be a token rather of his anger than of his favour toward me.

Phil. Nay, not so, neighbour. It is rather an evident token of his singular love and hearty good-will toward you, which lovingly correcteth you in this world, that ye may repent, knowledge your fault, amend your life, call for mercy, and so live worthy your profession; again, that through this temporal pain ye may be free from everlasting plagues,
Rev. xxi. and never come into that "lake that burneth with fire and brimstone." This witnesseth
1 Cor. xi St Paul, saying: "While we are punished, we are corrected of the Lord, that we should not with this world be condemned." When God suffereth the wicked in this
Psal. xxxvii. world to flourish like a bay-tree, and licentiously to sin without any punishment, as
Luke xvi. he suffered the rich glutton, of whom ye read in the gospel of blessed Luke, it is an evident argument that such one is reserved unto the pains of the world to come,
Matt. xiii. which never shall have end, where weeping and gnashing of teeth shall be; as ye see
Luke xvi. it chanced to the aforesaid rich glutton, unto whom God[1] said: "Son, remember that thou in thy life-time receivedst thy pleasure, and contrariwise Lazarus received pain. But now is he comforted, and thou art punished." So doth our Saviour Christ threaten
Luke vi. the ungodly, saying: "Wo be to you that are full! for ye shall hunger. Wo be unto
Heb. xii. you that now laugh! for ye shall wail and weep." The holy apostle also saith: "What son is he whom the father chasteneth not? If ye be not under correction, whereof all are partakers, then are ye bastards, and not sons." A terrible end therefore abideth them which in this world licentiously and without punishment do sin. For all such be bastards, and no sons; therefore have they no part of the heavenly inheritance.

Epaph. Yet the world judgeth otherwise. For they think such only to be beloved of God, as wallow in all kind of worldly pleasures, as the filthy sow in the mire, so long as they live, and never taste of any adversity.

Phil. But the holy scripture judgeth otherwise. For those voluptuous epicures,
Wisd. ii. which in this world say, "Come, and let us enjoy the pleasures that are, and let us soon use the creature, like as in youth; let us fill ourselves with good wine and ointment, and let there no flower of the time go by us; let us crown ourselves with roses afore they be withered; let there be no fair meadow, but our lust go through it; let every one of you be partaker of our voluptuousness; let us leave some token of our pleasure in every place; for that is our portion; else get we nothing,"
Wisd. v. &c., shall in time to come cry out on this manner and say: "We have erred from the way of truth; the light of righteousness hath not shined unto us, and the sun of understanding rose not up upon us. We are[2] wearied ourselves in the way of wickedness and destruction. Tedious ways have we gone; but as for the way of the Lord, we have not known it. What good hath our pride done to us? Or what profit hath the pomp of riches brought us? All these things are passed away like a shadow," &c. Such words shall they that have sinned speak in hell. "For the hope of the ungodly is like a dry thistle-flower that is blown away with the wind," &c. Therefore we may well conclude that such as enjoy continual prosperity, live at their hearts' ease, obey their sensual appetites, are free from all adversity, and, as the psalmograph saith, "come in no misfortune like other folk, neither are plagued like other men," shall not reign with God in glory, neither have they any portion in the land of the living. For though they prosper for a little while in this world, "be puffed up with pride, swell for fatness, do what they list," rule as they will, have plenty of riches in possession, have the world at commandment, &c., yet are they "set in slippery

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[1 In later editions we find this error corrected, and the reading substituted, *it was said.*]
[2 Edition of 1561 reads *have.*]

places, and shall be cast down and destroyed. Yea, suddenly shall they consume, perish, and come to a fearful end." "I have seen," saith that prince-like prophet, Psal. xxxvii.
"the ungodly in great power, and flourishing like a green bay-tree. And he vanished away, and lo, he was gone: I sought him, but he[3] could nowhere be found, &c. For the wicked shall perish together; and the end of the ungodly is everlasting damnation."

Chris. If it please you, I will tell you an history that I heard once.

Epaph. I pray you, tell on, good brother Christopher.

Chris. St Ambrose, that godly and courageous bishop, travelling at a certain time An history.
toward Rome, chanced by the way to go unto a great rich man's house to lodge. After other talk, he demanded of the man of the house, how the world went with him, and in what case he stood. The rich man answered, "Sir, my state hath alway been fortunate and glorious: I never tasted any kind of adversity. I never had sickness or loss of goods. All things hitherto have chanced unto me according to my heart's desire." When St Ambrose heard this, he said unto them that accompanied him, "Rise, and let us go hence with all expedition; for the Lord is not in this place." And when they were departed from the rich man's house, even straightways the earth suddenly opened and swallowed up the man with all that ever he had, so that nothing at all remained[4].

Phil. A notable history, declaring that God is not there present, where the cross is absent, and that things cannot long continue in safe state where God favoureth not.

Theo. Here was that thing fulfilled that is spoken by the psalmograph: "The Psal. xxxvii.
ungodly shall soon be cut down like the grass, and be withered even as the green herb, &c. Yea, a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away." "The ungodly shall perish, and the enemies of the Lord shall consume as the fat of lambs, yea, even as the smoke shall they consume away." Again in another place: "Thou, O Lord, dost set the un- Psal. lxxiii.
godly in slippery places, and castest them down, and destroyest them. O how suddenly do they consume, perish, and come to a fearful end! yea, even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city."

Phil. Where continual success of things is, where all things at all times serve and content the fleshly appetites of voluptuous worldlings, where no affliction nor trouble is, there is not God, there is not his grace, favour, and blessing. He that is free from the cross hath no inheritance in the kingdom of heaven. Yea, it is a most certain sign of everlasting damnation, where a life is led without affliction. "For Heb. xii.
whom the Lord loveth, he chasteneth:" they are bastards, and no sons, that sometime feel not the cross. Who ever went unto heaven by joy and pleasure? "By many Acts xiv.
tribulations," saith the apostle, "must we enter into the kingdom of God." Hereunto pertaineth the saying of the virtuous woman Judith: "Our father Abraham, being Judith viii. [Vulgate.]
tempted and tried through many tribulations, was found a lover and friend of God. So was Isaac, so was Jacob, so was Moses; and all they that pleased God, being tried through many troubles, were found stedfast in faith." "Blessed is the man that James i.
suffereth temptation," saith St James; "for when he is once tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Eus. I read once of a certain hermit, which was wont every year to be sick, An history.
wherein he greatly delighted, and felt much quietness of conscience, being persuaded that his sickness was the loving visitation of God, and an unfeigned token of God's singular good-will toward him. It chanced that by the space of an whole year he was free from all manner of sickness: which thing when he considered, he was

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[3 Supplied from edition of 1561.]

[4 Hospitatus in quadam villa Tusciæ apud quendam divitem filiis et familia abundantem; dum vir se de cunctis sibi ad votum succedentibus jactasset, et quod nihil sibi adversi in vita sua aliquando contigisset; Ambrosius territus inde cum sociis festinus discessit: dicens ibi tutum non esse permanere, ubi Dominus non erat. Quo abeunte et aliquantulum procedente vir ille cum domo et omni familia terræ hiatu absorptus est; usque in præsens quadam fovea ibidem in testimonium permanente.—Pet. de Natal. Catalog. Sanct. Lugd. 1508. Lib. i. cap. xxxvi. fol. 8.]

inwardly sorry, and wept beyond all measure; grievously complaining that God had forgotten him, and denied him his grace.

Phil. This history also sheweth, how necessary and wholesome sickness is to a christian man, and that corporal affliction is a certain persuasion to a faithful conscience of God's singular good-will and fatherly favour toward us, as he himself testifieth, saying: "As many as I love, I chasten and rebuke." The wise man also saith: "My son, despise not the chastening of the Lord; neither faint when thou art rebuked of him. For whom the Lord loveth, him he chasteneth, and yet delighteth in him as a father in his own son."

Rev. iii. Prov. iii.

Epaph. So followeth it that they, whom God visiteth with sickness in this world, and layeth the cross upon their shoulders, are more dear unto him, than those which all their life-time live in all wealth, joy, and pleasure.

Phil. Yea, verily, so they bear their cross willingly, patiently, and thankfully. For by the cross are christian men known, as noblemen's servants by their lords' cognisances. He that beareth not the cross is not Christ's; for such as will be his disciples, he commandeth them not to seek how to flee the cross, that they may live all in pleasure, but he biddeth them take the cross upon their shoulders, and follow him. "If any man will follow me," saith our Saviour Christ, "let him forsake himself, and take up his cross, and follow me." The head bare the cross: the members also must do the same; or else pertain they not unto the head. For there is none other way to enter into glory, but the same way that our head Christ entered by, which is the cross. "Whosoever beareth not his cross, and cometh after me," saith the Lord Christ, "he cannot be my disciple." "The servant is not greater than his lord, nor the disciple above his master."

Matt. xvi. Luke xiv.

Chris. That such as bear the cross and be tried with divers tribulations are more dear unto God than they which live all in pleasure, the history of the rich and unmerciful glutton, and of poor and patient Lazarus, proveth evidently. For, as ye heard before, the wealthy epicure, which lived gallantly and pleasantly all the days of his life, even unto his dying day, so soon as he was dead, was carried of the devil and his angels into the flames of hell-fire, where he was miserably tormented: contrariwise, poor and sick Lazarus, whom the wicked world esteemed most vile, most abominable, yea, and utterly despised and cast away of God, whom also fortune never favoured, but adversity continually assailed, immediately after his departure was most tenderly and joyfully borne of the blessed angels of God into the bosom of Abraham, where he hath such joys as eye hath not seen, nor ear hath heard, neither is any man's heart able to think them.

Luke xvi. Isai. lxiv. 1 Cor. ii.

Eus. Here is that fulfilled and found true which the psalmograph speaketh, both of the death of the faithful, and of the unfaithful. Concerning the faithful he saith: "Precious in the sight of the Lord is the death of his saints." Of the unfaithful he also saith: "The death of sinners is worst of all." As the joys of God's people begin not till after their death, so likewise the sorrows and pains of the wicked do chiefly begin at their death, and so for ever and ever continue.

Psal. cxvi. Psal. xxxiv.

Epaph. Happy is that man therefore, which hath and endeth his sorrow in this world, that after this life he may have the perfect and true joy, which knoweth no end.

Phil. He is thrice happy, as they use to say, and greatly blessed of God. Therefore St Austin prayed on this manner, and said: "O Lord, burn me here, cut me here in this world, that thou mayest spare me for ever after. Only give me patience, pleasing unto thee, and necessary unto me."

Chris. Like unto this are the words of a certain ancient father, which saith: "I know that diseases chance unto men for their sins. And it is better here patiently to bear afflictions and pains, than after death to suffer everlasting punishments."

Theo. St Gregory saith that God spareth some in this world, to torment them afterward; and some he tormenteth here, which he will afterward spare[1]. This is

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[1] Perhaps the following is the passage intended: Quod nimirum omnipotens Deus inæstimabili pietate dispensat, ut et justos flagella crucient, ne opera extollant; et injusti saltem sine pœna hanc vitam

a christian man's comfort, that by present tribulation he shall escape everlasting damnation. For according to the common proverb: "God punisheth not one thing twice."

Epaph. Of these your words I conceive a good hope, that although God punisheth me justly for my sins, yet he will not take away his mercy from me.

Phil. No, be ye sure. For these are his words by the psalmograph: "If they forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, I will visit their offences with the rod, and their sins with scourges. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my truth to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Here God our merciful Father promiseth that, though he punisheth us for our sin and wickedness, that by this means he may call us unto repentance and amendment of life, yet will not he take away from us his mercy and loving-kindness; but whensoever we turn unto him, repent us of our former life, call on his blessed name, believe and hope to have remission of sins for Christ's sake, and labour to frame our life according to the rule of his holy testament, he will surely receive us joyfully, pardon all our iniquities, and as dearly love us, as though we had never offended his divine majesty. God saith also by the prophet Jeremy: "When I take in hand to root out, to destroy, or to waste away any people or kingdom, if that people, against whom I have thus devised, convert from their wickedness, I repent of the plague that I devised to bring upon them." The prophet Esay also saith: "If the ungodly forsaketh his way, and the unrighteous man his own imaginations, and turn again unto the Lord, he will surely be merciful unto him. For he is very ready to forgive." "He will not alway be chiding," saith the psalmograph, "neither keepeth he his anger for ever." "Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust." "My thoughts," saith God, "are to give you peace, and not trouble." Though the Lord punisheth us for our sins, yet doth he not punish us to cast us away and to condemn us, but to call us unto repentance, to mortify our fleshly lusts, and afterward to make us the more circumspect in observing the rules of our (that is, the christian) profession, as that prince-like prophet saith: "It is greatly for my wealth that thou hast punished me and brought me low, even that I may learn thy righteous ordinances." "Vexation or trouble," saith the prophet, "giveth understanding." And whensoever we repent and cease to sin, the Lord straightways removeth and taketh away the cross that he hath laid upon our backs, and poureth his blessing again plenteously upon us. For "though he maketh a wound, he giveth a plaister: though he smite, he maketh whole again." "The Lord killeth, and maketh alive; bringeth down to the grave, and fetcheth up again. The Lord maketh poor, and maketh rich; bringeth low, and lifteth up again." "After a storm, O Lord," saith holy Toby, "thou makest the weather fair and calm: after weeping and heaviness thou givest great joy. Thy name, O God of Israel, be praised for ever."

Psal. lxxxix. Jer. xviii. Isai. lv. Psal. ciii. Jer. xxix. Why God punisheth us. Psal. cxix. Isai. xxviii. Job v. 1 Sam. ii. Tob. iii. [Vulgate.]

Eus. If God loveth a man and intendeth to make him partaker of everlasting glory, he will not cease to punish him, until he knowledgeth his fault, repent, and become a new man. *Phil.* Ye say truth. For unto this end doth God correct such as he loveth and intendeth to save. The Lord saith by the prophet, that he will punish his people which sin against him, and run on whoring after strange gods, until they confess their fault, and say: "I will turn again to my first husband; for at that time was I better at ease than now."

Hos. ii.

Chris. This is a great comfort for a christian man in his affliction, to hear that God punisheth him in this world to this end, that he may cease to sin, that he may repent, turn again unto the Lord his God, and so for ever be saved.

Epaph. But, I pray you, rehearse unto me out of the holy scripture, for the quietness of my conscience, some histories which may declare unto me that God, punishing sinners

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peragant; quia ad tormenta, quæ sine fine sunt, male agendo festinant.—Gregor. Magni Papæ I. Op. Par. 1705. Moral. Lib. xxiv. in cap. xxxiv. B. Job. cap. xviii. 44. Tom. I. col. 782. See also Lib. xxvi. in cap. xxxvi. cap. xxi. 37. col. 829.]

for their disobedience, doth afterward, when they repent and turn, forgive them and receive them again into his favour.

Phil. In the fourth book of Moses, called *Numeri*, we read that the people of Israel murmured and grudged against God and against Moses, saying unto Moses: "Wherefore hast thou brought us out of Egypt for to die in the wilderness? For here is neither bread nor water, and our soul loatheth this light bread." Now see ye the sin of the Israelites. They murmur, they grudge, they are unfaithful, unpatient, and disobedient against God and against his lawful magistrate. Now hear again the reward of sin. "Wherefore the Lord sent fiery serpents among the people, which stung them; and much people of Israel died." Here have ye the punishment of the sin. Now hear also the remedy against this punishment, and the salve against this plague. "Therefore the people came unto Moses, and said, We have sinned, for we have spoken against the Lord and against thee: make intercession to the Lord that he take away the serpents from us." Here the people of Israel repenteth, confesseth their sin, turneth[1] again unto the Lord, and beseecheth Moses to pray for them unto the Lord. Repentance, confession of the sin, conversion unto the Lord, and faithful prayer, are the means whereby God's wrath is turned away from us, and his plagues cease. For when Moses had made intercession for the people, the Lord said unto him: "Make a brasen serpent, and set it up for a sign, that as many as are bitten may look upon it and live. And Moses made a serpent of brass, and set it up for a sign. And when the serpents had bitten any man, he beheld the serpent of brass, and was healed." Here see you the mercy of God even in the midst of the cross toward penitent sinners. The Israelites sin; God plagueth: the people repenteth; God turneth away his plague, and healeth them.

Num. xxi.

Epaph. A comfortable history. Be there no more such in the holy scriptures?

Phil. Very many.

Epaph. Rehearse them, I pray you. For I delight to hear such comfortable histories.

Phil. I am very glad. Manasses king of Juda was an abominable idolater. "He went to and built the hill-altars which good king Ezechias his father had broken down. And he reared up altars for Baalim, and made groves, and worshipped all the hosts of heaven, and served them, and he built altars in the house of the Lord, where as the Lord yet had said, In Hierusalem shall my name be for ever. And he builded altars for all the host of heaven in the courts of the house of the Lord. And he burnt his children in the fire, in the valley of the son of Hinnon. He was a sorcerer, he regarded the crying of birds, used enchantments, and maintained workers with spirits, and seers of fortunes, and wrought much evil in the sight of the Lord to anger him withal." And as he himself was an idolater and forsook the Lord God of his fathers; so likewise "made he Juda and the inhabiters of Jerusalem to err, and to do worse than the heathen," &c. Now have ye heard how grievously king Manasses sinned against the Lord his God.

2 Chron. xxxiii.

Chris. His sins were great and worthy of much punishment. *Eus.* Yea, of everlasting damnation, if he were handled according to his deserts.

Epaph. I pray you, what became of him?

Phil. Albeit the sins of this Manasses were great, yet behold the loving-kindness of God toward him and his people. Before he sent any punishment among them, he raised up his prophets, which exhorted both him and his subjects to turn from their evil, to repent, and to walk in the ordinances and laws of God; but both he and his people would not hear the gentle admonitions of God by his prophets, neither regard them.

Epaph. O stony hearts! But how then?

Phil. When the Lord saw that by no means they would turn from their abominations, and went forth still to offend, he "brought upon them the captains of the host of the king of the Assyrians, which took Manasses in hold, and bound him with chains, and carried him to Babylon." *Theo.* O the righteous judgments of God!

Epaph. Here we hear that Manasses was punished for his sins, yea, and that worthily: but did God cast him away for ever?

Phil. Ye shall hear. "When Manasses was in tribulation, he besought the Lord

[1] So 1561; folio, *turned.*]

his God, and humbled himself exceedingly before the God of his fathers, and made intercession to him; and God was entreated of him, and heard his prayer, and brought him again to Jerusalem into his kingdom. And then Manasses knew that the Lord was God." After this he became a new man, and "took away strange gods and images out of the house of God, and all the altars that he had built in the mount of the house of God and Jerusalem, and cast them out of the city. And he[2] prepared the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and charged Juda to serve the Lord God of Israel." *Chris.* O happy change!

Epaph. Yea, O the great mercies of God!

Phil. In this history many notable things are to be learned. First, if any such as God intendeth to save do offend and break his holy commandments, the Lord will not suffer them to escape unpunished, but he visiteth them with his loving rod of fatherly correction, that by this means he may call them to repentance and save them. Secondly, we learn that, when the Lord correcteth us, and casteth us into trouble, then, as we see in Manasses, we make haste unto the Lord, seek him, pray unto him, humble ourselves before his divine majesty, and become new men, as the psalmograph saith: "When he slew them, they sought him, and turned them early, and inquired after God. And they remembered that God was their strength, and that the high God was their Redeemer." God himself also saith by the prophet: "In their adversity they shall early seek me, and say, Come, let us turn again unto the Lord; for he hath smitten us, and he shall heal us: he hath wounded us, and he shall bind us up again." Thirdly, it setteth forth unto us the great and exceeding mercies of God toward penitent sinners, whom, so soon as they convert and turn, he receiveth into his favour, forgiveth them, taketh away his plagues, and restoreth them to their former, or else much better state, according to this saying of the prophet: "If the ungodly will forsake his ways, and the unrighteous his imaginations, and turn again unto the Lord, the Lord will surely have pity on him; for he is very ready to forgive." Fourthly, we learn of this history, what the duty of such is whom God tofore hath plagued, and now restored to their former state; verily, to become new men, to walk for ever after in the fear of God, to mortify their carnal affects, to flee from sin, as from a venomous serpent, to garnish their conversation with godly and christian manners, and to serve the Lord God "in holiness and righteousness all the days of their life." So saith the psalmograph: "It is greatly for my profit that thou, O Lord, hast corrected me, that I may learn thine ordinances." Hereto pertaineth the saying of the prophet: "Vexation giveth understanding." "O Lord, thou hast corrected me; and thy chastening have I received as an untamed calf," saith the prophet Jeremy. "Turn thou me, and I shall be turned; for thou art my Lord God: yea, as soon as thou turnest me, I shall reform myself; and when I understand, I shall smite upon my thigh."

Psal. lxxviii. Hos. vi. Isai. lv. Luke i. Psal. cxix. Isai. xxviii. Jer. xxxi.

Epaph. Many godly lessons have you taught us out of this history, brother Philemon. They that read and consider the histories of the holy scriptures on this manner, they are no vain readers; but they read with much profit.

Phil. This is the true use of histories; otherwise to read them availeth little. In the histories of the holy scriptures, as in most pleasant mirrors and godly glasses, we behold our frail nature, our wicked will, our beast-like manners and sinful life. We see God's justice, punishment, and vengeance upon the disobedient and stiff-necked transgressors of his holy commandments. Again, we behold his tender mercy and loving-kindness toward penitent sinners; and how ready he is to forgive, whensoever we turn unto him. Moreover, in holy histories we consider what our duty is toward God, after we have received benefits of him: verily, to labour unto the uttermost of our power to be thankful unto him, and to live worthy his kindness. These and such like things must the godly reader consider, when he readeth the histories of the holy scripture; or else his reading availeth little.

The true use of reading the holy scriptures.

Theo. It is truly said.

Epaph. I remember that I heard once the prayer which Manasses king of Juda prayed unto God, when he was a prisoner[2] in Babylon. I would gladly hear it again.

Phil. Is there not a bible here? *Eus.* Here is one.

[2 From edition of 1561; folio, *the*, and *prison*.]

Epaph. I pray you, turn unto the prayer, and read it unto me.

The prayer of Manasses.

Eus. The prayer is this. "O Lord almighty, God of our fathers Abraham, Isaac, and Jacob, and of the righteous seed of them; which hast made heaven and earth, with all the ornament thereof; which hast ordained the sea by the word of thy commandment; which hast shut up the deep, and hast sealed it for thy[1] fearful and laudable name, which all men fear, and tremble before the face of thy virtue, and for the anger of thy threatening, which is not able to be borne of sinners. But the mercy of thy promise is great and unsearchable; for thou art the Lord God most high above all the earth, long-suffering, and exceeding merciful, and repentant for the malice of men. Thou, Lord, after thy goodness hast promised repentance of the remission of sins; and thou, that art the God of the righteous, hast not put repentance to the righteous, Abraham, Isaac, and Jacob, unto them that have not sinned against thee: but because I have sinned above the number of the sands of the sea, and that mine iniquities are exceeding many, I am brought low with many bonds of iron; and there is in me no breathing: I have provoked thine anger, and done evil before thee in committing abominations, and multiplying offences. And now I bow the knees of my heart, requiring goodness of thee, O Lord: I have sinned, Lord, I have sinned, and I knowledge mine iniquity: I desire thee by prayer, O Lord, forgive me: forgive me, and destroy me not with mine iniquities; neither do thou always remember mine evils, to punish them; but save me, which am unworthy, after thy great mercy, and I will praise thee everlastingly all the days of my life; for all the power of heaven praiseth thee, and unto thee belongeth glory world without end. Amen."

Epaph. A fruitful and godly prayer. God give me grace so to repent and to pray, that I may have the Lord my God merciful unto me. For I have also grievously offended my Lord God; and I most humbly beseech him for his name's sake to have mercy on me, and to forgive me.

Phil. Be on good comfort, and weep not. God, seeing your repentant and faithful heart, hath freely forgiven you all your sins, and cast them away behind his back, so that he will never remember them more. The blood of Jesus Christ, God's Son, hath made you clean from all sin. By the offering of Jesus Christ's body done once for all you are sanctified and made holy. Ye are the blessed of God; for your iniquities are forgiven, your sins are covered, and no unrighteousness shall be laid to your charge.

Isai. xliii.
1 John i.
Heb. x.
Psal. xxxii.

Epaph. God grant!

Phil. It is most certain. Where repentance and faith is, there is also God's mercy, favour, loving-kindness, and remission of sins. "Thou, O Lord," saith the wise man, "makest thee as thou sawest not the sins of men for repentance sake." And the prophet saith: "All that believeth on him (he speaketh of Christ) shall not be confounded." And Christ saith of himself: "I am the resurrection and the life. He that believeth on me, yea, though he were dead, yet shall he live. And whosoever liveth and believeth on me, he shall never die." Also in another place he saith: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Wisd. xi.
Isai. xxviii.
Rom. x.
John xi.
John iii.

Epaph. Godly and comfortable sentences. God give me grace never to forget them!

Chris. Amen.

Epaph. You, brother Philemon, have rehearsed two notable and comfortable histories out of the old testament, which declare that God, punishing sinners for their disobedience, doth notwithstanding afterward, when they repent and turn, forgive them and receive them again into his favour. Rehearse unto me also, I pray you, one or two histories out of the new testament concerning that matter.

Phil. I will do it very gladly. Ye remember the history of the prodigal son, written in the gospel of blessed Luke?

Epaph. What is that, I pray you?

Luke xv.

Phil. Blessed Luke telleth that "a certain man had two sons; and the younger of them said unto his father, Father, give me the portion of the goods that to me belongeth. And he divided unto them his substance." Hitherto have ye heard of the father's

[1] *Thy* is inserted from edition of 1561.]

liberality toward his son. It followed: "And not long after, when the younger son had gathered all that he had together, he took his journey into a far country, and there he wasted his goods with riotous living." Here see we the wickedness of the son. Now behold the plague of God. "And when he had spent all, there arose a great dearth in all that land; and he began to lack, and went and came to a citizen of the same country; and he sent him to his farm to keep swine. And he would have filled his belly with the cods that the swine did eat; and no man gave unto him." Thus see ye into how great misery he is fallen for the misusing of his goods. Behold now again his repentant and sorrowful heart: "Then he came to himself, and said, How many hired servants at my father's have bread enough! And I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father." Now mark also the pitiful compassion and tender mercy of the father toward his son: "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best garment, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither that fat calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." In this history do ye see the exceeding great mercy of God toward penitent sinners most lively painted and set forth. So soon as this wasteful son repented him of his riotous living, and had a mind to return home unto his father, and to humble himself before him, and to desire mercy and forgiveness of his sins, O how gladly and how joyfully did his father lovingly embrace him, sweetly kiss him, friendly salute him, heartily entertain him, and so dearly receive him into his favour, as though he had never offended!

Epaph. O the great and infinite mercies of God!

Phil. Here see ye that to be true, which God himself saith by the prophet: "Thou disobedient Israel, turn again, saith the Lord; and I will not let my wrath fall upon you. For I am merciful, saith the Lord, and I will not alway bear displeasure against thee, &c. O ye disobedient children, turn again, saying, Lo, we are thine, for thou art the Lord our God; and so shall I heal your back-turnings." By another prophet he also saith: "As truly as I live, saith the Lord God, I have no pleasure in the death of the wicked; but much rather that the wicked turn from his way and live. Turn you, turn you, from your ungodly ways, O ye of the house of Israel: O wherefore will ye die?" "The wickedness of the wicked shall not hurt him, whensoever he converteth from his ungodliness." Again by the aforesaid prophet he saith: "Repent, and turn you from all your iniquities; and your iniquities shall work you no displeasure. Cast away from you all your wickednesses, wherein ye have offended, and make you a new heart and a new spirit. And wherefore will ye die, O ye house of Israel? For I will not that any man should die, saith the Lord. Return therefore, and live."

Jer. iii.

Ezek. xxxiii.

Ezek. xviii.

Epaph. Are these words spoken as well to us as to the people of Israel?

Phil. Yea, to us. "Of a truth," saith blessed Peter, "I perceive that there is no respect of persons with God; but in all people he that feareth him and worketh righteousness is accepted with him." "Is he the God of the Jews only? Is he not also the God of the gentiles? yea, even of the gentiles also," saith blessed Paul. "For it is God only which justifieth the circumcision that is of faith, and uncircumcision through faith." "For he is not a Jew which is a Jew outward; neither is it circumcision which is outward in the flesh: but he is a Jew which is hid within; and the circumcision of the heart is true circumcision, which consisteth in the spirit, and not in the letter; whose praise is not of men, but of God." "There is no difference between the Jew and the gentile. For one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the name of the Lord shall be safe." Therefore, "whatsoever things were written aforetime, they were written for our learning; that we, through patience and the comfort of the scriptures, might have hope."

Acts x.

Rom. iii.

Rom. ii.

Rom. x.

Acts ii.

Rom. xv.

Theo. "Ye gentiles," saith St Paul, "were in times past without Christ, being

Eph. ii.

aliants from the commonwealth of Israel, and strangers from the testaments of the promise, having no hope, and being without God in this world. But now, by the means of Christ Jesu, ye, which sometime were afar off, are made nigh by the blood of Christ. For he is our peace, which hath made of both one, and hath broken down the wall that was a stop between us, and hath also put away through his flesh the cause of hatred, even the law of commandments contained in the law written, for to make of twain one new man in himself, so[1] making peace, and to reconcile both unto God in one body through the cross, and slew hatred thereby, and came and preached peace to you which were afar off, and to them which were nigh. For through him we both have an entrance in one Spirit unto the Father. Now therefore ye are not strangers and foreigners, but citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone, in whom what building soever is coupled together, it groweth unto an holy temple in the Lord; in whom ye also are builded together, to be an habitation of God, through the Holy Ghost."

Epaph. Blessed be the Lord our God, which hath made us gentiles also partakers of his heavenly blessings! But, brother Philemon, hitherto have ye rehearsed out of the new testament but one history. Your promise was to recite two at the least. Fulfil your promise, I pray you.

John v. *Phil.* In the gospel of John we read that there was a certain man which had been diseased thirty-eight years, plagued of God (without doubt) for his sins. So soon as our Saviour Christ perceived that he had a mind to be made whole, he said unto him: "Rise, take up thy bed, and walk. And straightways the man was made whole." "Afterward Christ found him in the temple, and said unto him, Behold thou art made whole: look thou sin no more after this, lest a worse thing chance unto thee." These words of our Saviour Christ do plainly declare that this man was a grievous sinner, and that this his long disease, sickness, and trouble, was cast upon him for his sin and disobedience against the Lord his God. And yet note, so soon as he had a mind to be made whole, even before he made his moan unto Christ, or knew what Christ was, this most loving and gentle Saviour made him whole, and bade him sin no more.

Isai. lxv. *Eus.* Here is that fulfilled which God speaketh by the prophet: "It shall be that, or ever they call, I shall answer them: while they are yet but thinking how to speak, I shall hear them."

Luke xxiii. *Phil.* The history of the thief, which was put to death with Christ, is not to be let pass. What a malefactor and wicked person he was, the holy scripture doth declare. Notwithstanding, so soon as he humbled himself, repented him of his former life, confessed his sin, and called upon Christ for mercy, saying, "Lord, remember me when thou comest into thy kingdom," he was straightways received into favour, and heard these most comfortable words at the mouth of Christ: "Verily I say unto thee, This day shalt thou be with me in paradise."

Chris. Here is also that saying of God by the prophet found true: "At all times when a sinner turneth unto me, saith the Lord, I will no more bear his iniquities in mind, but freely forgive them."

Epaph. Here is then a good and comfortable lesson, that whensoever we turn from our wickedness, the Lord our God will forgive us our sins, and give us favour, grace, mercy, life, and everlasting glory.

Phil. Truth it is, brother Epaphroditus. Believe it; and all things shall go well with you. You shall find much comfort and great joy in your conscience. A quiet Rom. v. and merry heart shall you have within you, as St Paul saith: "We, being justified by faith, have peace," that is to say, quietness of conscience, "toward God, through our Lord Jesus Christ, by whom also it chanced unto us to be brought in through faith unto this grace wherein we stand, and rejoice in hope of the glory of God." How greatly Luke x. xv. also do the histories of the wounded man and of the lost sheep (as I may let other pass) set forth God's exceeding mercy toward penitent sinners, be they never so griev-

[1] So 1561; folio, *to.*]

ously wounded and diseased! "A certain man," saith our Saviour Christ, "descended from Jerusalem to Hierico, and fell among thieves, which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain priest that same way, and when he saw him, he passed by. And likewise a Levite, when he went nigh to the place, came and looked on him, and passed by. But a certain Samaritan, as he journeyed, came unto him; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oil and wine, and set him on his own beast, and brought him to a common inn, and made provision for him. And on the morrow when he departed, he took two-pence, and gave them to the host, and said unto him, Take cure on him; and whatsoever thou spendest more, when I come again, I will recompense thee." Luke x.

Epaph. There was small charity both in the priest and in the Levite.

Phil. You say truth.

Epaph. But who was that Samaritan? For he was very gentle and loving.

Phil. Christ Jesus the Lord, which is the self gentleness and love, which also refuseth no labour, no pain, no cost, in seeking our salvation. He it is alone which, as the prophet saith, "hath taken on him our infirmities, and borne our pains." Isai. liii. "He himself," as Peter saith, "bare our sins in his body on the tree, that we, being delivered from sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now turned unto the Shepherd and Bishop of your souls." 1 Pet. ii.

Epaph. You spake of the lost sheep also.

Phil. Truth. Blessed Luke telleth the parable on this manner: "What man of you, having an hundred sheep, if he lose one of them, doth not leave ninety-and-nine in the wilderness, and go after that which is lost, until he find it? And when he hath[2] found it, he layeth it on his shoulders with joy. And as soon as he cometh home, he calleth together his lovers and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." Hereof our Saviour Christ concludeth: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance." This parable, with the other of the woman that lost a groat, setteth forth marvellously the loving-kindness of Christ toward penitent sinners. For of that he also concludeth and saith: "Likewise, I say unto you, shall there be joy in the presence of the angels of God over one sinner that repenteth." Luke xv.

Epaph. Great comfort is there for penitent sinners and weak consciences in these histories and parables, which you, neighbour Philemon, have full gently declared unto me.

Phil. I am glad, brother Epaphroditus, to hear you so say. And be ye well assured they are no less true than comfortable. Persuade yourself that Christ is a most loving and faithful physician to so many as feel themselves diseased; yea, he so much tendereth our health, that he calleth us unto him, and promiseth that he will ease us of our grief, if we will come unto him, and heal all our diseases. "They that are strong need no physician, but they that are sick." And Christ "came not to call the righteous, but sinners unto repentance." If ye therefore feel yourself sick and grieved with the burden of sin, come unto the physician Christ, shew him your wounds, and he will undoubtedly heal them, as ye heard afore of the wounded man. Despair not, though your sins be never so great and innumerable: "For the Son of man came to seek up and to save that was lost." Christ is that "Lamb of God, which taketh away the sin of the world." "This is a true saying, and worthy of all men to be received, that Christ Jesus came into this world to save sinners." "Whosoever believeth on him shall not be ashamed." "Because he hath put his trust in me," saith God by the psalmograph, "I will deliver, yea, I will defend him, because he hath known my name." Matt. ix. Matt. xi. Matt. ix. Luke x. Luke xix. John i. 1 Tim. i. Isai. xxviii. Rom. x. Psal. xci.

Epaph. Then I trust, whether the Lord my God punisheth me for the trial of my faith, or for my sins, that by this means he may call me unto repentance, it is no token of his wrath and heavy displeasure toward me.

Phil. No, be ye well assured. "For whom the Lord loveth, him he chasteneth, Prov. iii.

[2 So 1561; folio, *had.*]

Heb. xii. and yet delighteth in him as a father in his own son." "What son is he whom the father chasteneth not? If ye be not under correction," saith St Paul, "whereof Rev. iii. all are partakers, then are ye bastards, and not sons." And God himself saith: "As many as I love, I rebuke and chasten." So that this your sickness is the loving visitation of God, sent unto you, not for your destruction, but for your[1] salvation.

Epaph. I may then be bold to call upon the Lord my God in this my sickness.

Phil. Why not? God hath commanded you so to do, and hath also promised to hear you.

Epaph. Where is that commandment and promise of God?

Phil. It is written in a certain psalm by that prince-like prophet David.

Epaph. Let me hear it.

Psal. l. *Phil.* "Call on me," saith God, "in the time of thy trouble; and I will deliver thee; and thou shalt honour me." Here God doth not only command us to call on him in the time of our trouble, but he also promiseth[1] graciously to hear us, and to grant us our request. And for this his benefit he requireth nothing of us but thanks-Nahum i. giving. *Chris.* "Full gracious is the Lord, and a strong-hold in the time of trouble: Psal. xxxiv. he knoweth them that put their trust in him." "The Lord is nigh unto them that Psal. cxlvii. are of a troubled heart, and will save such as be of an humble spirit." "The Lord healeth those that are broken in heart, and giveth medicine to heal their sickness." Psal. cxxxvi. "The Lord remembered us," saith the psalmograph, "when we were in trouble; for Isai. lxvi. his mercy endureth for ever." "Unto whom shall I have respect, or whom shall I favour?" saith God by the prophet. "Verily, even him that is miserable, poor, low brought, troubled in spirit, and standeth in awe of my words."

Zech. i. *Phil.* Truth it is that the Lord is good and gracious unto them that put their trust in him, and to the soul that seeketh after him. Therefore, brother Epaphroditus, fear not in this your sickness diligently and without ceasing to flee unto God with hearty and faithful prayers, nothing doubting but that he will favourably hear you, 1 John v. and grant you whatsoever ye ask according to his will, as St John saith: "This is the trust that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he hear us whatsoever we ask, we know that we Psal. cxlv. have the petitions that we desire of him." "For the Lord is nigh unto all that call on him, yea, that call on him in truth." After this manner did all good men and women behave themselves, whensoever they were assailed with any kind of trouble 2 Kings xx. or adversity. King Ezechias, when he was grievously sick, and had received a commandment from God, that he should set his house in an order, for he should die, and not live, turned his face to the wall, and prayed unto the Lord; and the Lord heard Dan. iii. him, made him whole, and saved him alive fifteen years after. The three children, Sidrach, Misach, and Abednago, when they were cast into the fiery furnace, because they would not worship the golden image at the commandment of king Nabuchodonosor, prayed unto the Lord, and he both graciously heard them and delivered them. Dan. vi. Daniel, being in the den of lions, prayed unto God, and was preserved. Susanne, Hist. Sus. forsaken of all men, and at the point to be stoned unto death through the unjust and false accusations of two wicked judges, prayed unto the Lord her God, and she Luke xxii. was both heard and safely delivered. Our Saviour Christ, in the time of his trouble and passion, prayed so fervently unto his heavenly Father, that his sweat was like Acts vii. drops of blood trickling down to the ground. Blessed Stephen, when the stones came Acts xii. battering about his body, prayed earnestly. When Peter was in prison, there was prayers made of the congregation for him.

Many other such-like examples have we in the holy bible, which declare unto us that all good men and women in their adversity have alway fled unto God by fer-1 Cor. x. vent prayer for remedy; neither have they been deceived of their purpose. "For God is faithful, which will not suffer us to be tempted above our strength; but shall in the midst of the temptation make a way that we may be able to bear it." For the Psal. xci. Lord himself saith: "Forasmuch as he hath put his trust in me, I will deliver him: I will be good to him, because he hath known my name. He hath cried unto me; and I will graciously hear him: I am with him in trouble: I will deliver him, and

[1] So 1561; folio, *you*, and *promised*.]

bring him to honour. With long life will I satisfy him, and shew him my salvation." "When I was in trouble," saith David, "I called upon the Lord; and he heard me." Psal. cxx. Again he saith: "I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies. The sorrows of death compassed, and the overflowings of ungodliness made me afraid. The pains of hell came about me, the snares of death overtook me. But in my trouble I called upon the Lord, and made my complaint unto my God; and he full graciously heard my voice from his holy temple; and my complaint came before him, so that it entered even into his ears." And as the psalmograph in all his trouble cried unto the Lord and was holpen, so did all his faithful ancestors, as these his words do declare; and they also were heard: "Our Psal. xxii. fathers hoped in thee: they trusted in thee; and thou didst deliver them. They called upon thee, and were helped: they put their trust in thee, and were not confounded." And unto this day have all the faithful in their adversity cried unto the Lord, and have received help. "For there is one Lord of all, rich enough for all Rom. x. Joel ii. that call on him; so that whosoever calleth on the name of the Lord, he shall be Acts ii. safe." For "none shall be confounded that putteth his trust in him." "This poor Isai. xxviii. Psal. xxxiv. man cried," saith David; "and the Lord heard him, and saved him from all his troubles. For the angel of the Lord pitcheth his tent round about them that fear him, and delivereth them. O taste therefore, and see how gentle, gracious, and loving the Lord is: blessed is the man that trusteth in him."

Eus. Brother Epaphroditus, all these sentences and histories, which our neighbour Philemon hath here recited unto you out of the holy scriptures, ought to encourage you to pray unto the Lord God in this your sickness, with a strong and unshaken faith, and to be fully persuaded that God will both graciously hear you, and also work that in you which shall turn most unto his glory, and unto the salvation of your soul. For "behold, the Lord's hand is not so shortened that it cannot help, Isai. lix. neither is his ear so stopped that it may not hear." "Our God is such a God as Psal. lxviii. saveth." "With the Lord our God there is health, and he layeth his blessing upon Psal. lii. his people." Whom did God ever despise that called faithfully upon him? "For God Eccles. ii. is gracious and merciful: he forgiveth sins in the time of trouble, and is a defender for all them that seek after him."

Theo. The wise man saith: "Son, in thy sickness despise not thyself, but pray Eccles. xxxviii. to the Lord; and he shall heal thee." Here is a commandment given to pray unto God in the time of our sickness, and also a promise added, that he will hear, heal, and help us; as he saith by the psalmograph: "Call on me in the day of thy trouble; Psal. l. and I will deliver thee; and thou shalt honour me."

Chris. St James in his epistle also saith: "If any be diseased among you, let James v. him call for the elders of the congregation, and let them pray over him, and anoint him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Phil. That God, being faithfully called upon, will help in the time of sickness, we have many examples in the holy scriptures, which may worthily comfort us and stir up our faith toward God, looking for help at his most merciful hand. But for this present let this one example of king Ezechias suffice, whom being appointed to 2 Kings xx. die, after he had called on the name of the Lord, the Lord our God graciously heard his request, restored him to his health, and gave him fifteen years more to live in this world after that his sickness. Notwithstanding, brother Epaphroditus, albeit we doubt not but that, you praying unto God in this your sickness, God will mercifully hear you, and work that in you which shall be most unto his glory, and the health of your soul; yet, forasmuch as you know not what is most expedient for you, be content in all your prayers to submit your will to the good will of God, which, without all doubt, tendereth the health of your soul more than any mortal friend tendereth the health of your body. In all temporal and worldly things that you crave of God in your prayers, prefer the will of God unto your own will, and be content to receive at the hand of God as shall be his godly pleasure to appoint. "For whether we Rom. xiv. live or die, we are the Lord's."

Matt. xxvi. Mark xiv. Luke xxii. An example hereof have you of our Saviour Christ, which, a little before his passion, being greatly dismayed with the terrors and fears of death, prayed unto his heavenly Father, that these bitter pains and torments, which were at hand for him to suffer, might be removed from him, so that he might not suffer them, but be free from them. Notwithstanding, knowing that the will of his heavenly Father is ever best and most perfect, and that all wills of men ought to give place unto his godly will, he wished rather the will of God to be done, than the will of him, being man, and so submitted himself to God's holy will, being contented to suffer in his body whatsoever should be his godly pleasure to appoint. The words of Christ's prayer in this behalf are these: "O my Father, if it be possible, let this cup depart from me: notwithstanding, not as I will, but as thou wilt." Again: "O my Father, if this cup cannot go from me, but that I must drink it, thy will be done."

Matt. xxvi.

That we ought in all our prayers for temporal things to submit our will to the good will and pleasure of God, and no more to desire of him than may stand with his blessed will, Christ our Lord and Saviour teacheth us in that common prayer which we[1] call the *Pater noster*, where we pray on this manner: "Thy will be done in earth, as it is in heaven." This manner of praying practised the leper, which came unto Christ to be healed of his leprosy. "Lord," saith he, "if thou wilt, thou art able to make me whole." Here this faithful leper confessed Christ, through the almighty power of his godhead, to be able for to cleanse him, and to make him whole: notwithstanding, he submitted his will to the will of Christ, that, if the Lord Christ thought it not meet to make him whole, but that it was better for his salvation to continue a leper still, he refused not to suffer that plague of leprosy upon his body even unto the very death.

Matt. vi.

Matt. viii.

Thus affected, neighbour Epaphroditus, must we all be, whensoever we ask any temporal or worldly thing of God. And this trade follow you in this your sickness, when you pray unto God. Desire God to remove this your disease from you, and to bless you again with the benefit of health, that you may live long and see good days on earth; yet, in these your prayers, be content to submit your will to his godly will, yea, though death should follow, knowing that, if death do ensue of this your sickness, it shall be no loss, but avantage unto you, as St Paul saith: "Christ is to me life; and death is to me avantage." On this manner did Christ our elder brother submit his will unto the will of his heavenly Father, as you afore heard, and so humbled himself that "he became obedient unto death, even the death of the cross." Note now what followeth: "Wherefore God hath also exalted him on high, and given him a name which is above all names; that in the name of Jesus every knee should bow, both of things in heaven, and things in the earth, and things under the earth; and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the Father." "He that humbleth himself shall be set high." For the Lord is a friend to them that be humble and submit their wills to his godly will and pleasure.

Phil. i.

Phil. ii.

Luke xviii. 1 Pet. v.

A prayer. *Epaph.* O Lord, thy will be done, and not mine. I confess, O heavenly Father, that my manifold wickedness and unnumerable sins have not only deserved this sickness, which is thy most gentle, fatherly, and loving correction, but also very hell, and the bitter pains thereof, if thou shouldest handle me according to my deserts. I have sinned, I have sinned, O Lord God, against thy holy laws, and I have broken thy blessed commandments, most grievously offending thy glorious Majesty. Whatsoever I suffer I worthily suffer, ah! wretch that I am! My sin I confess, and with an humble heart and broken spirit I flee unto the throne of thy favourable mercy, most humbly beseeching thee, for Jesus Christ's sake, to forgive me all my sins which I have committed against thy divine Majesty from the hour of my birth unto this present time, and to receive me into the holy fellowship of those thy blessed and chosen people, whom, before the beginning of the world, thou didst appoint heirs of thy heavenly kingdom in Christ Jesu our Lord, that they might for ever and ever reign with thee in glory. Ah! Lord, give me grace to bear this cross both patiently

[1] From 1561; folio, *he*.

and thankfully. Suffer me not once to murmur, grudge, or spurn against thy holy will; but with a patient and thankful heart to wait on thy blessed pleasure, being alway content to bear whatsoever burden thou layest on my shoulders, with this persuasion and assured faith, that whatsoever I suffer is unto the glory of thy name, and unto the health of my soul. O Lord, thy will be done, and not mine. Amen, amen.

Neighbours, I am very sick, and my pain increaseth more and more.

Phil. The Lord's will be done in you, neighbour Epaphroditus. Fear not, although present death were at hand. For "whether you live or die, ye are the Lord's." Rom. xiv. God hath sealed you up in Christ's blood unto everlasting life. Your name, doubt Luke x. ye not, is written in the book of life. Ye are of the number of those whom God, before the foundations of the world were laid, hath chosen in Christ to be his sons Eph. i. and heirs: ye are the dearly-beloved son of God. Ye are inheritor of God's glorious kingdom. God, for your earnest faith's sake in the blood of Christ, hath forgiven you all your sins that ever ye committed against him from the day of your birth unto this hour. He hath cast away all your iniquities behind his back, so that he will never remember them any more. Ye are counted among them whose unrighteousness Psal. xxxii. are forgiven, and whose sins are covered, and unto whom the Lord imputeth no sin. God loveth you, God careth for you, God is on your side: who then can endamage or hurt you? Who can lay any thing unto your charge? "It is God that justifieth Rom. viii. you: who then can condemn you?" Ye need not fear either Satan, or sin, or any other thing that should trouble your conscience. "For there is no damnation to them Rom. viii. that are in Christ Jesu, which walk not after the flesh, but after the Spirit. For the law of the Spirit of life through Jesus Christ hath made you free from the law of sin and death. For what the law could not do, inasmuch as it was weak because of the flesh, that performed God, and sent his Son in the similitude of sinful flesh, and by sin damned sin in the flesh; that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit."

Epaph. I thank you, neighbour Philemon, for your ghostly and comfortable instructions. For I am well comforted with these your words, and I faithfully believe that God the Father, for his promise sake made unto all faithful penitent sinners in Christ's blood, hath so freely and wholly forgiven me all my sins, that he will never remember them more, nor lay them unto my charge; but so love me and tender my salvation, as though I had never offended his fatherly goodness. And in this faith I submit myself, my body and soul, and all that I have, unto his godly will, to do with me in all things whatsoever his good pleasure shall be. "For live we, die we, Rom. xiv. we are the Lord's."

And, Lord, I most humbly beseech thee, call to remembrance thy tender mercies, A prayer. and thy loving-kindnesses, which have been ever of old. O remember not the sins and Psal. xxv. offences of my youth; but, according unto thy mercy, think thou upon me, O Lord, for thy goodness. Turn thee unto me, and have mercy upon me; for I am desolate and in misery. The sorrows of my heart are enlarged: O bring thou me out of my troubles. Look upon mine adversity and misery, and forgive me all my sin. O keep my soul and deliver me: let me not be confounded; for I have put my trust in thee.

Phil. I much rejoice to see in you these works of faithful repentance. This humbling of yourself before the majesty of God, this lamenting of your sins, this faithful and hearty calling on the Lord's name for remission of sins in Christ's blood, for the tranquillity, peace, quietness, and rest of conscience, for the favour and grace of God, for God's will to be done in you, is without doubt a sure seal unto your conscience, that God loveth, favoureth, and tendereth you, yea, and that much more than any natural father maketh of his son. "Whoso serveth God," saith the wise Eccles. xxxv. man, "after his pleasure, shall be accepted; and his prayer reacheth unto the clouds. The prayer of him that humbleth himself goeth through the clouds till she come nigh. She will not be comforted, nor go her way, until the highest God have respect unto her." "The Lord is nigh unto them that are of a contrite heart," saith the Psal. xxxiv. psalmograph, "and will save such as be of an humble spirit." The sinful publican, Luke xviii. thus humbling himself, obtained the favour of God, remission of sins, and went home more righteous than the proud Pharisee. So likewise the centurion, confessing his Matt. viii.

unworthiness for the receiving of Christ into his house, obtained health for his sick servant. Likewise the leper, with divers other, humbling themselves before Christ,
Psal. cii. obtained their hearts' desire. "For God," saith David, "hath respect unto the prayer of the humble and such as be[1] destitute, and despiseth not their desire," but heareth their mournings, that he may deliver them and save them.

Eus. Now, neighbour, how do you? I pray you, be strong in God, and rejoice in his saving health.

Epaph. O neighbour Eusebius, my body is weak, my heart is faint, my wits are feeble, my memory almost faileth me: no part of me is free from sickness and pain.

A prayer. But, Lord, I beseech thee, strengthen thou me, and endue me with power from
Matt. xxvi. above; that as the spirit is ready, so likewise the flesh, which is ever weak and unready, may be obedient to thy godly will, and freely consent to the working of thy blessed
Luke xvii. Mark ix. pleasure. Lord, increase my faith. Lord, help my unbelief. Lord, remember not
Psal. lxxix. mine old sins[1], but have mercy upon me, and that soon; for I am come to great misery. Help me, O God my Saviour, for the glory of thy name. O deliver me, and be merciful unto my sins, for thy name's sake.

Eus. God hath ever been merciful unto you, and so will continue unto the end, doubt you not.

A prayer. *Epaph.* That is my only comfort. And, Lord, I most humbly pray thee, confirm
Psal. lxviii. that which thou hast begun to work in me, and keep me blameless against the coming of thy dear Son.

But where is my loving neighbour Philemon? I would be glad to have his counsel in a certain matter. Where is he?

Phil. Neighbour, here at hand. What is your pleasure?

Epaph. I perceive right well that my sickness doth not decrease, but increase; so that I cannot long continue in that state wherein I am now. And I think verily that the Lord my God hath sent this sickness unto me as a messenger, to aforewarn me of my departure from this world, that, when he come, he may not find me unprepared or unready. And I most heartily thank him for it. Therefore, neighbour Philemon, and neighbours all, I think it best even out of hand to dispose my temporal possessions, and to set an order in such worldly goods as God hath lent me; that after my departure there be no dissension nor strife for them, among such as I most wish to be linked together with perpetual amity and continual friendship. It shall also, I trust, be a great quietness unto my mind.

Phil. If you have not already, brother Epaphroditus, disposed and set an order in your temporal things, I wish it to be done with all expedition. For such things ought to be considered, when we be most perfect in health; forasmuch as our life is uncertain, and we know not how soon death cometh.

Epaph. I thought not that the time of my life had been so short; and therefore I deferred the matter. But I see now that no man is certain of his life until to-
Matt. xxiv. Mark xiii. Rev. xvi. morrow: therefore ought we all to watch, and to provide that we be not found unready, when the Lord cometh.

Theo. When that godly king Ezechias was sick, God sent the prophet Esaias
2 Kings xx. unto him, and willed him to say unto him on this wise: "Thus saith the Lord God, Set thy house in an order; for thou shalt die, and not live." Here learn we the goodwill of God, which is that they, whom the Lord hath endued with the goods of the world, should before their departure set a godly order and quiet stay in their temporal possessions.

Epaph. You say truth, neighbour Theophile; and therefore, I pray you, bring hither pen, ink, and paper, with all expedition; and let my will be written. For I thank the Lord my God, I am as well contented to leave the goods of the world, as ever
The true use of riches. I was to enjoy them. And in this behalf I have to thank the Lord my God, that since I came to the use of reason, and had any worldly possessions at all, I have

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[1] So edition of 1561; folio *the*, and *sinners*.]

always made them to serve me; and I never served them, but at all times could be contented to depart from them, whensoever the glory of God and the commodity of my neighbour did require.

Chris. Then did you use your goods aright. And you were not rich in the world, but in the Lord, and of the number of those of whom it is written: "Blessed are the poor in spirit; for unto them belongeth the kingdom of heaven." The psalmograph saith: "If riches do abound, set not thy heart upon them." And the holy apostle commandeth that "they which use the world should be as though they used it not: for the fashion of this world goeth away." St John also saith: "See that ye love not the world, neither the things that are in the world....for all that is in the world (as the lust of the flesh, and the lust of the eyes, and the pride of life) is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that fulfilleth the will of God abideth for ever."

M. [illegible] v.

Psal. lxii.

1 Cor. vii.

1 John ii.

Epaph. God grant all men to follow this doctrine. O Lord, how sick am I! Where is the pen, ink, and paper?

Eus. Here, sir.

Epaph. Write, neighbour Philemon, I pray you.

Phil. What is your pleasure that I should write?

Epaph. On this manner:

"I Epaphroditus, the unprofitable servant of God, weak in body, and notwithstanding strong in mind, do willingly and with a free heart render and give again into the hands of the Lord my God my spirit, which he of his fatherly goodness gave unto me, when he fashioned this my body in my mother's womb, by this means making me a living creature, nothing doubting but that this my Lord God, for his mercies' sake, set forth in the precious blood of his dearly-beloved Son Christ Jesu, our alone Saviour and Redeemer, will receive my soul into his glory, and place it in the company of the heavenly angels and blessed saints. And as concerning my body, even with a good-will and free heart I give it over, commending it unto the earth whereof it came, nothing doubting but that, according to the article of our faith, at the great day of the general resurrection, when we shall all appear before the judgment-seat of Christ, I shall receive it again by the mighty power of God, wherewith he is able to subdue all things unto himself; not a corruptible, mortal, weak, and vile body, as it is now, but an uncorruptible, immortal, strong, perfect, and in all points like unto the glorious body of my Lord and Saviour Christ Jesu." Have ye written this, neighbour Philemon?

The sick man's will.

Soul.

Body.

Phil. iii.

Phil. Yea, forsooth, sir. But what is your mind now concerning your worldly possessions?

Epaph. "First, as touching my wife, with whom I coupled myself in the fear of God, and refusing all other women I linked myself unto her, living with her in the blessed state of honourable wedlock; by whom also, through the blessing of God, I have had certain children, whereof part are gone before me unto the Lord, and part yet remain alive; albeit I doubt not but that God after my departure, according unto his promise, will be unto her an husband, yea, a father, a patron, and defender, and will not suffer her to lack, if she go forth to live in his fear, to serve him, and diligently to call on his holy name; yet, forasmuch as God hath blessed me with worldly substance, and she is mine own flesh, and whosoever provideth not for his hath denied the faith, and is worse than an infidel; I bequeath and give unto her, for term of her life, this house wherein I now dwell, with the appurtenances, and all the household stuff contained therein. And after her departure, I will that my eldest son (whom now I only have alive of all my sons) have the house. Let this suffice for my wife's portion, whom I doubt not God will take into his protection, and so provide for her in the time of her short pilgrimage, that she shall want no good thing. Only I crave this at her hand, that she be diligent in training up my children in the fear and doctrine of the Lord; so shall God be unto her an husband, and to her children a father. Moreover, as concerning my children, albeit I am fully persuaded that God according to his promise will be a father unto them, and if they live in his fear, he

Wife.

1 Tim. v.

will not see them lack; yet both the law of God and of nature requireth that I should also have some care for them. Therefore unto my son I bequeath the house and the land which I have given my wife for term of her life, freely to be his own after his mother's departure. And if, God so appointing, he chanceth to depart before his mother, I will that the house and the land go to the use of my two daughters." Have you written these things?

Son.

Phil. Yea, sir. But what now for your daughters?

Daughters.

Epaph. "If they be godly brought up, I doubt not but if they live, God will abundantly provide for them. Notwithstanding, I give unto each of them two hundred pounds, of good and lawful money, to be paid in the day of their marriage. And if my son fortune to die, I give unto them also my house and my land."

Eus. Sir, we be all mortal, both old and young; and God knoweth how soon we shall depart hence. For, as the common proverb is,

As soon to the market for to be sold
Cometh the young sheep as the old.

What if all your children die before they come to marriage?

Epaph. "My will is that, in such case, all I have given them shall go to the use of the poor. I will that they be mine heirs." I pray you, neighbour Philemon, write so.

Phil. I have done so.

Servants.

Epaph. "I think it convenient to give to my servants somewhat, that it be not said, they have served an unthankful master."

Ecclus. vii.

Chris. Sir, that is very meet. For the wise man saith: "Whereas thy servant worketh truly, entreat him not evil, nor the hireling that is faithful unto thee. Love a discreet servant as thine own soul: defraud him not of his liberty, neither leave him a poor man."

Epaph. "I give to every one of my servants six pounds thirteen shillings four pence, to be paid in the day of my burial." Write it.

Phil. It is done.

Epaph. God bless them and increase them! for they have served me both honestly and faithfully. The Lord our God deal with them as they have dealt with me!

Theo. They have done but their duty.

Phil. But, neighbour Epaphroditus, whereof shall these sums of money be raised?

Epaph. God hath blessed me abundantly. Ye shall have it in my counting-house, with a more sum.

Debtors.

Chris. But now, sir, concerning your debts; what order will you appoint for them?

Epaph. The Lord my God be thanked, I owe no man any thing, but love and good-will My chief study hath ever been to keep myself out of debt; and, if at any time I ought any thing, to labour unto the uttermost of my power to dispatch myself of that debt with all expedition. I never counted other men's goods mine own. That I truly got with mine own labour, that did I alway count mine own, my debts being once paid. I owe nothing: many owe me; but, forasmuch as they be poor men, and cannot pay that they owe me, except it should be unto their great hindrance, yea, I think unto their utter undoing, I freely forgive all my debtors whatsoever they owe me, unto the uttermost farthing, even as I would God the Father should forgive me all my debts for Christ's sake. Write this, that "I have forgiven all my debts; so that none hereafter shall demand any debt of any man in my behalf."

Phil. I have done your appointment.

Scholars of Cambridge and Oxford.

Eus. Neighbour Epaphroditus, seeing that God hath richly blessed you with the goods of this world, it were very expedient to remember the poor scholars of the universities of Cambridge and Oxford. For if they be not maintained, all learning and virtue will decay, and a very barbary shall brast in among us, and at the last bring this our realm into destruction. And verily the love of many now-a-days toward good letters is very cold; insomuch that we see daily many good wits

compelled, for lack of exhibition, to forsake the university, and to become serving-men, which kind of life is most abominable, and unworthy a good nature.

Epaph. I have not in times past been altogether unmindful of the universities. What benefits the students have heretofore received at my hands, I will not here rehearse: God and they know it: and the knowledge thereof I would wish rather to be learned of other, than to be heard of me. Surely I think him no good Christian, nor friend unto his country, which, if he be able, refuseth to help forward the studies of good wits. I pray you, neighbour Philemon, set in two hundred pounds of money, one hundred to be given unto the university of Cambridge, the other unto Oxford.

Phil. This is a godly and charitable deed.

Epaph. Have ye done?

Phil. Yea, forsooth, sir.

Epaph. Let me see, what now remaineth?

Chris. Sir, will it please you to remember the poor?

Epaph. I never forgot them, since the Lord my God gave me any portion of worldly goods. I always considered to what use they were given me; verily, that I should distribute part of them to the necessity of the poor saints. And I thank the Lord my God, so have I done; yea, and that with a good-will and free heart: "for God loveth a cheerful giver." I have not been of the mind that some are, which, so long as they live, greedily gather together, and bestow nothing at all upon the poor; but when they see nothing but present death, then lash they out, and liberally give unto the poor, *scilicet*, because they can keep it no longer. I trust I have laid up for myself already "treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through or steal." For I have ever thought it better to send my works before me, while I live in this world, than to have them sent after me, I know not by whom, when I am gone. These purgatory-rakers shall neither rake nor scrape for me with their masses and diriges, when I am departed; for I trust no such works: neither do I any thing regard the prayers of such as have "the belly for their god." But, "as touching the poor, I give unto them four hundred pounds, which I will have bestowed, not upon idle lubbers and sturdy queans, but upon the halt, the lame, the blind, the sick, and such other as be comfortless. And in this number also of the poor I comprehend prisoners, poor maids, young men which have not wherewith to set up their occupation, and my needy neighbours." These four hundred pounds are in four several bags, lying in my counting-house by themselves, with this writing upon every one of them: "Money for the poor." This money I will have distributed with all haste; if it be possible, even before I depart. Have you written in this money for the poor?

Poor people. 2 Cor. ix. Matt. vi. Purgatory-rakers. Phil. iii.

Phil. I have done it.

Epaph. The high-ways may not be forgotten, which in many places are very foul and jeopardous. "Unto the repairing of them I give forty pounds." Write it. For I think this also to be a deed of charity, and a commendable work before God, to repair high-ways, that the people may safely and without danger travel by the way.

High-ways.

Chris. The act is very godly, without all doubt.

Epaph. Neighbour Philemon, I pray you, put in that forty pound for the high-ways.

Phil. It is done already.

Epaph. That which I should chiefly have remembered, I had almost forgotten.

Eus. What is that?

Epaph. Sermons.

Sermons.

Phil. What is your mind in that behalf?

Epaph. This: "At the time of my burial, when the people be gathered together, I would gladly have some learned man to make a sermon, wherein the people may be admonished of their mortality, and be taught how they ought to dispose themselves in this life, that, when the time come, they may yield up a good soul into the hands of the living God. For his pains I appoint ten shillings to be given him. Also I give for the preaching of fourscore sermons at other times, when it shall be thought most

convenient, twenty pounds. And as I wish these sermons to be preached by godly and discreet learned men, so I wish them to be preached in such places as the people have most need of doctrine and teaching. For the Lord knoweth, the people perish for want of godly knowledge. The greatest part of our beneficed men (God help us!)
Isai. lvi. are blind guides, and dumb dogs, not once able to bark. The people are desirous to know God; and among the great multitude of so many beneficed men, none almost either is able, or else endeavoureth himself, to bring them unto Christ. It is in these
Matt. ix. our days found true that is written in the gospel: 'The harvest truly is plenteous; but the labourers are few.' It behoveth therefore every christian heart to 'pray the Lord of the harvest, that he will send labourers,' not loiterers, 'into his harvest,' and to procure, so much as lieth in his power, that the word of God may be universally
Luke i. preached, that the people may repent, turn unto the Lord our God, and 'serve him in holiness and righteousness all the days of their life;' which cannot be brought to
Rom. x. pass where the word of God is not preached. 'How shall they believe on him of whom they have not heard? How shall they hear without a preacher?' To declare therefore my good-will toward the word of God and the salvation of the Christians, I give twenty pounds for the preaching of eighty sermons." I pray you, note it in my will.

Phil. It shall be done.

Epaph. To bear all these charges, ye shall have the money in my counting-house.

Chris. Sir, concerning the costs of your burial, what order will it please you to take in that behalf?

Ministers. *Epaph.* Let the ministers, with the other officers of the church, have their duties according unto the custom.

Mourning gowns. *Eus.* How many mourning gowns, sir, will ye give?

Epaph. Of what mourning gowns speak you?

Eus. The manner is that, when a man of honest reputation departeth, and is brought to be buried, there should follow him certain in fine black gowns, and certain poor men and women in coarser cloth.

Epaph. Unequally handled, that the poor should have the worst, and the rich or wealthy the best. And call ye these mourners?

Eus. So are they called.

Epaph. For whom should they mourn?

Eus. For you.

Epaph. Why for me? Because good things have chanced unto me? Because I have passed over the dangerous sea, and am come unto the haven of quietness? Or because I am delivered from all evil, and set in a blessed and joyful state? I think that at the burials of the faithful there should rather be joy and gladness than mourning and sadness; rather pleasant songs of thanksgiving than lamentable and doleful diriges. Let the infidels mourn for their dead: the Christians ought to rejoice when any of the faithful be called from this vale of misery unto the glorious kingdom of God.

1 Thess. iv. *Phil.* Indeed that most worthy apostle St Paul would not have us mourn for them that are fallen asleep, as the heathen do, which know not God. And St John
Rev. xiv. saith in his Revelation: "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord. For from henceforth the Spirit saith that they are
Psal. cxvi. at rest from their labours, pains, and travails," &c. The psalmograph also saith: "O full precious in the sight of the Lord is the death of his saints." Hereto belongeth
Wisd. iii. the saying of the wise man: "The souls of the righteous are in the hand of God; and the pain of death shall not touch them: in the sight of the unwise they appear to
Wsid. v. die, but they are in peace." Again in another place: "The righteous shall live for evermore: their reward is also with the Lord, and their remembrance with the Highest. Therefore shall they receive a glorious kingdom, and a beautiful crown of the Lord's hand. For with his right hand shall he cover them, and with his own holy arm shall he defend them."

Luke xvi. *Chris.* Blessed Luke declareth in his gospel that, so soon as Lazarus was dead,

(which in his life-time was diversly afflicted, and miserably punished with many sores and diseases), he was received into the bosom of Abraham, where he enjoyed all pleasure, felicity, and comfort. Such as die in the Lord are not to be mourned; but God is rather to be thanked for their christian departure. For they are now in rest. They are with him in whom alone all glory, joy, comfort, and felicity is. God hath wiped away all tears from their eyes; so that they are past all sorrow, all mourning, all pain: why then should other mourn for them that are in so joyful state? "The eye hath not seen, nor the ear hath heard, neither hath it entered into the heart of man, what joys God hath prepared for them that love him." Isai. xxv. Rev. vii. xxi. Isai. lxiv. 1 Cor. ii.

Theo. St Cyprian in his sermon of Mortality hath these words: "How much it profiteth to go out of the world, Christ himself, the author of our salvation and profit, sheweth; which, when his disciples were sad, because he said that he should depart from them, spake unto them, saying, 'If ye had loved me, ye would have rejoiced, because I go unto the Father;' teaching and shewing by these his words that, when our friends, whom we dearly love, depart out of the world, we ought rather to rejoice than to be sad. Whereof the blessed apostle Paul being mindful, saith in his epistle: 'Christ is to me life; and death is to me avantage.' He thinketh it great avantage to be rid out of the snares of this life, when he shall be no more subject to any offence or sin of the flesh, but be exempted from the afflictions that do trouble us, and delivered from the envenomed jaws of the devil, by[1] going unto the joy of eternal salvation, through the calling of Christ[2]." Serm. de Mortalitate. John xiv. Phil. i.

Also in the same sermon he saith: "I myself, being the most simple of all other, have through the goodness of God divers times, as well by revelation as otherwise, received instruction manifestly to affirm and preach that our brethren, which be delivered from the world by the calling of God, ought not to be mourned for, seeing they be not lost, but sent fore to make the way for us that do come after. We should not, therefore, covet them again which be dead, nor mourn for them any otherwise than we use to do for such as have taken their journey into a strange land. And for them we ought not to wear black; since they in heaven be clothed in white. Herein we should not give occasion unto the gentiles, that they might justly reprove us, when we mourn for them as dead and lost, whom we do affirm to be living with God[3]," &c. Rev. vi.

And a little after he saith: "The apostle Paul doth reprove and blame such as do mourn at the departure of the persons that they love. 'I would not, brethren,' quod[4] he, 'that you should be ignorant concerning them which be fallen on sleep, that you sorrow not as other do which have no hope. If we believe that Jesus died and rose again, even so then also them which sleep by Jesus will God bring again with him.' He declareth that such as be sorrowful at their friends' departure have no hope. Why should we, that live by hope, that believe in God, and trust that Christ suffered for us and is risen again, that remain in Christ, and be risen by him and in him, be so unwilling to depart out of this world, or else mourn and lament such as be departed, as though they were lost? since Christ our Lord and our God doth admonish us, saying: 'I am the resurrection and the life: he that believeth on me, yea, though he were dead, 1 Thess. iv. John xi.

[1 So 1561; folio, *be.*]

[2 Quantum prosit exire de seculo, Christus ipse salutis atque utilitatis nostræ magister ostendit; qui cum discipuli ejus contristarentur, quod se jam diceret recessurum, locutus est ad eos dicens: Si me dilexissetis, gauderetis, quoniam vado ad Patrem: docens scilicet et ostendens, cum cari quos diligimus de seculo exeunt, gaudendum potius quam dolendum. Cujus rei memor beatus apostolus Paulus in epistola sua ponit et dicit: Mihi vivere Christus est, et mori lucrum: lucrum maximum computans, jam seculi laqueis non teneri, jam nullis peccatis et vitiis carnis obnoxium fieri; exemtum pressuris angentibus, et venenatis diaboli faucibus liberatum, ad lætitiam salutis æternæ Christo vocante proficisci.—Cypr. Op. Oxon. 1682. De Mortal. p. 158.]

[3 Nobis quoque ipsis minimis et extremis quoties revelatum est, quam frequenter atque manifeste de Dei dignatione præceptum est, ut contestarer assidue et publice prædicarem, fratres nostros non esse lugendos accersitione dominica de seculo liberatos, cum sciamus non eos amitti, sed præmitti, recedentes præcedere, ut proficiscentes, ut navigantes solent; desiderari eos debere, non plangi; nec accipiendas esse hic atras vestes, quando illi ibi indumenta alba jam sumserint: occasionem dandam non esse gentilibus, ut nos merito ac jure reprehendant, quod quos vivere apud Deum dicimus, ut extinctos et perditos lugeamus; et fidem quam sermone et voce depromimus, cordis et pectoris testimonio non probemus.—Id. ibid. pp. 163, 4.]

[4 Quod: the past tense of quoth.]

yet shall he live; and whosoever liveth and believeth in me shall never die.' If we believe in Christ, and trust his words and his promises, we shall never die, but shall come with glad surety unto Christ, with whom we shall ever live and reign. And that in the mean season we do die, we do but thereby pass to immortality: for except we depart from hence, the life everlasting cannot come. Death is no departure, but a passage; to the intent that, this worldly journey once overrun, we may come unto eternity. Who will not make haste to a better estate? Who will not desire to be changed and transformed into the likeness of Christ, and to come out of hand to the dignity of the heavenly grace? which thing Paul the apostle doth declare. 'Our conversation,' saith he, 'is in heaven, from whence we look for a Saviour, even the Lord Jesus Christ, which shall transform our vile body, that he may make it like unto his glorious body.' And Christ the Lord doth promise that we shall be such, when, that we may be with him, live with him in his eternal seat, and rejoice with him in his heavenly kingdom, he prayeth unto the Father for us on this manner: 'Father, I will that they which thou hast given me be with me where I am, that they may see my glory which thou hast given me; for thou didst love me before the making of the world.' Therefore we ought neither to mourn nor to lament for coming unto the seat of Christ, to the glory of the heavenly kingdom; but ought rather, according to the promise of God, according to the faith of the verity, to rejoice in our departure and transformation[1]."

Phil. iii.

John xvii.

Hitherto have I rehearsed the words of St Cyprian, which do manifestly declare, that they which die in the Lord are in a blessed state, and therefore not to be mourned nor lamented. I fear lest I have been tedious unto you in rehearsing so much of St Cyprian's mind concerning this matter.

Rev. xiv.

Epaph. You have rather, neighbour Theophile, comforted me than molested me; yea, you have right well confirmed my faith, and mightily encouraged me to go unto this battle, and willingly to give over this my life; forasmuch as I am throughly persuaded that, after my departure from this vale of misery, I shall come unto a glorious kingdom, and shall see God face to face. And one thing I noted in the words of St Cyprian, which you have rehearsed, and that is this; that we ought not to wear black clothes and mourning gowns for them which are delivered from the world, and are gone to God, seeing they be clothed in white, and wear joyful apparel, and are in heaven with God, reigning in glory and eternal felicity.

Eus. Indeed it is a point of fondness to mourn for them that are in joy, and to be sorry for them that are merry. The apostle saith: "Rejoice with them that rejoice, and mourn with them that mourn." Seeing that the faithful, which are delivered out of this world, are in joy, it is more seemly that we should joy in God with them, than mourn and be sorry for them, as though they were in worse case now than they were

Rom. xii.

[1 Improbat denique apostolus Paulus, et objurgat, et culpat, si qui contristentur in excessu suorum. Nolumus, inquit, ignorare vos, fratres, de dormientibus, ut non contristemini sicut et ceteri, qui spem non habent. Si enim credimus quia Jesus mortuus est, et resurrexit; sic et Deus eos qui dormierunt in Jesu, adducet cum illo. Eos contristari dicit in excessu suorum, qui spem non habent. Qui autem spe vivimus, et in Deum credimus, et Christum passum esse pro nobis, et resurrexisse confidimus, in Christo manentes, et per ipsum atque in ipso resurgentes; quid aut ipsi recedere istinc de seculo nolumus, aut nostros recedentes quasi perditos plangimus ac dolemus? ipso Christo Domino et Deo nostro monente ac dicente: Ego sum resurrectio et vita; qui credit in me, licet moriatur vivet; et omnis qui vivit, et credit in me, non morietur in æternum. Si in Christum credimus, fidem verbis et promissis ejus habeamus; et non morituri in æternum, ad Christum, cum quo et victuri et regnaturi semper sumus, læta securitate veniamus. Quod interim morimur, ad immortalitatem morte transgredimur; nec potest vita æterna succedere, nisi hinc contigerit exire: non est exitus iste, sed transitus, et temporali itinere decurso, ad æterna transgressus. Quis non ad meliora festinet? Quis non mutari et reformari ad Christi speciem, et ad cœlestis gratiæ dignitatem venire citius exoptet? Paulo apostolo prædicante: Nostra autem conversatio, inquit, in cœlis est, unde et Dominum expectamus Jesum Christum, qui transformabit corpus humilitatis nostræ configuratum corpori claritatis suæ. Tales nos futuros et Christus Dominus pollicetur, quando ut cum illo simus, et cum illo in æternis sedibus vivamus, atque in regnis cœlestibus gaudeamus, Patrem pro nobis precatur dicens: Pater, quos mihi dedisti, volo ut ubi ego fuero, et ipsi sint mecum; et videant claritatem quam mihi dedisti prius quam mundus fieret. Venturus ad Christi sedem, ad regnorum cœlestem claritatem, lugere non debet et plangere; sed potius secundum pollicitationem Domini, secundum fidem veritatis, in profectione hac sua et translatione gaudere.—Id. ibid. p. 164.]

afore. Let the heathen mourn, which have no hope, for the departure of their friends: the true Christians, which are persuaded that such as die in the Lord are in much better case than they ever were in this world, ought[2] rather to rejoice, and to sing psalms, praises, and thanksgivings unto God, for the christian and godly departure of their brethren, and for their blessed estate wherein God hath placed them. For the holy scripture pronounceth them blessed and happy which die in the Lord. And the Rev. xiv.
psalmograph saith: "Precious in the sight of the Lord is the death of his saints." The Psal. cxvi.
wise man also saith, that "the souls of the righteous are in peace." Wisd. iii.

Chris. They therefore, which are in so blessed estate, are not to be mourned nor lamented; but God is rather to be thanked for them.

Theo. The holy scripture declareth, that king David prayed unto the Lord for 2 Sam. xii.
the child which he had by Bethsabe, Urias' wife, when it was sick, and that he "fasted, and lay all the night upon the earth, insomuch that the elders of his house arose and went unto him, to take him up from the earth; but he would not, neither did he eat meat with them." But when he heard that the child was dead, "he arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord and worshipped, and afterward came to his own house and commanded that they should set bread before him, and he did eat." And when his servants, marvelling at these things, said unto him, "What thing is this that thou hast done? Thou didst fast and weep for the child while it was alive, and as soon as it was dead thou didst arise up and eat; he answered, While the child was yet alive, I fasted and wept: for this I thought, Who can tell whether God will have mercy on me, that the child may live? But now, seeing it is dead, wherefore should I fast? Can I bring him any more? I shall go to him; and he shall come no more again unto me." In this history the godly wisdom of David is greatly to be considered. For hereof may we learn to pray unto the Lord our God for our sick friends, so long as they be alive, and to seek all means possible at the Lord's hand to obtain health for the diseased. But if the good-will of God be to take them out of this world, then are we taught here no more to mourn, to weep, to lament, and to be sorry for them; but rather with a joyful heart to worship the Lord, as David did, and to give him most hearty thanks, that it hath pleased his goodness to deliver our brethren or sistern from this sink of evils (I mean this world), and to receive them into his blessed kingdom. Heathen-like mourning therefore is to be banished from the burials of the Christians.

Eus. The manner among the Thracians is, that when any child is born and cometh into the world, they weep, lament, and mourn; but when it goeth out of the world, they rejoice and are merry[3].

Epaph. What moveth them so to do?

Eus. When a child cometh into the world, they consider into what great miseries he is like to fall if he live; contrariwise, when he departeth hence, they know that an end of all sorrow and care, of all pain and travail is come. Therefore the one thing moveth them unto sadness, the other unto gladness.

Phil. There is great plenty of histories which declare, that the very heathen have taken the death of their dear friends patiently; so far is it off that, after the manner of some which profess Christ, they immoderately took the death of their friends, wept, wailed, mourned, wrung their hands, tare their hair, rent their clothes, and in manner killed themselves with sorrow and thought-taking. When our Saviour Christ went unto his death, certain women followed him, weeping and mourning, to whom he said: "Ye daughters of Jerusalem, weep not for me, but weep for yourselves and Luke xxiii.
for your children."

Theo. Is he to be lamented and mourned for, which is removed from thraldom

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[2 So ed. 1632; folio and ed. 1561 *we ought.*]

[3 Trausi vero in ceteris quidem omnibus idem quod Thraces: verum circa natalitia suorum atque obitus hoc factitant. Edito puero propinqui circunsedentes eum ploratione prosequuntur, recensentes quascunque necesse est illi, quod vitam ingressus sit, perpeti humanas calamitates: hominem fato functum per lusum atque lætitiam terræ demandant, referentes quot malis liberatus in omni sit modo felicitate.—Orb. Terr. Epit. per Joan. Boem. Auban. Pap. 1596. Lib. III. cap. v. p. 180.]

unto liberty, from misery unto wealth, from darkness unto light, from jeopardy unto safety, from sickness unto health, from mortality unto immortality, from corruption unto uncorruption, from pain unto joy, from transitory things unto everlasting things, from the company of men unto the fellowship of the blessed angels and heavenly spirits? &c. Let the heathen, which have no hope of the joyful immortality of the soul, nor of the glorious resurrection of the body, mourn, weep, and lament for their deceased: let the faithful Christians be joyful in the Lord, and thank God for his great mercy and infinite goodness, which he hath shewed upon the brethren, by calling them from this vale of wretchedness unto his heavenly kingdom. For the voice of
Rev. xiv. God even from heaven pronounceth them blessed, happy, and fortunate, "which die in the Lord."

Phil. What is your mind therefore, neighbour Epaphroditus, concerning mourning gowns?

Epaph. If it were not for offending other, and that it should also be some hindrance unto the poor, I would wish rather to have none, than otherwise. For I would have no man mourn for me. My trust is that, so soon as my soul shall be delivered out of the prison of this my body, it shall straightways possess the blessed inheritance of the heavenly kingdom, and reign in glory with God for ever. What need shall I have then of mourners? Or wherefore should any man mourn for me? Notwithstanding, I will not strive with them for their garments. Let my wife and my children wear what garments they will at my burial, so they be such as become the professors of true godliness. Only this I require, that "thirty poor men and women do accompany my body unto the burial, and that each of them have a gown of some convenient colour. I will also that thirty poor children be there also, and that every one of them have a seemly gown. And after my burial, I will that both those poor men, women, and children, come home unto my house, and have some repast for the refection of their bodies: and so let them depart in the name of the Lord." Have you written this, neighbour Philemon?

Phil. Yea, sir, it is done.

Epaph. I am glad of it. "To see that these things may be done according to my will, I make my wife sole executress, and you, neighbour Philemon, with my neighbours Christopher, Theophile, and Eusebius, here present, I make you four mine overseers, charging you in the name of God, and as ye will answer before the high judge Christ, at the dreadful day of doom, that ye see these my bequests[1] truly, diligently, and faithfully fulfilled."

Chris. We were twice ungodly if we should not satisfy your desire and will, being so christian and righteous.

Epaph. "I bequeath to every one of you four, for your pains-taking, five pounds sterling, not to the end to make you hirelings, but that it may be a token of my hearty good-will towards you."

Chris. Sir, will it please you to be buried in the church, or in the church-yard?

Psal. xxiv. *Epaph.* All is one to me. "The earth is the Lord's, and all that is contained in it:" I am not curious of the place. Wheresoever I lie, I doubt not but the Lord
Phil. iii. our God at the last day shall raise me up again, and give me a body like unto the glorious body of our Lord and Saviour Christ Jesus. Let the body therefore "return
Eccles. xii. unto the earth, from whence it came, and the spirit unto God which gave it."

Eus. Your children are buried in the church-yard.

Epaph. Bury me there also. God give us all a joyful resurrection!

Burials. *Theo.* Sir, what solemnity will you have at your burial?

Epaph. What mean you?

Theo. Solemn singing, devout ringing, holy censing, priests pattering, candles lightening, torches brenning, communions saying, and such like.

Epaph. No kind of superstitious custom do I allow. That is godly I only com-
Singing. mend. As touching your solemn singing, it is all one to me whether you sing or say.

[1] So 1561; folio, *bequest.*]

Those psalms, hymns, praises, and thanksgivings that be appointed to be sung or said at the burial of the faithful, let them be done in the name of God with all cheerfulness of mind. As for your devout ringing, I crave no more but one bell to be either tolled or rung, for to gather the people together to hear the word of God and the thanksgiving. The ringing of the bells can do my soul no good. And as for your holy censing, priests pattering, candles lighting, torches brenning, away with them as things superfluous and unprofitable. Now as concerning communions saying or singing, they serve not for the burials of them that are departed, but for the exercises of them that be alive, that by that means they should call to remembrance the death of Christ and the fruits thereof, as the apostle saith: "So oft as ye shall eat of this bread, and drink of the cup, ye shall remember the Lord's death till he come." These sumptuous and costly burials are not to be commended; neither do they profit either body or soul, but only set forth a foolish, vain, and boasting pomp.

Ringing.

Communion.

1 Cor. xi.

Note.

Phil. The burial of the faithful ought to be done honestly, but not sumptuously. Neither ought the dead bodies of the Christians to be vilely handled, but honestly buried, for the hope of the glorious resurrection. So did Abraham bury his wife Sara, Joseph his father Jacob, and divers other, as the holy scripture mentioneth. "The bodies of the dead," saith St Austin, "are not to be despised and to be cast away, and specially the bodies of the righteous and of the faithful, whom, as instruments and vessels unto all good works, the Holy Ghost hath used[2]."

Gen. xxiii. Gen. l. Lib. i. de Civitate Dei, cap. 13.

But as concerning sumptuous burials, the aforesaid author saith: "They rather comfort the living than help the dead. As sumptuous exequies profit nothing the sinful rich men, so in like manner vile or no exequies at all hinder nothing the sepulture of the poor saints. That gallant company of the rich man's servants, of whom we read in the gospel of Luke, buried their master gorgeously in the sight of men;" notwithstanding, his soul was carried down into hell-fire, where it lieth in[3] most miserable torments. What profited him the gorgeous, gallant, pompous, and costly sepulture of his body, seeing his soul lieth without redemption in those most intolerable flames of that lake, which burned with fire and brimstone? We read not that Lazarus was so sumptuously buried, no[4], that he was buried at all; "notwithstanding, the angels of God came and carried him, not into a tomb of marble, but into the bosom of Abraham[5]."

Cap. 12.

Luke xvi.

Rev. xxi.

And the golden-mouthed doctor saith in a certain homily: "When thou hearest that the Lord did rise again naked, cease, I pray thee, and leave off the fond and vain charges that thou bestowest upon funerals and burying of dead bodies. What meaneth this superfluous and unprofitable cost? seeing that it hindereth them greatly that do it, and availeth nothing at all the dead, but rather hurteth them[6]," &c.?

Hom. lxxxiv. in Joan. cap. xx.

Epaph. "Simply, not sumptuously; honestly, not honourably, let me buried: I require no more." You have written all these things, according to my desire, neighbour Philemon?

Phil. Altogether.

Epaph. Then am I at a point with the worldly possessions, and I trust in a good forwardness toward God.

[2 Nec ideo tamen contemnenda et abjicienda sunt corpora defunctorum, maximeque justorum atque fidelium, quibus tamquam organis et vasis ad omnia bona opera sanctus usus est Spiritus.—August. Op. Par. 1679-1700. De Civit. Dei, Lib. I. cap. xiii. Tom. VII. col. 13.]

[3 *In* is inserted from edition of 1561.]

[4 Perhaps this word should be *nor*: it is so printed in the later edition of 1632.]

[5 Proinde omnia ista, id est curatio funeris, conditio sepulturæ, pompa exsequiarum, magis sunt vivorum solatia, quam subsidia mortuorum. Si aliquid prodest impio sepultura pretiosa, oberit pio vilis aut nulla. Præclaras exsequias in conspectu hominum exhibuit purpurato illi diviti turba famulorum: sed multo clariores in conspectu Domini ulceroso illi pauperi ministerium præbuit angelorum, qui eum non extulerunt in marmoreum tumulum, sed in Abrahæ gremium sustulerunt.—Id. ibid. cap. xii. col. 13.]

[6 Σὺ δὲ ὅταν ἀκούσῃς, ὅτι γυμνὸς ὁ δεσπότης ἀνέστη, παῦσαι τῆς πρὸς τὴν κηδείαν μανίας. τί γὰρ βούλεται ἡ περιττὴ αὕτη δαπάνη καὶ ἀνόητος· πολλὴν μὲν φέρουσα τοῖς κηδεύουσι ζημίαν, τῷ δὲ ἀπελθόντι κέρδος οὐδέν· ἀλλ' εἰ χρή τι εἰπεῖν, καὶ βλάβην;—Chrysost. Op. Par. 1718-38. In Joan. Hom. lxxxv. Tom. VIII. p. 510.]

Month's minds and year minds.

Chris. The custom in times past was that there should be month minds and year minds[1] kept for the dead.

Epaph. To what end?

Chris. That the dead might be remembered and prayed for.

Epaph. Wherefore should they be prayed for?

Chris. That their sins, say they, might be forgiven them.

Epaph Which they say so?

Chris. The papists.

Epaph. I have nothing to do with papists, nor with their doctrine. God bless me from them! For they are "enemies of the cross of Christ," depravers of the holy scriptures, and corrupters of christian souls. I believe that a man, even in this world, hath perfect and full remission of all his sins; or else he shall never have it. God in this world doth either forgive all the faults, and the pain due for the same, or else he forgiveth none at all. I fear nothing at all the pope's boiling furnace (I mean purgatory): Christ's blood is a sufficient purgatory for my sins. The blood of Christ, God's Son, hath cleansed us from all sin. The blood of Christ hath purged our conscience from dead works, to serve the living God. "We be sanctified and made holy by the offering of the body of Jesus Christ done once for all." "With the one only oblation" of his blessed body and precious blood, "hath Christ made perfect for ever and ever them that are sanctified." I require none other purgatory to purge and cleanse my sins, but the blood of Christ. For Christ hath offered himself a sweet-smelling sacrifice unto God the Father for my sins, yea, and that so perfect, absolute, consummate, and in all points so omnisufficient, that there can be found no imperfection in it. Christ hath borne away all my sins on his body. By the stripes of Christ's body am I healed. Christ died for my sins, and rose again for my justification. Christ is made of God unto me "wisdom, righteousness, sanctification, and redemption; that, as it is written, He that rejoiceth should rejoice in the Lord." Christ is enough for me. Let the papists seek their salvation at whose hands they list.

Phil. iii.
1 John i.
Heb. ix.
Heb. x.
Eph. v.
Isai. liii.
1 Pet. ii.
Rom. iv.
1 Cor. i.
Jer. ix.

Phil. Whereas the papists heretofore have taught, for the maintenance of their idle bellies, that men's sins after their death be forgiven them through the sacrifice of that most wicked and abominable popish mass, and by pilgrimages-going, by trentals, by diriges, by the good deeds of other, &c., it is a plain error, and against the word of God. For remission of sins, the favour of God, and everlasting life, is either gotten or lost in this world. He which, through his own repentance and faith in Christ's blood, obtaineth not forgiveness of his sins in this world, shall never have it by the means of other men after this life. It is written: "He that believeth on the Son of God hath everlasting life. But he that believeth not on him shall not see life; but the wrath of God abideth on him." So many as die are either faithful or unfaithful. If they be faithful, so have they in possession straightways everlasting life. If they be unfaithful, then doth the wrath of God abide upon them; and they receive the reward of infidelity, which is everlasting damnation. And albeit this appeareth manifestly of the words above rehearsed, yet the history of the unmerciful rich man, and of the poor Lazare, painteth it out very lively. In that ye see that the faithful man, which was Lazarus, so soon as he died, was received into the bosom of Abraham. Contrariwise, the unfaithful man, which was the unmerciful glutton, was carried down straightways into hell-fire. The like thing is manifestly set forth in the two thieves, which died with Christ. The one repented, believed, and called for mercy unto Christ, God and man, saying, "Lord, remember me when thou comest into thy kingdom;" and Christ answered him, "This day shalt thou be with me in paradise." Here see we that this thief both repented and believed, (for "how shall they call on him," saith St Paul, "on whom they have not believed?") and therefore was received into glory. The other, which continued in his unbelief, and so died without repentance and faith, obtained the reward

John iii.
Note.
Luke xvi.
Luke xxiii.
Rom. x.

[1 Days, a month or a year after decease, on which some special services were performed for the repose of the soul. See Brand's Popular Antiquities, by Sir H. Ellis, Vol. II. pp. 192, &c.]

of unbelief, that is to say, the wrath of God, and eternal damnation. They therefore that die are either faithful or unfaithful. If they be faithful, so have they out of hand the reward of faith, which is everlasting glory: if they be unfaithful, then receive they the reward of unfaithfulness and misbelief, which is eternal damnation. If the papists can find the third kind of men, which are neither faithful nor unfaithful, then will we consent unto their purgatory; for such have neither place in heaven nor in hell. But such sort of people the holy scripture knoweth not: therefore knoweth it not such a place of purging after this life as the papists have heretofore devised.

Eus. The blessed apostle St Paul saith to the Romans these words following: "God shall give to every one according to his own deeds." Rom. ii. Again, in the second to the Corinthians, he also saith: "Every one shall receive his reward, according unto his own labour." 2 Cor. x. In another place he also saith: "We must all appear before the judgment-seat of Christ, that every man may receive the works of his body according to that he hath done, whether it be good or bad." 1 Cor. iii. 2 Cor. v. Item: "Whatsoever a man soweth, that shall he also reap. For he that soweth in his flesh shall of the flesh reap corruption: but he that soweth in the Spirit shall of the Spirit reap life everlasting. Let us not be weary of well-doing. For when the time is come, we shall reap without weariness. While we have therefore time, let us do good unto all men, and specially unto them which are of the household of faith." Gal. vi. Hereto agreeth the saying of our Saviour Christ: "The Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his deeds." Matt. xvi. Again: "I will give every one of you according to his deeds." Rev. ii. Out of these scriptures we learn, that we shall not be rewarded according to other men's deeds, but according to our own deeds. If we have wrought nothing at all in our life, what shall other men's deeds then do us good after our death? And I doubt whether any man, Christ alone excepted, have good deeds sufficient for himself.

Chris. If we consider well the history of the ten virgins, it shall easily be perceived that no man have scarcely oil enough for himself. Yea, were not the great mercies of God set forth to all faithful penitent sinners in the precious blood of Christ, we with all our oil should perish. Matt. xxv. For "everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi. "If thou, O Lord, shouldest narrowly look upon our iniquities," saith the psalmograph, "O Lord, who were able to abide it? But there is mercy with thee in store," &c. Psal. cxxx.

Theo. The holy scripture moveth us to do good, while we are alive, and not to trust other men's works to be done for us, when we be dead. The wise man saith: "Do good unto thy friend before thou die, and according to thy ability reach out thine hand, and give unto the poor. Be not disappointed of the good day; and let not the portion of the good day overpass thee. Shalt thou not leave thy travails and labours unto other men? In the dividing of thy heritage, give and take, and sanctify thy soul. Work thou righteousness before thy death; for after thy death there is no meat to find." Ecclus. xiv. Again: "Abide thou not in the error of the ungodly; but give God thanks before death. As for the dead, thankfulness perisheth from him as nothing. Give thou thanks in thy life; yea, while thou art living and whole shalt thou give thanks, and praise God, and rejoice in his mercy. O how great is the loving-kindness of the Lord, and his merciful goodness unto such as turn unto him!" Ecclus. xvii. Salomon in his proverbs saith: "Withdraw no good thing from them that have need, so long as thy hand is able to do it. Say not unto thy neighbour, Go thy way, and come again, to-morrow will I give thee; whereas thou hast now to give him." Prov. iii. Hereto agreeth the saying of the preacher: "Whatsoever thou art able to do, do it out of hand; for in the grave that thou goest unto there is neither work, counsel, knowledge, nor wisdom." Eccles. ix. The prophet also saith: "Seek the Lord while he may be found, and call upon him while he is nigh. Let the ungodly forsake his own ways, and the unrighteous his own imaginations, and turn again unto the Lord: so shall God be merciful unto him." Isai. lv. Our Saviour Christ saith in the gospel: "I must work the works of him that sent me while it is day: the night cometh, when no man can work." John ix. "Walk, while ye have light, lest the darkness come on you, &c. While ye have light, walk in the light, that ye may be the children of light." John xii. "I say unto you, Make you friends of the unrighteous Luke xvi.

mammon, that when ye shall have need they may receive you into everlasting habi-
Matt. xxv. tations." That servant which received one talent of his lord, and gained nothing therewith, but went his way and hid it in the ground, was cast into utter darkness, where weeping and gnashing of teeth shall be. The five foolish virgins, because they had no oil in their lamps, were not suffered to enter into the marriage. Moreover, the
Gal. vi. most worthy apostle St Paul saith: "While we have time, let us do good unto all men, and specially unto them which are of the household of faith." These and divers other texts of the holy scripture move us to do good ourselves, while we be alive in this world, and not to trust the works of other to be done for us, when we be dead.
Gal. vi. For by our own works, and not by other men's, shall we be judged. "Every man
2 Cor. v. shall bear his own burden." "Every man shall receive the works of his own body,
2 Cor. iii. Rom. ii. according to that he hath done, whether it be good or bad:" "every man shall receive
Rev. xxii. his reward according to his own deeds." "Behold, I come quickly," saith our Saviour Christ; "and my reward is with me, that I may give to every one according as his work shall be." And St John, pronouncing them blessed which die in the Lord, saith
Rev. xiv. on this manner: "Their works follow them." He saith not, Other men's works shall follow them when they be dead; but their own works do follow, and presently accompany them, as the shadow doth the body, even unto the throne of God's majesty, to be testimonies and witnesses of their true and unfeigned faith. They therefore are too much fond and negligent of their own salvation, which trust other more than themselves in matters pertaining unto the health of their souls.

Chris. There is an old saying in Latin, and, as I think, no less true than old. It is this:

Da tua dum tua sunt: post mortem, tunc tua non sunt.

"Give thy goods while they be thine; for after thy death they be none of thine."

Eus. I remember when I was a child I learned two verses of my school-master, which I have not yet forgotten: I will rehearse them unto you.

Quod sibi quisque serit præsentis tempore vitæ,
Hoc sibi messis erit, cum dicitur, Ite, venite.

"That a man soweth for himself in the time of this present life, that shall be his harvest or reap, when it is said, Go, come."

Epaph. What mean you by that, "Go, come"?

Matt. xxv. *Eus.* You know that to the unfaithful it shall be said: "Go, ye cursed, into everlasting fire, which is prepared for the devil and his angels." But to the faithful it shall be said on this manner: "Come, ye blessed of my Father, possess the kingdom which was prepared for you from the beginning of the world."

Gal. vi. *Theo.* St Paul hath a sentence much like unto your verses: "Whatsoever a man soweth," saith he, "that shall he also reap. For he that soweth in his flesh shall of the flesh reap corruption: but he that soweth in the Spirit shall of the Spirit reap life everlasting."

Phil. It is not without cause that the holy scripture doth so diligently call us unto repentance, faith, and good works, in this present world. For everlasting life even in this world is either gotten or lost. As God findeth us, so judgeth he us. Every tree is known and judged by her own fruit, and not by the fruit of other trees. Every man likewise is judged by his own works, and not by the works of other, as
Luke xix. Matt. xxv. Christ said to the unprofitable servant: "Of thine own mouth will I judge thee, thou evil servant." Theophylact saith: "The virtue of my neighbour shall scarcely be enough to defend himself; so far is it off that it can profit me also. For all men shall be declared to be righteous by their own works, and not by the works of their neighbours[1]."

Eccles. xi. *Eus.* The preacher saith: "When the tree falleth, whether it be toward the south or north, in what place soever it falleth, there it lieth."

Epaph. What is meant by that?

Eus. The tree signifieth every one of us that are the children of Adam. We fall,

[1 Theophyl. Op. Venet. 1754-63. In Matt. Comm. cap. xxv. Tom. I. p. 136. See Vol. II. p. 395, note 1.]

that is to say, we die, either toward the south or toward the north; that is, either in the state of salvation or damnation. In what state soever we die, in the same remain we. There is no change after this life. Either with poor Lazarus we go into the bosom of Abraham, or else with that unmerciful rich man into the fire of hell. There are but two places after this life, hell and heaven. If we depart in the faith of Christ, we go straightways unto the glory of heaven: but if we die in unbelief, then go we to the devil, as the scripture saith: "He that believeth on the Son hath everlasting life: but he that believeth not on the Son shall not see life; but the wrath of God abideth upon him." Luke xvi. John iii.

Chris. St John Chrysostom saith: "He that washeth not away his sins in this present life shall find no comfort afterward[2]," &c.

Theo. The same doctor also hath this saying: "Let us not think," saith he, "that when we come thither (he meaneth unto the judging-place of God) mercy shall be given unto us, seeing we do not so behave ourselves in this world that we may deserve to have forgiveness, though Abraham should pray for us, though Noe, though Job, though Daniel, should make intercession for us. Therefore, while we have time, let us prepare for ourselves that which may stand us in stead afore God another day[3]."

Eus. Hereto agreeth the saying of St Cyprian: "Then (that is to say, after death) shall repentance be without fruit, and the sorrow of pain; weeping also shall be in vain, and prayer shall be to no purpose. Therefore make provision, while ye may, for your safeguard and life[4]." Again he saith: "When we be once departed out of this world, there is no more place for repentance: there is no effect of satisfaction. In this world life is either lost or gotten. Here, through the worshipping of God, and the fruit of faith, provision is made for everlasting salvation[5]." Tract. contra Demet.

Epaph. I see then, both by the authority of the holy scriptures, and of the ancient doctors, that the works which are done for them that are departed out of this world by other are but vain and unprofitable, whether they depart in faith or otherwise. For the faithful depart straightways unto glory, and the unfaithful unto everlasting pain. The one sort have no need of prayer; for they be already in most blessed state and joyful rest: and the other are in so damnable case, that prayer can do no good for them; no, though Abraham, Noe, Job, Daniel, and all the best that ever lived should pray for them. For in hell there is no redemption. And Abraham said to the rich man: "There is between us and you a great space set; so that they which would go from hence unto you cannot, neither may they that are there come hither unto us." Luke xvi.

Phil. The truth is, neighbour Epaphroditus, the papists have long bewitched the eyes of the simple, by making them believe that the souls of the faithful go not straightways after their departure unto eternal glory, but rather unto purgatory, a place of their own devising, for the maintenance of their idle bellies, there to lie miserably puling, till they be redeemed by trentals, by pilgrimages-going, by pardons, &c. Our Saviour Christ in the gospel teacheth and maketh mention of two ways: but the third is not found in the holy scripture. One is "a strait way, which leadeth unto life; and few there be that find it:" the other is "a broad way, which leadeth unto destruction; and many there be that go by it." Purgatory, a place of the papists' devising. Matt. vii.

Epaph. I believe and am throughly persuaded, that by the merits of his precious blood, which said unto the penitent thief, "This day shalt thou be with me in paradise," my soul, immediately after the departure from this vile body, shall be received unto glory, and see the glorious majesty of God face to face, as the psalmograph saith: "I believe to see the pleasures and good things of the Lord in the land of the living." I fear the popish purgatory and the pains thereof nothing at all. My pain endeth in this life. And the end of this life is the beginning of my joy. This Luke xxiii. Psal. xxvii.

[2] Possibly the following passage may be that the author had in his mind: Καθάπερ καὶ οὗτος ὁ πλούσιος, ἐνταῦθα μηδὲν διαλυσάμενος τῶν οἰκείων ἁμαρτημάτων, οὕτω χαλεπῶς ἐκολάζετο, ὡς μηδὲ σταγόνος μικρᾶς δυνηθῆναι ἐπιτυχεῖν.—Chrysost. Op. Par. 1718-38. De Lazar. Conc. iii. Tom. I. p. 743.]

[3] See Vol. II. page 395, note 6.]

[4] Erit tunc sine fructu pœnitentia, dolor pœnæ, inanis ploratio, et inefficax deprecatio.....Securitati igitur et vitæ, dum licet, providete.—Cypr. Op. Oxon. 1682. Ad Demetr. p. 195.]

[5] Id. ibi'. p. 196. See Vol. I. page 327, note 1.]

hope lieth up buried in my breast. Therefore will I have neither month minds nor year minds kept for me, nor no idle papists and superstitious massmongers sing or say for me. For I doubt not but that the Lord my God hath prepared me a vessel unto honour, and hath written my name in the book of life, and hath also made me his son, and heir of eternal glory: this is enough for me.

Wisd. v. *Chris.* "The righteous," saith the wise man, "shall live for evermore; their reward also is with the Lord, and their remembrance with the Highest. Therefore shall they receive a glorious kingdom, and a beautiful crown of the Lord's hand."

Epaph. Neighbours, now am I at a point with the goods of the world, yea, and
Gal. vi. with the world itself; so that I may say with the holy apostle: "The world is crucified unto me, and I unto the world."

Theo. He is an happy man and greatly blessed, which forsaketh and giveth over the world before the world forsaketh him. For such obey this commandment of St
1 John ii. John, "Love not the world, nor those things that are in the world;" albeit I doubt not, neighbour Epaphroditus, but that you shall right well recover your health, and live yet many years among us.

Epaph. No, neighbour Theophile. The end of my life is at hand. And I most
Phil. i. heartily thank the Lord my God for it. For "I wish to be loosened out of this life,
Psal. xlii. and to be with Christ." "Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God.
Psal. lxxxiv. When shall I come to appear before the presence of God?" "O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of the ungodly." "O blessed are they that dwell in thy house, O Lord; for they
Psal. cxlii. will be alway praising thee." "O Lord, deliver my soul out of the prison" of my
Tob. iii. body, that I may come and give thanks unto thy blessed name. "Deal with me, O Lord, according to thy will, and command my spirit to be received in peace. For it is more expedient for me to die than to live."

Phil. I greatly rejoice in the Lord my God, good neighbour Epaphroditus, to see you in so good a mind, and to hear so godly words proceed out of your mouth. These things are evident testimonies of your good conscience toward God. Fear you not: the Lord hath sealed you with his holy Spirit, and made you through his mercy a vessel unto honour.

Epaph. Now that an order is taken concerning my worldly possessions, I wish to have my wife and my children, with my servants, brought hither unto me, that I may take my leave of them, and commend them unto the Lord my God. I pray you, neighbour Eusebius, call them hither.

Eus. It shall be done.

Epaph. Oh, how sick am I! My weakness increaseth more and more.

A Prayer. Lord, be merciful unto me, and give me grace patiently and thankfully to bear
Matt. xxvi. this cross, and in the midst of this my sickness always to say, Thy will, O heavenly Father, be done, and not mine.

Phil. Be strong in the Lord, good neighbour, and faint not, and you shall see the wondrous works of God. For God will either shortly restore unto you your health, or else make an end of this your pain by taking you from this wretched world, and place you in his glorious kingdom.

Epaph. God grant! But is my neighbour Eusebius come again?

Chris. Yea, sir.

Epaph. Where is he?

Eus. Here, sir, am I.

Epaph. Where is my wife, and my children, and my servants?

Phil. They are all here present.

The sick man's exhortation unto his wife. *Epaph.* Come hither, wife. You see in what case I lie here, sick, weak, and the prisoner of God, looking every hour for my departure out of this world. And this visitation of God is unto me welcome; and I thank the Lord with all my heart for it. I doubt not but that, when I am once gone out of this wretched life, I

shall be in a far better case than ever I was in this world. Therefore I pray thee, good wife, be not heavy, neither take thought for me; but rather pray that the good will of God may be done in me. And be as well contented that I should now, at the calling of God, go from thee, as ever thou wast to have me in thy company. I have run my race, I have passed those years which the Lord appointed that I should live in this world. And now is the time of my departure come. And I give over this my life willingly and with a free heart.

Therefore take no thought for me. And doubt thou not, sweet wife, but if thou goest forth to live in the fear of God, and to please him, God in the time of thy widowhood will be an husband unto thee. He will be thy patron and defender. He will be thy mighty shield and strong buckler. He will provide and foresee that thou and thine shall want no good thing. For he hath promised in his holy word, that he will take charge of the widows and defend their cause. He hath also Psal. cxlvi.
given a strait commandment to the magistrates and head rulers, to look unto widows, Exod. xx. Isai. i. x.
and to deliver them from oppression. And his holy apostle saith, that "the pure Jer. v. xii. Zech. vii.
and undefiled religion before God the Father is to visit, help, and comfort widows." James i.
Therefore I doubt not but the Lord our God will abundantly provide for thee and thine. Notwithstanding, wife, forasmuch as from the first time of our marriage unto this present day, thou hast alway been unto me a true, faithful, honest, diligent, and serviceable wife, I have made thee mine executress, and given unto thee in my will such a portion as shall abundantly satisfy thee, both unto the bringing up of thy children, and also unto the maintenance of hospitality: God hath sent me enough; and therefore I leave unto thee and thine enough. I pray God send you always his Psal xxxiv.
fear before your face; so shall you never want.

To forbid thee marriage after my departure, according unto the property of some husbands, I will not. For the holy scripture saith: "The wife is bound unto the 1 Cor. vii.
marriage, as long as her husband liveth. If her husband die, she is at liberty to marry with whom she will, only in the Lord." If thou therefore after my departure, O wife, hast a mind to marry again, marry in the name of the Lord our God. For I know, as the wise man saith, that "no man can live chaste, except God giveth Wisd. viii.
that gift." Only have this care, that he, with whom thou dost determine to couple thyself in the blessed state of honourable wedlock, be such a man as feareth God, loveth his word, is well reported of his neighbours, dealeth righteously with all men, embraceth virtue, despiseth vice, &c. Follow not the manners of certain old doting widows, which, for bodily lust, in their old crooked age couple themselves to younkers which might right well have been their children, and unto whom they might also have given suck. But to what end such marriages come for the most part, daily experience teacheth. The one marrieth for bodily pleasure, the other for covetousness. Such marriages are not blessed of God. Choose thee therefore such an husband as loveth thee, and not thy goods only; as is equal to thee in condition, state, and age; as also will tender my children, and be a father unto them, and see them brought up in the fear of God, and in the knowledge of his blessed word.

Pray unto God; and he shall give thee good success in all thy travails: look diligently to the virtuous education and bringing up of my children: graff in their hearts so much fruit of God's Spirit as is possible, and weed out of their minds all kinds of vice and wickedness, that their breasts may be made the temples of the Holy Ghost. Look well unto thy servants. Give them their covenants, and suffer them not to be idle. So govern thy household that there may be found in it no vice, but virtue; no wickedness, but godliness; no sin, but honesty and christian behaviour. And be thou thyself an example of godly life to thy children and servants; so mayest thou be sure to have obedient children and faithful servants. Yea, so shalt thou be well reported of thy neighbours, and be loved both of God and all good men.

Now, my children, come ye hither unto me. God bless you, and send you many, The sick man's exhortation unto his children.
yea, and those joyful and quiet days upon the earth. Ye see in what case I am, sore, sick, and very weak, abiding the good pleasure of God. The end of this my life is come; and I am glad of it, and most heartily thank the Lord my God. Let

it not dismay you, my most dear children, that I shall now be taken away from you. For albeit that I, being your natural father, shall no more serve you nor provide for you, as hitherto I have done, yet doubt ye not but, if ye go forth as ye have begun, to fear God, and to serve him, he will not leave you comfortless; but in my stead he will be a Father unto you, receive you into his tuition, and provide better for you than ever I was able to do.

Therefore, if ye will have God a merciful and gentle Father unto you. fear him, love him, honour him, serve him, pray unto him, call on his blessed name, be thankful unto him for his benefits, and in all things seek to please his godly Majesty. Give your minds to the reading of the holy scriptures, and whatsoever ye read therein, practise it in your life and conversation. Be not only favourers, but followers also of the word; not only lovers, but also livers of the gospel; not only professors, but also practisers of God's holy law: so shall God bless you, and all good men love you. Avoid idleness, and too much childish pastimes. Let no time of your life pass away without fruit. Eschew all evil company, and have nothing to do with them that be ungodly. Desire alway the fellowship of them that be good and virtuous. Have all your whole confidence and trust in the Lord your God. Take nothing in hand before ye have craved his help by fervent prayer. And after the thing done, give God most hearty thanks, knowledging him to be the giver of all good things. The sabbath-day, and such other feastful days, spend them holily and godly. Give yourselves to prayer, to hearing of sermons, and reading the word of God. See that ye defile not the name of the Lord your God with vain and unlawful oaths. Reverence your elders. Honour your mother, be obedient unto her, pray for her, do for her whatsoever lieth in your power, that God may bless you and give you long and joyful life upon the earth. Be no evil speakers. Be courteous and gentle unto all men. Let no lightness appear in you, neither in gesture nor countenance. Be true and faithful. Cast away all pride, and embrace humility. Avoid superfluous eating and drinking. Use temperance in all your doings. Be not moved unto anger; but be patient and ready to forgive. Be merciful to the poor. Help all men, to the uttermost of your power. Study to do good unto all, and to hurt none. Love all men, yea, even your very
Rom. xii. enemies. "Be not overcome of evil, but overcome evil with goodness."

If ye observe these few lessons, ye shall continue in the favour of God, and God as a most merciful Father shall bless you and cause you to prosper on the face of the earth.

The sick man's exhortation unto his son.

But now hear thou, my son, the words of thy[1] father, and imprint them well in thy memory. Of all the sons that God hath given me since I was married to this thy mother, thou alone art left alive. And I thank God for thee: for in thee lieth the hope of my posterity. Look therefore that thou servest God all the days of thy life, that thou mayest be the father of many children through the blessing of God. If thou dost resemble me, as in countenance and lineaments of body, so likewise in manners and conditions of life and conversation, it shall not repent me to have begotten such a son, neither shall it forthink thee to have had such a father.

Tob. iv. Take heed therefore that thou dost not degenerate and grow out of kind. Honour thy mother all the days of her life. Pray for her, and do for her whatsoever lieth in thy power. Remember that God hath appointed thee to be the staff of her old age;
Prov. i. neither forget thou what and how great pains she hath suffered for thee. Beware of
Ecclus. vi. riotous company, and have always the fear of God before thine eyes. Keep company with such as have understanding, and lean unto their wisdom and counsel. Be sober-
2 Tim. ii. minded, and "eschew the lusts of youth; but follow righteousness, faith, love, and peace, with them that call on the Lord with a pure faith." When thou shalt come to the possession of such worldly substance as I have appointed for thee, through the goodness and liberality of God, look that thou dost use, and not abuse thy goods. Spend in measure, and as present necessity shall require. Beware of superfluous ex-
Prov. xxi. penses. Avoid banqueting and delicious fare: for whosoever loveth delicately to fare shall come to poverty. Think that well spent that is honestly spent in thy own

[1] The folio reads *the*; 1561, *thy*.]

house. Extraordinary banquetings look that thou flee, remembering that that which is gotten through long time is consumed in a very little space. "Give alms of thy goods, and turn never thy face from the poor; so shall it come to pass that the face of the Lord shall not be turned away from thee. Be merciful after thy power: if thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little. For so gatherest thou thyself a good reward in the day of necessity. For mercy delivereth from all sin and from death, and suffereth not the soul to come in darkness. A great comfort is mercy before the high God unto all them that shew it." Tob. iv.

In the time of thy youth take heed thou defilest not thyself with whoredom; but bring an honest and chaste body unto the blessed state of honourable wedlock. And when the ripeness of thy age doth require thee to marry, take heed whom thou choosest to be thy yoke-fellow. Follow not the corrupt manners of the wicked worldlings, which in choosing their wives have their principal respect unto the worthiness of the stock, unto the wealthiness of the friends, unto riches, beauty, and such other worldly vanities. Consider thou rather the godliness than the worthiness of the maid's parents; the honest and virtuous bringing up of her; her chaste and sober behaviour; her christian and godly manners; her modesty, gravity, sobriety, and womanliness; her faith, obedience, humility, silence, quietness, honesty, housewifeliness, and such other fruits of God's Spirit. Let her be no papist, nor anabaptist, nor epicure, but one of the household of faith, and such one as feareth the Lord God unfeignedly. With such one couple thyself in the fear of God, and know her to be the gift of God, as Salomon saith: "House and riches may a man have by the heritage of his elders; but a discreet wife is the gift of the Lord." Therefore, when thou art once joined with her in the holy order of matrimony, seek after no strange flesh, beware of whoredom, entangle thyself with no other woman's love; but "be glad with the wife of thy youth." "Let her breasts alway satisfy thee; and hold thee ever content with her love." Prov. xix. Prov. v.

And if God send thee children, thank him for them, and study to "bring them up in the fear, nurture, and doctrine of the Lord," that they may learn to know God, even from the very cradles. Order thy household godly and honestly. Cherish thy servants, and give them their covenants, remembering that thou also hast a Master and Lord in heaven. Eph. vi. Col. iv.

Love thy neighbours: dwell quietly among them. Lend unto them gladly whatsoever they need, if thou hast it. Oppress not thy tenants. Raise not thy rents. Take no incomes nor fines. Be content with the old and accustomed payments. Bring up no new customs. Maintain the lawful liberties of the town wherein thou dwellest. Be no unprofitable member of the commonwealth. Defame no man; but speak well of all men. Hurt no man; but to the uttermost of thy power be beneficial to all men. Let never pride have rule in thy mind, nor in thy word; for in pride began all destruction. Whosoever worketh any thing for thee, immediately give him his hire; and look that thy hired servant's wages remain not by thee overnight. Look that thou do never unto another man the thing that thou wouldest not another man should do unto thee. Eat thy bread with the hungry and poor, and cover the naked with thy clothes. Ask ever counsel at the wise. Be alway thankful unto God, and beseech him that he will order thy ways, and that whatsoever thou devisest or takest in hand, it may remain in him. Luke vi. Tob. iv. Matt. vii. Luke vi. Tob. iv. Isai. lviii. Col. iii. Tob. iv.

My son, do these things; and God shall bless thee, and prosper all thy doings.

The sick man's exhortation unto his daughters.

What shall I say unto you, my little daughters? I pray God bless you, and make you joyful mothers of many children. Serve God. Obey your mother. Be diligent to please her. Give ear to her wholesome admonitions, and follow them. Do nothing without her counsel and advisement. When your age shall require to be married, follow the counsel of your mother, and other of your faithful friends, which wish you to do well, in choosing your husbands. Take heed ye be not corrupted with the gifts of naughty packs, nor deceived with the flattering tongues of wicked and unthrifty persons. For many in these our days seek not the woman, but the woman's substance. Couple yourselves with such as fear God, love his word, and be of honest report. And

Eph. v. Col. iii. 1 Pet. iii. when ye be once married, reverence your husbands, know them to be your heads and governors appointed of God, obey them, and submit yourselves unto them. Suffer not your love to depart from your husbands, neither know any man besides them; but Heb. xiii. keep the bed undefiled, that your matrimony may be honourable and pure in the sight of God and of his holy congregation. And if God blesseth you with children, look that you bring them up in the glory of God, in his fear and doctrine. Engraff in their young breasts, even from their tender age, virtue, godliness, and good manners: look well unto your household, and be an example unto your maids of godliness and honesty.

Be no gadders abroad, nor haunters of taverns; but keep your houses continually, except some earnest and lawful business provoke you to go forth. Be no babblers nor vain talkers; but for the most part use silence: for silence is an ornament and precious 1 Tim. ii. jewel unto a godly woman. "Apparel yourselves in comely array, with shamefacedness and discreet behaviour; not with broided hair, either gold, or pearls, or costly garments; 1 Pet. iii. but, as it becometh women that profess godliness, through good works." "Let the hid man, which is in the heart, be without all corruption, so that the spirit be at rest and quiet; which spirit before God is a thing much set by. For after this manner in the old time did the holy women which trusted in God tire themselves, and were obedient to their husbands: even as Sara obeyed Abraham, and called him lord; whose daughters ye are, so long as ye do well."

If you observe these few lessons which I, your sick father, have now given unto you, doubt ye not but ye shall right well prosper, and live a joyful and quiet life on earth. Yea, God shall be your Father and defender. Well, stand aside a little while. God's blessing be with you. Come hither, ye my servants.

The sick man's exhortation unto his servants. 1 Chron. xxix. Heb. xiii. Heb. ix. Psal. xxxix. Heb. xi. Heb. ix. Psal. xc. Isai. xl. James iv.

Sirs, ye see in me what shall be the end of all flesh, even a departure from this world. For "we are but strangers and pilgrims on the earth, as our fathers were before us." "We have no continuing city here, but we seek one to come." The ordinance of God is, that all men shall once die. There liveth no man that shall not die. A man in his time is but "grass, and flourisheth as a flower of the field." Our "life is even a vapour, that appeareth for a little time, and then vanisheth away." On this condition came we into the world, that we should leave it again. We have been sure of death, ever since we were conceived in our mother's womb. These things do ye now see practised in me: the time of my departure out of the world is at hand; I thought it good therefore to send also for you, and to take my leave of you, till we meet again in the kingdom of God.

I thank you for the good service that ye have done me. I have not forgotten your serviceable hearts and good-wills toward me. If the good pleasure of God had been, that I should longer have continued with you, I would have considered your service better. But I have given to every one of you such portion of money as shall declare some part of my thankful and well-willing heart toward you. This now remaineth to be craved at your hands. As ye have hitherto faithfully, truly, and earnestly served me in my life-time, even so after my departure, so long as ye tarry here, shew the like faithfulness, truth, and honesty toward your mistress. Consider that, as long as I lived, I was a stay unto her, and unto her things. But now her chief hope, next unto God, consisteth in you. Therefore, I pray you, look well unto the things which appertain unto her. See that nothing go to waste. Provide that, through your diligence, her things may rather increase than decrease.

Ye know right well the duty of a good servant; notwithstanding, even at this my departure from you, I will put you in remembrance of it, that when I am gone, ye may yet remember my admonitions, and the more speedily answer unto your vocation.

The duty of a good servant. Eph. vi. Col. iii. 1 Tim. vi. Tit. ii. 1 Pet. ii.

The duty of a good servant is to serve his master and mistress willingly and with a free courage, even for conscience sake, not with the eye, but with the heart; to obey them, to honour them, gently to answer them; not to pick or steal away their goods; but to be faithful unto them in all things. See therefore that ye on this manner behave yourselves toward your mistress: avoid all stubbornness, churlishness, cursed speakings, telling of tales, lying, picking, waste, idleness, negligence, and sluggishness. Eschew all evil and riotous company. Fly drunkenness and whoredom. Abstain from

vain oaths and foolish pastimes. So behave yourselves in all your life and conversation, "that the name of God and his doctrine be not evil spoken of." Yea, let the light of your godly behaviour so shine before men, that ye "may do worship to the glorious gospel of our Saviour Christ in all things." And in thus serving your mistress with a glad, ready, and faithful will, think yourselves to serve the Lord your God, and to do that thing which is pleasant in his godly sight, and that he also will see your pains recompensed, as the holy apostle saith: "Ye servants, be obedient unto them that are your bodily masters in all things; not with eye-service, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as though you did it to the Lord, and not unto men; knowing that of the Lord ye shall receive the inheritance; for ye serve the Lord Christ. But he that sinneth shall receive according unto his sin: for there is no respect of persons with God."

1 Tim. vi. Tit. ii. Col. iii.

If ye serve your mistress truly and faithfully, hereafter, when ye shall yourselves be householders, God shall likewise send you true and faithful servants. But if ye serve her falsely and ungodly, then shall ye of your servants be likewise served hereafter. "For with what measure that ye mete withal, shall other mete to you again," saith our Saviour Christ. Live therefore according to your vocation in the fear of God, and ye shall prosper right well. God shall bless you, and never leave you succourless, as the holy man Thoby saith: "Be not afraid: truth it is we lead here a poor life; but great good shall we have, if we fear God, and depart from all sin, and do well." Well, the blessing of God be with you: I am very faint.

Luke vi. Tob. iv.

Phil. No marvel: for ye have talked a great while.

Epaph. I trust my talk hath not been evil.

Phil. Forsooth it hath been both good and godly. I pray God give both them and all us grace to follow these your most wholesome and christian admonitions. But, sir, will it please you to take your leave of your wife, children, and servants, and give yourself to rest for a little while? Peradventure it shall do you much good.

Epaph. Sleep I cannot. And I am loth to let them go from me. For the sight of them is comfortable unto me, and, as methinketh, easeth my pain.

Chris. God comfort you, and ease your pain!

Epaph. Before they depart from me, I wish greatly even in their presence to confess my faith, that both you and they may be witnesses before God and the world, that I die a christian man.

Phil. Although we nothing doubt thereof, yet we greatly desire to hear the confession of your faith, that we may be able to testify hereafter that you departed in the faith of Christ.

Epaph. Hear then.

The sick man's faith.

I UNFEIGNEDLY believe with my heart, and freely confess with my mouth, that there is one only true, living, immortal, and everlasting God, God the Father, God the Son, and God the Holy Ghost, three distinct Persons in the Godhead, and, notwithstanding, one very God in substance, of like majesty, glory, might, power, judgment, and will.

Isai. xliii. 1 Cor. viii. Matt. xxviii. 1 John v.

Of God the Father.

As touching the first in the Deity, I unfeignedly believe with my heart, and freely confess with my mouth, that he is that God, which alone is the Father, not only of our Lord and Saviour Christ Jesu, whom of himself, from everlasting, he begot his natural Son, and therefore likewise true and immortal God; but also of all the faithful, not by nature, but by adoption, whom he hath chosen to be his children in Christ Jesu before the foundations of the world were laid, to love, favour, cherish, comfort, nourish, govern, defend, and bless them, both corporally and spiritually. This God the Father I believe and confess to be almighty and able to do whatsoever his godly will and pleasure is. With him all things are possible. There is nothing too hard for him to do, neither is any thing unpossible in his sight.

2 Cor. i. Psal. ii. Eph. iv. Eph. i. Gen. xvii. Psal. cxv. Matt. xix. Zech. viii.

This God the Father Almighty I believe and confess that he is the Creator and Maker of heaven and earth, and of all things contained in them. Of nothing, by his wonderful and almighty power, made he the heavens, with the blessed angels and heavenly spirits that are in them. The one he chose to be his glorious seat, the other he made to be his ministers, to do his blessed will and holy commandment. This God

Rev. xvi. Gen. i. Psal. lxxxix. Isai. xlii.

the Father Almighty made also the earth of nothing with her increase, and gave breath to the people that are in it, and spirit to them that dwell therein. The heavens, the earth, and the sea, with all that ever is contained in them, are the creatures of this God the Father Almighty, created unto this end, even that they should set forth, magnify, praise, and commend the majesty, power, might, and glory of this most mighty and glorious God.

Prov. viii. John i. And whatsoever he made, he made it through his only-begotten Son, "by whom all things were made, and without whom was made nothing that was made." For when he made the heavens, this his only-begotten Son was present; when he hanged the clouds above, when he fastened the springs of the deep, when he shut the sea within certain bounds, that the waters should not go over the marks that he commanded. When he laid the foundations of the earth, he was with him ordering all Eccles. xxiv. things, delighting daily, and rejoicing alway before him. For the Son of God caused the light that faileth not to arise in the heaven, and covered all the earth as a Psal. xxxiii. John i. cloud. And that prince-like prophet saith: "By the word of the Lord (which Word is Christ, the natural Son of God) are the heavens made, and all the hosts of them by the breath of his mouth."

This God the Father Almighty, Maker of heaven and earth, I believe and am fully persuaded that he for Christ's sake (by faith) is my most merciful Father, and 1 Pet. i. that I am "born again of him, not by mortal but immortal seed, through the word of God, which liveth and abideth for ever," and so am become his son, and that he therefore loveth and favoureth me, governeth and defendeth me, feedeth and nourisheth Rom. viii. me, and finally, hath made me his heir and fellow-heir of eternal glory with his only-begotten and most dearly-beloved Son Christ Jesu our Lord and Saviour.

Now have ye heard my faith concerning God the Father.

Phil. It is a faith both true and christian, and from the beginning received of all godly persons. Will it please you likewise to rehearse your faith concerning Jesus Christ the Son of God, yea, God and man?

Epaph. This it is.

Of God the Son. I unfeignedly believe with my heart, and freely confess with my mouth, that Jesus Christ, the second Person in the Godhead, is the only-begotten Son of God, yea, Matt. viii. xvii. John i. and true, immortal, and everlasting God, begotten of God the Father before any beginning, of like majesty, might, power, and glory with God the Father, of the Rom. i. same nature, essence, being, and substance. I believe that this Jesus Christ, which Heb. i. Col. i. is the very brightness of his Father's glory, and the very image of his substance, first-begotten before all creatures, is our Lord, even the Lord of all the faithful.

Jesus. Matt. i. Isai. xlv. And I believe, that as he is called Jesus, that is to say, a Saviour, so likewise he is both able and will save me from all my sins. "A God that is righteous, and Acts iv. Jer. xvii. such one as saveth, there is none but he." "There is salvation in none other. Neither is there any other name under heaven given unto men wherein we may be saved, Psal. lxx. but only the name of Jesus." Of him therefore alone, as of an almighty Saviour, do I look for my salvation: for vain is the saving health that is looked for of any other.

Christ. And as he is called Christ, that is to say, anointed, because he is the King and Priest of all the people of God, and is anointed with the true ointment, even with John iii. the fulness of the Holy Ghost (for "God giveth not the Spirit by measure unto him," Psal. xlv. but he hath "anointed him with the oil of gladness above his fellows"); even so do I believe that out of him, even as out of a lively spring and flowing fountain, this oil of gladness, I mean the Holy Ghost, come forth upon all the members of Christ, and they also in him and through him are made Christs, that is to say, the anointed John i. of the Lord. "For of his fulness have all we received, even grace for grace." And John vii. "whosoever believeth on him (as saith the scripture), floods of living water shall flow out of his belly." As I am of this Christ called a Christian, so do I believe that this Christ hath anointed me with his holy Spirit, and therewith also sealed me up unto Rom. viii. everlasting life. For "they that are led with the Spirit of God are the sons of God." For "the same Spirit certifieth our spirit, that we are the sons of God. If we be sons, then are we also heirs; the heirs, I mean, of God, and fellow-heirs with Christ" of eternal glory.

Furthermore, I believe that Jesus Christ, the only-begotten Son of God, is called our Lord, not only because he is Lord of all things, inasmuch as he is God, and hath all things in subjection unto him by the right of his divine nature, but also because he is the Lord, ruler, and governor of all the elect and chosen people of God, and mightily delivereth them from the power, violence, and tyranny of Satan, sin, and death, by this means making them his own and peculiar people; and continually defendeth and preserveth them against all evils and perils, whereunto they should daily fall through the deceitful subtilties of Satan, the vain persuasions of the world, and the poisonful enticements of the flesh, if by the mighty power of him they were not preserved. "For although there be many lords, yet have we but one Lord, even Jesus Christ; by whom are all things, and we by him." And this Jesus Christ, the only-begotten Son of God, I faithfully believe to be my Lord, my protector, my mighty shield, buckler, and defender, and that he hath delivered me from the tyranny of Satan, from "the law of sin and death," and brought me in "through faith unto this grace, wherein I stand and rejoice in hope of the glory of God."

1 Cor. viii.

Rom. viii. Rom. v.

Moreover, I unfeignedly believe with my heart, and freely confess with my mouth, that this Jesus Christ, the only-begotten Son of God, is also very true and natural man, of the same flesh and blood with us, and like unto us in all points, sin alone except. And he became man, not after the manner of other men, but by the wonderful operation and above-natural working of God's holy Spirit. For he was conceived of the Holy Ghost, and born of the virgin Mary. That which was conceived in her was not of man, but it came of the Holy Ghost. For the Holy Ghost came upon that godly maid, and the power of the Highest overshadowed her; and so conceived she and brought forth Christ her true and natural Son, a pure and undefiled virgin before the birth, in the birth, and after the birth.

Of Christ's humanity.

Heb. iv.

Isai. vii.

Matt. i. Luke i.

It was necessary that Jesus Christ should be so both conceived and born, that by this his pure and clean birth he might wash and put away the corruption and filthiness of our nature, which was distained[1] in the fall and sin of Adam. For it was not convenient that he, which was come to purge the world from all sin, should in any point be spotted with sin; but that both his conception and nativity should be so pure and without blemish, that by the pureness thereof the filthiness and corruption of our conception and nativity might be put away. For of the unclean who can be cleansed? All we be unclean in Adam, both concerning our conception and birth: for after that God had made man like unto his own similitude and image, he placed him in paradise, and gave him liberty to eat of all the fruits in the garden of pleasure, except the tree of knowledge of good and evil. But man disobeyed the Lord his God, and transgressed his holy commandment: through the which disobedience and transgression of God's holy commandment, sin, curse, and death came over all mankind; so that now in Adam so many as are born after the common course of nature are begotten, conceived, and born in sin. They are the children of wrath, and defiled with all uncleanness, both bodily and ghostly.

Psal. li. Rom. v. Eph. ii.

Job xiv. Eccles. xxxiv. Psal. li. Gen. i. Gen. ii. Gen. iii.

Rom. v. Eph. ii. John iii. Psal. li.

Now, when there was no help nor comfort for man, whereby he might be redeemed out of Satan's power, and delivered from his intolerable miseries wherewith he was too much wretchedly wrapped and brought into slavery (for now man with all his thoughts, imaginations, devices, words, deeds, enterprises, &c., is become through the sin of Adam wicked, unpure, filthy, and sinful), then God that merciful Father had pity upon mankind, and promised them a seed, even Jesus Christ his only-begotten Son, which should tread down the head of the serpent, overcome the devil with all his power, and restore us to life again. And likewise as God is righteous in all his ways, and holy in all his works, and true and faithful in all his words; even so hath he kept all his promises truly. For when the time was full come, he sent his only-begotten and dearly-beloved Son into the womb of the virgin Mary, where and of whom, through the working of the Holy Ghost, he became flesh, that is to say, true and natural man, as the scripture witnesseth, saying: "The Word became flesh, and dwelt among us; and we saw his glory, as the glory of the only-begotten Son

Gen. vi.

Gen. iii. Psal. ii.

Psal. cxlv. Tit. i. Gal. iv.

Matt. i. Luke i.

John i.

[1 Distained: stained, polluted.]

of the Father, full of grace and verity." He brought not his body with him from heaven (as certain heretics affirm); but, as he received all his divine nature and substance of God the Father alone, even so likewise did he take all his human nature and substance of the pure virgin Mary alone, through the wonderful operation of the
Rom. i. Spirit of God; as St Paul saith: "He was born of the seed of David after the flesh."
Heb. ii. Again he saith: "He that sanctifieth and they which are sanctified are all of one.
Psal. xxii. For which causes he is not ashamed to call them brethren, saying: I will declare thy name to my brethren, and in the midst of the congregation will I praise thee.
Isai. viii. And again: I will put my trust in him. And again: Behold, here am I, and the children which God hath given me. Forasmuch therefore as the children were partakers of flesh and blood, he also himself likewise took part with them, for to put down (through death) him that had lordship over death, that is to say, the devil; and that he might deliver them which through fear of death were all their life-time in danger of bondage. For he in no condition taketh on him the angels, but the seed of Abraham taketh he on him: wherefore in all things it became him to be made like unto his brethren, that he might be merciful and a faithful high priest in things concerning God for to purge the people's sins," &c. This only-begotten Son of God, by taking
Heb. iv. flesh of the virgin Mary, became "like unto us in all things, sin alone except."

I believe that by his pure conception and undefiled nativity, my conception and
Psal. li. Eph. ii. John iii. my birth, which, coming from Adam, was altogether unpure and defiled, is cleansed, and that no part of that sinful birth is imputed unto me; but that through faith in this most
John i. Rom. viii. blessed Seed of the virgin I am born anew and begotten of God; so that he is my Father, and I am his son, and therefore inheritor also of his heavenly kingdom.

Furthermore, I unfeignedly believe with my heart, and freely confess with my mouth, that this Seed of the woman, Jesus Christ, at the commandment and will of his heavenly Father (which from everlasting by his godly providence ordained his only-begotten Son to be a sacrifice for the sins of his people, that through his only oblation they might for ever and ever be saved), suffered many grievous pains on his body under the heathen ruler Pontius Pilate, and that he was crucified, died, and was buried. All those bitter pains and grievous torments he suffered, not for himself, but for us, for our iniquities, sins, and wickednesses, that he might reconcile us unto God the Father. His pains satisfied for the pains due unto us for our faults; as
Isai. liii. Matt. viii. 1 Pet. ii. the prophet saith: "He only hath taken on him our infirmities, and borne our pains." "He was wounded for our offences, and smitten for our wickednesses. For the chastisement of our peace was laid upon him; and with his stripes are we healed. As for us, we have gone all astray like sheep: every one hath turned his own way. But the Lord hath heaped together upon him the iniquity of us all." "He was cut off from the ground of the living, which punishment did come upon him for the transgression of my people," saith God, which indeed had deserved that punishment. He was crucified and nailed to the cross, that by the sufferance of his flesh he might
Eph. ii. "put away the cause of hatred, even the law of commandments contained in the law
Col. i. written," and so win us again unto the favour of God. "For it pleased the Father that in him should all fulness dwell, and by him to reconcile all thing unto himself, and to set at peace by him, through the blood of his cross, both things in heaven
Col. i. and things in earth." His blessed body crucified and nailed to the cross, buffeted,
Eph. v. beaten, and scourged, was "a sweet-smelling sacrifice" and a right dear offering unto God the Father, sufficient enough and able to the uttermost to put away all the sins of the faithful and all the pains due for the same. It satisfied at the full the justice of God, and appeased his wrath stirred up through sin against the posterity of Adam, and made God, of an angry Lord and righteous Judge, a most merciful Father and gentle Saviour.

Neither need the faithful go for salvation unto massmongers, unto justiciaries, unto monkish hypocrites, nor yet unto saints. The sacrifice of[1] Christ's body, which he himself, that everlasting Priest, offered on the altar of the cross to God the Father, is a plenteous, full, perfect, and sufficient satisfaction for the sins of the whole world,

[1] So 1561; folio, *on*.]

if they repent, believe, and amend. We need no such daily sacrifices as the papists heretofore, for lucre's sake, have devised. As Christ Jesus is an everlasting Bishop, so abideth his sacrifice, which he once for all offered on the cross, of full virtue, power, might, and strength, even unto the end of the world. "Jesus Christ yesterday, and to-day, and the same continueth for ever." Forasmuch therefore as Christ "endureth for ever, and hath an everlasting priesthood, he is able also ever to save them to the uttermost and unto the full that come unto God by him; seeing he ever liveth to make intercession for us." For "he is not entered into the holy places that are made with hands (which are similitudes of true things), but is entered into very heaven, for to appear now in the sight of God for us; not to offer himself often, as the high priest entereth into the holy place every year with strange blood; for then must he have often suffered since the world began: but now in the end of the world hath he appeared once to put sin to flight by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgment; even so Christ was once offered to take away the sins of many, and unto them that look for him shall he appear again without sin unto salvation." "We are sanctified and made holy by the offering of Jesus Christ's body done once for all." "With one only oblation hath Christ Jesus made perfect for evermore them that are sanctified." Adieu, therefore, to all new, counterfeit, and strange sacrifices, devised for lucre's sake by the crafty conveyance of man through the subtile suggestion of sly Satan: let the faithful people of God embrace that sacrifice, that offering of Christ's blessed body, which he himself offered unto God the Father on the altar of the cross once for all for the sins of the world. Let them cleave and stick unto that. Let them repose their whole affiance, and put all their trust in that sweet-smelling sacrifice, and say with the holy apostle: "God forbid that I should rejoice in any thing, but in the cross, passion, and death of our Lord Jesus Christ." So may they be sure never to perish, but to have everlasting life.

Heb. ix. Heb. xiii. Heb. vii. Heb. ix. 2 Pet. iii. Heb. x. Gal. vi.

Again, this Jesus Christ, the Son of God, and the Son also of the glorious virgin, after that he had suffered many bitter pains and grievous torments hanging upon the cross, died the death of the body, and was buried. I believe that Christ "by his death" hath conquered, vanquished, subdued, and "overcome him that had lordship over death, that is to say, the devil, that he might deliver them which through fear of death were all their life-time subdued unto bondage." Yea, by his death Satan's power is so broken, and the violence of death so weakened, that we may be bold to say: "Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ."

Heb. ii. 1 Cor. xv.

Of Christ's going down to hell. Psal. xvi. Acts ii. Zech. ix. Hos. xiii. 1 Pet. iii.

Christ, after the death of his body, went down in his soul to hell, as clearly appeareth by the scriptures; not that he should there suffer more pains (which had already on the cross suffered to the uttermost, and done whatsoever was needful for our redemption), but to break the pride of Satan, and to destroy the fury of the hellish powers against the chosen people of God, that all the faithful thereby might be delivered from death and hell, and triumphantly say with the prophet: "O death, I will be thy death; O hell, I will be thy destruction."

Hos. xiii.

Of Christ's resurrection. Rom. iv. Psal. iii. Hos. vi. Acts iii. Rom. i.

And likewise, as Christ died for our sins, so I unfeignedly believe with my heart, and freely confess with my mouth, that he rose again the third day through the power of his Father, for our justification, according to the scriptures. And by this his resurrection and life he hath not only shewed himself a glorious and triumphant conqueror over Satan, death, and hell, but "he hath also brought life and immortality unto light," and assured us of the resurrection of our bodies, that, as he is risen from the dead, so likewise shall we with our bodies rise again out of the earth at the last day. And therefore is he called "the first-fruits of them that are fallen asleep."

2 Tim. i. 1 Cor. xv.

Of Christ's ascension. Mark xvi. Luke xxiv. Acts i. Rom. viii. Eph. i.

Moreover, I unfeignedly believe with my heart, and freely confess with my mouth, that as Jesus Christ, the Son of God, and the Son of the virgin Mary, shewed himself oftentimes after his resurrection unto his disciples, so likewise he ascended unto heaven in their presence, perfect God and perfect man, and sitteth at the right hand of God the Father Almighty, "above all rule, power, might, and dominion, and

above all that may be named, not only in this world, but also in the world to
Col. i. come." For God the Father hath "put all things under his feet, and hath made him above all things the head of the congregation, which is his body, and the ful-
Matt. xxviii. ness of him that filleth all in all." All power is given unto him both in heaven
Rev. xix. and in earth. He is a Lord above all lords, and a King above all kings. Yea, he
1 Tim. vi. is an Almighty God with his Father, of the same majesty, might, power, and glory; and notwithstanding, inasmuch as he is man, he is also our Intercessor, Mediator,
Rom. viii. and Advocate. For he is not gone up into heaven to be an idle gazer, nor to neg-
1 Tim. ii. lect his church; but to pray for the faithful, to make intercession for them unto
1 John ii. God the Father, to[1] be our Mediator and Advocate, and to appease the wrath of God the Father, if at any time, through sin, it waxeth hot against us, and to win us again unto his favour, and to keep us in the same unto the end.

We need not seek help of other, neither yet call on the saints departed, that
☞ Christ a sufficient Mediator, Advocate, and Intercessor. they may pray for us, and plead our cause before God. The man Christ Jesus alone, which gave himself a ransom for all men, is our sufficient Mediator, Advocate, and Intercessor, as the holy scripture teacheth in divers places. Whosoever,
1 Tim. ii. therefore, refuseth to pray unto this man Christ Jesus, to be his Mediator and Ad-
1 John ii. vocate unto God the Father, and fleeth unto other, without all doubt he is an enemy
Rom. viii. unto Christ, and to the uttermost of his power he laboureth to make Christ (as
Heb. vii. they use to say) jack out of office; for since the time of his ascension his chief and principal office is to be our Intercessor, Mediator, and Advocate.

Psal. lxviii. He ascended also into heaven to lead captivity captive, and to give gifts unto
Eph. iv. men. Satan, that old enemy of mankind, had taken us captive, made us his bond-slaves through sin, carried us away with his craft and subtilty from the Lord our God, and brought us into his kingdom of darkness, which is the dreadful kingdom of sin, death, and hell. Thus were we in great misery, and should for ever have been damned, if we had not been holpen by some other means, than we with all our wits could devise. Therefore, even of very pity and tender compassion came one,
Luke xi. which is much stronger than Satan, even Christ, that mighty Lion of the tribe of
Rev. v. Juda, a right conqueror, a strong Sampson, a valiant subduer of death, sin, and hell, a puissant vanquisher of Satan, &c. He, as a king of glory, mightily brast
Hos. xiii. into Satan's kingdom, brake open the gates of hell, took the prince of darkness,
1 Cor. xv. bound him, took him prisoner, made him his bond-slave, destroyed his empire, led
Heb. ii. away his prisoners, bringing them again into most joyful and blessed liberty; so that all they, which believe in this most mighty emperor and valiant conqueror Christ
John iii. xv. Jesus, are delivered from the tyranny of Satan, and from the power of sin, death,
Rom. x. and hell. There is no damnation now unto them which are engrafted in Christ Jesu. Satan, sin, death, and hell, with all the infernal army, cannot hurt the elect and
Rom. viii. chosen people of God. "Who shall lay any thing to the charge of God's chosen? It is God that justifieth: who is he that can condemn? It is Christ which died, yea, rather which is risen again, which is also on the right hand of God, and maketh intercession for us. Who shall then separate us from the love of God?" &c.

Psal. lxviii. And as Christ, by his most glorious and triumphant ascension, hath led captivity
Eph. iv. captive; so likewise hath he given gifts unto men, even that Holy Ghost, that Spirit
John xiv. xv. of truth, that Comforter, which worketh in the hearts of the faithful new motions
Gal. v. and spiritual affects, faith, hope, love, fear, humility, modesty, meekness, patience, long-suffering, joy, peace, quietness of conscience, temperance, goodness, mercy, &c.
Rom. viii. It mortifieth the old man, and quickeneth "the new man, which is renewed unto
Col. iii. the knowledge and image of him that made him," "which after God is shapen in
Eph. iv. righteousness and true holiness."

Again, Christ, ascending up into heaven by the power of his godhead, hath prepared in the kingdom of his Father everlasting and joyful dwelling-places for so
John xiv. many as believe in him, as he himself witnesseth, saying: "I go to prepare a place for you, and I will come again unto you, and take you unto myself, that, where I am, ye also may be." He hath also ascertained us of our ascension and going up into

[1] This word is inserted from the edition of 1561.]

heaven, not only in soul, but also in body. He corporally is risen again, and gone before into the glorious kingdom of his Father, to declare that we also, after the general resurrection, shall both body and soul be carried into heaven. The members must needs be like the head. Christ our head is risen again; therefore shall we his members rise again. Christ our head is ascended and gone up into heaven both body and soul; therefore shall we his members ascend and go up into heaven both body and soul also. Christ our head was taken up into heaven in a cloud both body and soul; therefore shall we his members also be taken up in a cloud to meet the Lord; and so shall we both body and soul dwell with the Lord Christ our head for ever and ever, as the holy apostle testifieth, saying: "If we believe that Jesus died and rose again, even so them which sleep by Jesus God will bring again with him. For this say we unto you in the word of the Lord, that we which shall live, and shall remain in the coming of the Lord, shall not come yer they which sleep. For the Lord himself shall descend from heaven with a shout, and the voice of the archangel and trump of God. And the dead in Christ shall arise first: then we which shall live (even we which shall remain) shall be caught up with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

1 Thess. iv.
1 Cor. xv.
Matt. xxiv.
Dan. xii.

Finally, I unfeignedly believe with my heart, and freely confess with my mouth, that as the Lord Christ is ascended up into heaven, so shall he come again from heaven with power and much glory, nobly accompanied with thousands of blessed angels and heavenly saints, for to judge the quick and the dead, the faithful and unfaithful, and to give every man his reward according to that he hath done, whether it be good or bad. And when he thus gloriously shall come unto the judgment, "all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The faithful shall go into eternal life, the unfaithful into everlasting damnation. "Every man shall he reward according to his deeds, that is to say, praise, honour, and immortality to them which continue in good doing, and seek immortality; but unto them that are rebels, and that do not obey the truth, but follow unrighteousness, shall come indignation and wrath, tribulation and anguish upon the soul of every man that doth evil."

Of Christ's coming unto the judgment.
Acts i.
Jude.
Rev. i.
Acts x.
2 Cor. v.
John v.
Matt. xxv.
Dan. xii.
Rom. ii.

Now have ye heard also my faith concerning Jesu Christ, God and man. And I believe all things that I have spoken to be undoubtedly true. And I am fully persuaded that Jesus Christ, my Lord and Saviour, wrought all the things that ever he did in his humanity, for me and for my salvation. To save me, to reconcile me unto God the Father, to make me inheritor of everlasting glory, he came down from heaven, was incarnate by the Holy Ghost, and born of the virgin Mary. Yea, he suffered, was crucified, died, went down to hell, rose again the third day from the dead, ascended unto heaven, and shall come again unto judgment for me, for my sake, for my glory and salvation. Thus have ye heard my faith concerning God the Father, and God the Son, which also is man, receiving his human nature of the glorious virgin Mary.

Note.

Eus. Whosoever this believeth and confesseth of God the Father, and of his Son Christ, the same can never perish. For, as our Saviour Christ said unto God the Father in his prayer: "This is everlasting life, even to know thee the alone true God, and whom thou hast sent, Jesus Christ." *Chris.* The wise man also saith: "To know thee, O God, is perfect righteousness; yea, to know thy righteousness and power is the root of immortality." *Theo.* God saith by the prophet: "By the knowledge of him, which is my righteous servant, he shall justify the multitude."

Rom. x.
John xvii.
Wisd. xv.
Isai. liii.

Phil. God grant us the true knowledge of his Son Christ; so may we be sure to be justified, saved, and glorified.

Epaph. Amen. But now hear also my faith concerning the third Person in the Deity, which is the Holy Ghost.

Chris. We hear you gladly.

Epaph. I unfeignedly believe with my heart, and freely confess with my mouth, that the Holy Ghost is one and equal God in glory, majesty, power, and might with the Father and the Son, proceeding from the Father and the Son after an unknown

Of God the Holy Ghost.
Gen. i.
Psal. li.
Matt. iii.

John i. Matt. xxviii. John xv. xvi. John v. iii. and unexpressible manner. This Spirit of God and God himself is he, by whom God the Father, through his Son Christ and in Christ, worketh and quickeneth all things. All the benefits and graces which God the Father bestoweth upon us for Christ's sake, this Holy Ghost bringeth them unto us, and maketh us new vessels to receive them; which otherwise even of nature are so fleshly-minded, that we perceive nothing at all of those things which pertain unto the Spirit of God, neither are we able to think a good thought of ourselves. For this godly Spirit worketh in us new motions and new affects, and giveth us grace both to will and to do good. He is a teacher of all the faithful, and leadeth them into all truth. He is a Comforter of weak and sorrowful minds. He keepeth the true Christians unmoveable in one faith, and openeth their senses to understand the mysteries of God aright. He doth clothe them with his gifts, and giveth to every one a several gift even as he will. He is the ruler of the christian congregation. He is the anointment wherewith all the faithful are anointed, and thereof are called the anointed of the Lord. He is given unto the faithful to be "the earnest of their inheritance for the recovering of the purchased possession unto the praise of his glory." He with his godly breath quickeneth, maketh alive, and conserveth all things. He of carnal maketh us spiritual; of worldly, godly; of wicked, blessed; of the bond-slaves of Satan, the dearly-beloved sons of God; of sinful sinks, his own most pleasant and holy temple; of cruel, meek; of proud, humble; of malicious, charitable; of contentious, quiet; of covetous, liberal; of hard-hearted, meek-spirited; of froward, gentle; of stubborn, obedient; of dissolute, temperate and sober; of false, true; of foolish, wise; of idle, godly-occupied; of unchaste, pure and clean; of the haters of God, the friends of God; of the lovers of pleasures, the lovers of godliness; to end, he maketh us of earthy heavenly. Whatsoever goodness we have, he is the alone author, worker, and giver of the same.

1 Cor. ii. 2 Cor. iii. Gal. v. Phil. ii. John xiv. xv. xvi. 1 Cor. xii. Acts x. 1 John ii. Psal. cv. Eph. i.

Therefore I believe and confess that this Holy Spirit is one and equal God with God the Father and God the Son, proceeding from them both with the like majesty, glory, might, and power. I believe that this Holy Ghost is my Comforter, and that he prayeth for me, reneweth me, dwelleth in me, and hath sealed me up unto everlasting glory.

Now have ye heard my faith and my belief in the Father, and in the Son, and in the Holy Ghost, which three I believe and confess to be one God, whose seat the heaven is, and whose footstool is the earth. He is an everlasting and almighty God, which alone is to be honoured and served "in spirit and truth." For he alone can help us, forasmuch as he is almighty, and will help us, because he is merciful, true, and faithful, yea, and that not for our righteousness, but for his name sake. To this one, true, living, everlasting, immortal, invisible, and alone wise God, King of kings, and Lord of lords, be all honour and glory worlds without end.

Isai. lxvi. Acts vii. Psal. cxlv. Deut. vi. John iv. Isai. xliv. 1 Tim. i.

Phil. Amen.

Epaph. "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy will's sake they are and were created." "Blessing, and glory, and wisdom, and thank, and honour, and might, be unto our God for evermore."

Rev. iv. Rev. vii.

Chris. So be it.

Epaph. Simply and plainly have I here before you all rehearsed my faith and belief in God, and in the three Persons of the Godhead, as I have heretofore learned it of God's most holy word. I confess that many things more might be spoken of the wonderful mysteries of this most blessed and holy Trinity; but they far exceed my understanding, and therefore I dare not meddle with them. For it is written: "He that is a searcher of the majesty (of God) shall be oppressed of the glory" (thereof). Again: "Seek not out the things that are above thy capacity, and search not the ground of such things as are too mighty for thee; but look what God hath commanded thee: think upon that alway, and be not curious in many of his works. For it is not needful for thee to see with thine eyes the things that are secret."

Prov. xxv. Eccles. iii.

Theo. The holy apostle also counselleth us to be modest and sober, and that we be not curious to search after the knowledge of things which pass our capacity.

Rom. xii.

Eus. The holy psalmograph seemeth to have followed this counsel well, which saith

on this manner of himself: "Lord, I am not high-minded, I have no proud looks: I do not exercise myself in great matters, which are too high for me. But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child. O Israel, trust in the Lord from this time forth for evermore." Psal. cxxxi.

Phil. Neighbour Epaphroditus, there remain yet behind more articles of the christian faith. Have you forgotten them?

Epaph. No, good brother Philemon; God forbid I should forget them! For in them (next unto God) lieth now my chief consolation and comfort. Should I, being in this case, forget the holy congregation of God, which is the company and fellowship of the saints and chosen people of God, of whom Christ the Lord is the head, ruler, and governor? Should I in this my sickness forget the high and singular benefits of God, which of his own free mercy and mere goodness he liberally giveth to all faithful penitent sinners, namely, remission of sins, the resurrection of the body, and life everlasting? God forbid! God forbid! For the remembrance of these things comforteth me greatly. I will therefore (although my wind beginneth to wax short, and it is painful unto me much for to speak) declare my faith concerning these articles.

Eus. God strengthen you. *Chris.* Amen.

Epaph.[1] As I unfeignedly believe with my heart, and freely confess with my mouth, that there is but one God, in whom alone I put all my confidence, trust, and hope of salvation, and at whose hand only I look for all good things pertaining either unto the body or unto the soul; so likewise I both believe and confess, that there is but one holy universal church or congregation of the faithful, albeit they be dispersed and scattered abroad throughout the world in divers and sundry places, which are gathered and knit together through the operation of the Holy Ghost in the unity of the Spirit, and joined together in one faith, as members of one body, whereof Jesus Christ is the head. This holy church or congregation, linked together in the fellowship of the Holy Ghost, is "a spiritual house, builded of living stones, a chosen generation, a royal priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," "an holy nation, a people which are won, that they should shew forth the virtues of him which called them out of darkness into his marvellous light." This church is "the congregation of the living God, the pillar and ground of truth." This holy company are "citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone." This church is the spouse of Christ, and knoweth none other husband and head but Christ alone. This blessed company are these sheep which gladly hear the voice of their shepherd Christ, but they fly from the voices of strangers. And as they are "one body and one spirit," so confess they "one Lord, one faith, one baptism, one God and Father of all." There is among them no dissension; but they maintain one truth, preach one doctrine, speak one thing, are of one mind and of one meaning. This holy catholic church or universal congregation is that holy city, that "new Jerusalem, which came down from God out of heaven, prepared as a bride garnished for her husband." Of Christ's church or congregation. Cant. vi. 1 Cor. i. Rom. xii. Col. ii. 1 Pet. ii. 1 Tim. iii. Eph. ii. Cant. vi. John x. Eph. iv. 1 Cor. i. Rev. xxi.

And because no man shall doubt of what church I speak, I confess that to be the holy catholic and apostolic church which is the company and fellowship of the saints, that is to say, of the faithful, which are sanctified and made holy by the Spirit of God, and by the blood of Christ our Saviour; which have the pure word of God truly and sincerely preached, and the sacraments duly and faithfully ministered among them; which excommunicate all disobedient notable sinners, and receive into their fellowship such as unfeignedly repent and turn from their wickedness, which study in all things to please the Lord God, and to live "in all godliness and honesty." This church and company Christ loved so dearly, that "he gave himself for it, to sanctify it, and cleansed it in the fountain of water through the word, to make it unto himself a glorious congregation without spot, or wrinkle, or any such thing; but that it should be holy and without blame." Whosoever is in this church and congregation, What the church is. 1 Cor. vi. Matt. xviii. 1 Cor. v. 2 Cor. ii. 1 Tim. ii. Eph. v. Cant. iv.

[1] Supplied from the edition of 1561.]

he may be sure to be saved. But whosoever is not in it, he is without all doubt
Gen. vii. damned. For like as in the time of Nohe no man escaped with his life, but was
2 Pet. ii. drowned in the flood, except he entered into the ark of Nohe; even so whosoever is
John xv. not found in this fellowship or catholic church, agreeing with it in one faith, doctrine, hope, love, and sacraments, he shall perish and be lost. For without the church of Christ there is no salvation, no forgiveness of sins, no favour of God, no quietness of conscience, no true gospel, or glad tidings of eternal health.

Of the forgiveness of sins. Therefore, in this holy church and blessed fellowship of the saints and faithful, I unfeignedly believe with my heart, and freely confess with my mouth, that there is remission and forgiveness of sins, and that without it no sin is forgiven, neither is there any hope of salvation. For as it is unpossible that a member can live which is not in the body, so it is unpossible that any man may live in his soul, and be
Eph. i. released out of death by remission of sin, which is not a member of the body of
Eph. i. Christ. For Christ hath reconciled us all unto God his Father in one body. And therefore must all they stand at variance with God that are no members of this
Eph. v. body of the which Christ is the head, to the which also he giveth salvation. This therefore is a great comfort to the faithful congregation, that although through infirmity of nature or otherwise they do fall, offend God, and break the Lord's commandments; yet in this company there is remission and forgiveness of sins, so soon as ever they repent, be sorry for their sin, and believe to have remission of all their sins for Christ's precious blood's sake. Sin we never so oft, and never so grievously, yet, being members of this holy company, we are straightways forgiven and delivered *a pœna et culpa*, from the pain and the fault, so soon as we turn unto the Lord our God.

Matt. ix. Mark ii. Luke v. And these our sins be not forgiven of men, but of God alone; neither forgiveth he part and reserveth part, but he forgiveth all or else none at all. Again, he forgiveth not the fault and reserveth the pain; but with the fault he also forgiveth the pain
1 John i. due for the fault, that he may be an whole and perfect Saviour, as St John saith: "If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and righteous to forgive us our sins, and to make
Jer. xxxi. us clean from all iniquity." And God himself saith by the prophet: "I will forgive
Isai. xliii. their misdeeds, and will never remember their sins any more." Again: "I am he, yea, I am he alone which put away thy iniquities, yea, and that for mine own sake, and I will remember thy sins no more." And king Ezechias in his prayer unto God
Isai. xxxviii. said: "It is thou, O Lord, that cast all my sins behind thy back." The prophet
Mic. vii. Miche also saith: "Where is there such a God as thou art, that pardonest wickedness and forgivest the offences of the remnant of thine heritage? He keepeth not his wrath for ever. And why? his delight is to have compassion. He shall turn again, and be merciful to us. He shall put down our wickednesses, and cast all our sins into the bottom of the sea."

I faithfully believe that I am a member of Christ's church, and I am also fully persuaded that all my sins be forgiven me of God the Father; not for my merits, which are none, but for Jesus Christ's sake, for Christ's merits, passion, death, and blood-
John i. shedding. For "grace and truth came by Jesus Christ," saith the holy evangelist.
Jer. xxxi. Isai. xliii. Mic. vii. Psal. xxxii. And I believe that God for his Son's sake hath so freely and wholly forgiven me all my sins, that he will never remember them more, never impute them unto me, nor lay them to my charge; but so receive me into his favour as though I had
Rom. vi. never offended him, and make me his son and heir of everlasting glory. For "everlasting life is the gift of God through Jesus Christ our Lord," saith the apostle. This the stay and quietness of my conscience at this present. This maketh me not to fear death, but joyfully to look for it, and lovingly to embrace it whensoever
Phil. i. it cometh. For "I wish to be loosened from this mortal body, and to be with Christ."
Psal. xlii. Psal. cxlii. "My soul hath a fervent desire to God, even unto the Lord my God." "Deliver my soul, O Lord, out of prison," that I may come unto thee, and glorify thy holy name.

Of the resurrection of the body. For albeit this my weak, feeble, sick, and mortal body shall give over to nature and die, yet I unfeignedly believe with my heart, and freely confess with my mouth, that at the last day it shall rise again, as the bodies of all other, both men and

women, that have died, shall likewise do. There shall be a general resurrection of the flesh. All that are dead shall rise again; some to everlasting life, and some to everlasting pain and damnation; as our Saviour Christ saith: "The hour shall come in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Yea, they that shall live and remain until the coming of our Lord and Saviour Christ Jesu, shall all be changed; yea, and that "in a moment, in the twinkling of an eye, by the last trump. For the trump shall blow; and the dead shall rise uncorruptible; and we shall be changed: for this corruptible body must put on uncorruptibility, and this mortal body must put on immortality." Therefore I fear nothing at all the putting off of this body; for, although it sleepeth in the earth for a time, and according to the ordinance of God be turned into dust, yet shall it awake and rise again out of the earth; so that I shall receive it in a far better state than ever I had it in this world, even like unto the glorious body of our Lord and Saviour Christ Jesu. Wherefore I say with the holy man Job: "I believe that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and that I shall be clothed again with this skin, and see God my Saviour in my flesh: yea, I myself shall behold him, not with other eyes, but with these same eyes. This hope is stedfastly set in my heart."

Isai. xxvi. Ezek. xxxvii. Dan. xii. John v. 1 Cor. xv. Phil. iv. Job xix.

To end, I unfeignedly believe with my heart, and freely confess with my mouth, that, after my body and soul be united and knit together, I, with all the faithful that have lived from the beginning unto the very end of the world, shall through the benefit of Christ Jesu enjoy everlasting life. So many as have truly believed on Christ Jesu shall enjoy continual and blessed peace, glister as the shining of heaven, be as the stars world without end; yea, they shall be clad with white garments, and have golden crowns upon their heads. They shall glorify God, and do service day and night before the glorious throne of his majesty. They shall see God face to face, and for ever and ever enjoy the presence of God's most excellent majesty, and the company of all the[1] heavenly angels and blessed saints. Of the joys of everlasting life, which God hath in store for all faithful believers, can no man either write, speak, or think at the full, as it is written: "The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him." And this "everlasting life is the gift of God through Jesus Christ our Lord," to whom be all honour and glory for ever and ever.

Of everlasting life. Wisd. iii. Dan. xii. Matt. xxii. Rev. iv. Psal. lxxxiv. Rev. iv. v. 1 Cor. xiii. Isai. lxiv. 1 Cor. ii. Rom. vi.

Theo. Amen.

Epaph. Thus have I declared before you my faith concerning God and his holy mysteries, grounded, I trust, on the true and undeceivable word of God. And I faithfully believe that God my heavenly Father will be merciful unto me, and forgive me all my sins for Christ's sake, and receive me into his heavenly kingdom, and give me everlasting life, which I now most entirely desire, wish, and long for, counting myself then most happy, when through death I shall take my passage toward that most glorious and heavenly kingdom. For I know and am fully persuaded that, "if my earthy mansion of this dwelling were once destroyed, I should have a building of God, an habitation not made with hands, but everlasting in heaven."

2 Cor. v.

Chris. God give us all that heavenly mansion! *Eus.* Amen.

Epaph. Well, come thou hither, mine own dear wife: let me kiss thee, and bid thee farewell. God keep thee and defend thee! Come ye hither also, my most sweet children, that I may kiss you also before I die. God bless you, and send you prosperous days on the earth! God give you his Spirit, that ye may live in his faith, fear, and love, and "serve him in holiness and righteousness all the days of your life!" Ye, my servants, draw near: give me your hands. Fare ye well. God make you his servants, and send you obedient hearts unto his holy and blessed law! Weep not for me; but pray for me, that the will of God may be done in me, and that I may both patiently and thankfully abide the good pleasure of God. I trust we shall have a joyful meeting again together in the kingdom of our heavenly Father, where we shall reign

Wife. Children. Luke i. Servants.

[1] So 1561; folio, *the all.*

1 Cor. xiii. 1 John iii. 2 Cor. xiii. one with another in joy and glory, worlds without end, and see the glorious majesty of God face to face, unto our exceeding consolation and comfort. Well, depart in the name of God. "The grace of our Lord Jesu Christ, the love of God, and the fellowship of the Holy Ghost be with you all!"

Phil. Amen. Now, good brother Epaphroditus, how do you?

Matt. xxvi. Mark xiv. *Epaph.* "The spirit is willing and ready; but the flesh is weak."

Chris. I pray you, sir, be on good comfort.

Epaph. The Lord is my comfort. He full graciously dealeth with me.

Eus. Do you lack any thing, sir?

Matt. vi. *Epaph.* Nothing but strength from above, that I may patiently abide and suffer the good pleasure of God. "Thy will be done," O heavenly Father, "in earth, as it is in heaven." Let me lie somewhat higher with my head. It is well: a little thing, God knoweth, disquieteth this my sick and weak body. I trust that within few hours it shall be past all sickness and misery, and shall both quietly and sweetly sleep in the heart of the earth, until the great day of the general resurrection. In the mean season

Luke xxiii. John xvii. Phil. i. 1 Cor. xiii. 1 John iii. shall my soul be in glory with Christ, and joyfully behold the glorious majesty of God. I will cease talking for a little while with you, and fall to communication with my Lord God in my heart. I pray you pray for me, that I may continue faithful unto the end.

Rev. ii. For it is written: "Be faithful unto the death; and I will give thee the crown of life."

Phil. Neighbours, come aside a little while, and let us fall to prayer.

Chris. Most gladly.

Prayers for the sick. *Phil.* Lord, hear our prayers.

Eus. And let our cry come unto thee.

2 Cor. i. *Phil.* Save this thy servant, O Lord, thou Father of mercies and God of all consolation.

Chris. And so work in him by thy blessed Spirit, that he may put his whole trust in thee.

Psal. xx. *Phil.* Send him present help from thy holy place.

Theo[1]. And evermore mightily defend him against Satan, sin, desperation, death, and hell.

Psal. lxxxix. *Phil.* Let his enemy the devil have none avantage of him.

Eus. Nor the wicked approach to hurt him.

Psal. lxi. *Phil.* Be unto him, O Lord, a strong tower, a mighty castle, and sure fortress, to defend him from the face of his enemy.

Phil. O Lord, hear our prayers.

Eus. And let our cry come unto thee.

A prayer. *Phil.* O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy; give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety through Jesus Christ our Lord. *Theo.* Amen.

A prayer. *Phil.* Hear us, almighty and most merciful God and Saviour: extend thy accustomed goodness to this thy servant, which is grieved with sickness; visit him, O Lord, as

Matt. viii. thou didst visit Peter's wife's mother, and the captain's servant. Restore unto this sick person his former health (if it be thy will), or else give him grace so to take thy visitation, that after this painful life ended he may dwell with thee in life everlasting.

Chris. Amen.

Phil. Arise, and let us go again unto our sick brother. Now, neighbour Epaphro-

Phil. iii. ditus, how do you? Rejoice, I pray you, in the Lord, and bear this cross, which God hath now laid upon you, both patiently and thankfully.

Epaph. If I have heretofore been glad to receive health at the Lord's hand, why

Job ii. should not I also now take in good worth this his most gentle and loving visitation?

Job i. "The Lord gave" me health, "and the Lord hath taken it away" again. It hath chanced unto me as the Lord's pleasure is: "blessed be the name of the Lord."

Theo. This comforteth us greatly to hear so good and godly words proceed out of

Matt. xii. your mouth. "For of the abundance of the heart the mouth speaketh," saith our

[1] Supplied from the edition of 1561.]

Saviour Christ. "A good man out of the good treasure of the heart bringeth forth good things."

Epaph. "No man is good, but God alone." We are all unclean and "unprofitable servants." If any goodness we have, it is of God, as blessed James saith: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," that "he which rejoiceth should rejoice in the Lord." Matt. xix. Isai. lxiv. Luke xvii. 1 Cor. iv. James i. Jer. ix. 1 Cor. i.

Chris. Now, good neighbour, how feel you yourself?

Epaph. O brother Christopher! I perceive there is none other way with me but one, even to depart from this life.

Phil. Let it never grieve you, most gentle neighbour, to give over unto nature, and to depart from this world, at the calling of God. "There is a time to be born, and a time to die." We must be as well content to die, as we were to live; and as well pleased to leave the world, as we were to come into it. We are mortal: we therefore must needs die. Let us not bear heavily that necessity importeth. God created us that we should once die: let us not therefore repugn and strive against the good pleasure of God. There shall none other thing chance unto us by death, than that hath heretofore chanced unto our predecessors, and shall likewise chance unto our posterity. Who hath lived, that hath not died? who doth now or shall live, that shall not also taste death? One and the same way must needs be trodden of all Adam's posterity. There is no mean to escape. Adam sinned, and became mortal. All we have sinned also in Adam; therefore all we are made in him mortal and subject unto death. "As by one man," saith St Paul, "sin entered into the world, and death by the means of sin; even so death also went over all men, insomuch as all we have sinned." "The reward of sin is death." "God indeed created man at the beginning to be immortal, and not to be destroyed by death; yea, after the image of his own likeness made he him. Nevertheless, through envy of the devil came death into the world." The history of Adam's fall is known, in whom we also fell. Since that time he and all his posterity have been mortal, have died, and shall die. We all are now flesh, earth, dust, and ashes. So soon as we be born, so soon begin we to die. This our life is nothing else than a very passage unto death. Noble and base, poor and rich, fair and foul, well-favoured and ill-favoured, mighty and weak, wise and foolish, fortunate and wretched, ruler and subject, faithful and unfaithful, Christian and paynim, old and young, man, woman, and child, every bodily creature that liveth on the face of the earth shall die. Whether the life be short or long, the end of it is death. All the holy patriarchs, judges, kings, priests, prophets, and all other which lived before the coming of Christ, died. John Baptist, Christ's mother, and all the disciples of Christ died.

An exhortation to the sick to die willingly. Eccles. iii. Psal. lxxxix. Rom. v. Rom. vi. Wisd. ii. Gen. iii. John iii. Ecclus. x.

Yea, Christ himself, although most innocent and without all sin, after he was once clad with our flesh, and had taken on him our nature, became mortal, and, to pay our ransom unto God the Father, and to set us again at liberty, he suffered death, "even the death of the cross." Is the servant greater than his lord? or the disciple above his master? Our Lord hath trodden the way afore us; and shall we his servants refuse to follow him? Our Master hath given us an example to die; and shall we his disciples disdain to practise the like? If death had been cast only upon our backs, which live in this age, so might the burden have been thought unrighteous and intolerable; but, forasmuch as our ancestors have already tasted of death and are gone, why should we that now live bear so impatiently this common chance? On this condition came we all into the world, that we should leave it again. "For we be here but strangers and sojourners, as were all our fathers. Our days on the earth also are but as a shadow, and there is none abiding." "Our days pass away swiftly, and we are gone." "The days of man are the days of an hireling," yea, wind and nothing. "Man is like unto vanity, and his days pass away like a shadow." "Where is there any man that liveth, and shall not see death?" "Man that is born of a woman hath but a short time to live, and yet the time that he liveth he is full of misery. He cometh up and is cut down like a flower. He flieth, as it were a shadow, and never continueth in one state." "Here have we no continuing city; but we seek one to come." "It is appointed of God that all men shall once die." "For what is our life? It is even

Phil. ii. Matt. x. 1 Chron. xxix. Psal. xc. Job vii. Psal. cxliv. Psal. lxxxix. Job xiv. Heb. xiii. Heb. ix. James iv.

a vapour, that appeareth for a little time, and then vanisheth away;" as Job saith:
Job ix. "My days are more swift than a runner, yea, they pass away as the ships that be good under sail, and as the eagle that flieth to the prey."

Seeing it is God's will, pleasure, and ordinance, that we should die; why do we,
Matt. vi. which daily pray on this manner, "Thy will be done in earth as it is in heaven," shew ourselves unwilling to have that thing chance unto us, for the which we have so often times prayed? It is natural to die: why then labour we to degenerate and grow out of kind? Our ancestors, the most holy and most perfect, have died: why disdain we then to follow their steps? It is highly for our profit to die: why are we then enemies to ourselves? We cannot cease to sin except we die: why do we then not haste to flee from so great an evil? We shall never come unto the true life, where felicity both joyful and eternal is, except we die: why then make we so little speed to haste thither, where so many good things shall be given us? We shall never have the fruition of God's majesty, and the blessed company of the heavenly spirits, except we die: why then do we not pray daily unto the Lord our God to deliver us from this stinking sink of evils (I mean this world), that we may come and enjoy his most glorious presence?

The very heathen, which knew not God aright, but only dreamed of the immortality of the soul, and looked for a better life after this, they knew not what, feared not death, but wished death, and died both valiantly and joyfully; and shall we, being Christians, which know God and his holy word, and unto whom so much comfort, hope, and everlasting life is promised, refuse gladly and willingly to die? What a
Lib. i. Quæst. Tuscul. saying of an ethnick is this! "O immortal God, how is that pleasant and joyful journey to be wished for, which being once done and past, there remaineth no sorrow, no care,
Lib. de Senect. no pensiveness[1]!" Again: "O that goodly and pleasant day, when it shall be my chance to leave this filthy and troublesome world, and come to their company that inhabit the heavens!" "If God would suffer me, that I, being of this age, might become an infant and sucking-child again, I would utterly refuse it; neither would I by any means call the race that I have run back again, that I might again be young. For what pleasure and commodity hath this life? yea, rather, what displeasure, incommodity, pain, travail, and trouble hath it not? But let it be granted that it hath pleasure, certes; yet hath it either satiety or measure. And nature in this world hath given us a place to tarry in for a while, but not to dwell and to continue in it[2]." The heathen writers in their monuments call death a changing for a better life; a quiet sleep; a removing from mortality unto immortality, from trouble unto quietness, from the shadow of a life unto a very and uncounterfeit life, from sorrow unto joy, from evil unto good; an haven of rest, a solace of the mind, an end of all evil and wickedness, and a beginning of all true joy, felicity, and pleasure. Of these things may we easily learn what opinion the very heathen conceived of death; and shall we, that profess Christ,
Rom. v. Col. iii. know God, believe his word, and call ourselves dead unto the world, recount death an evil thing, and be loth to go unto it when God called us, as though there were no resurrection of the body, no immortality of the soul, no life after this, no fellowship with God, and with the heavenly spirits?

The Jews, also, being persuaded of the resurrection of the body, and of the immortality of the soul, die joyfully, and with a lusty courage, which notwithstanding for their unbelief in Christ are damned; and shall we which are Christians tremble and shake at the name of death, as though after our death we should be in worse case than we be now? when, to say the truth, the faithful Christians do then chiefly begin to live when they depart from this world. All good men have ever desired to depart from this vile and wretched life, and to go unto that joyful and blessed state of immortality.

Psal. cxx. David, that prince-like prophet, crieth out and saith: "Wo is me, and sorry am
Psal. xlii. I for it, that I must yet longer abide in this world." Again: "Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God: when shall I come to appear before the pre-
Psal. lxxxiv. sence of God?" Also in another place he saith: "O how amiable are thy dwellings,

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[1 Cic. Tusc. Disp. Lib. i. 40.] [2 Id. de Senect. 23.]

thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God. Blessed are they that dwell in thy house: they shall be alway praising thee. One day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness." In another psalm he prayeth on this manner: "Deliver my soul out of prison, that it may come and praise thy name." The holy man Tobias made his prayer unto God, and said: "O Lord, deal with me according to thy will, and command my spirit to be received in peace. For more expedient were it for me to die than to live." How desirous the holy apostle St Paul was to go from this vale of misery unto the heavenly kingdom, these his words declare manifestly: "Christ is to me life; and death is to me advantage." Again: "I desire to be loosed, and to be with Christ." What shall I speak of that ancient and godly father Simeon, which, so soon as he had seen Christ, knowing him to be the Saviour of the world, was very desirous to die, and brast out into these words and said: "Lord, now lettest thou thy servant depart in peace, according to thy promise. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel."

Psal. cxlii. Tob. iii. Phil. i. Luke ii. Isai. xlix. Acts xiii.

Of the like affection with those tofore rehearsed were, without doubt, all godly persons from the beginning, then being most joyful when they saw the time of their departure from this wretched world to be come. So likewise, brother Epaphroditus, ought both you and we to rejoice and be glad when death approacheth and cometh upon us. For then beginneth our felicity, wealth, quietness, safety, joy, pleasure, comfort, and glory; as the voice from heaven said: "Blessed are the dead which die in the Lord. For from henceforth the Spirit saith that they shall be at rest from their labours," pains, and travails. "Precious and right dear in the sight of the Lord is the death of his saints," saith the psalmograph. "The souls of the righteous," saith the wise man, "are in the hand of God; and the pain of death shall not touch them. In the sight of the unwise they appear to die; but they are in peace." Let us not therefore fear death. To the infidel and unfaithful man death is both fearful and terrible; but to a faithful man it is both pleasant and amiable. Therefore, neighbour Epaphroditus, as you have hitherto in all your words shewed yourself a faithful man, and well contented to obey the will of God, so likewise practise the same now in your works. If the good pleasure of God be through this sickness to call you out of this vale of misery, strive not against the will of God, but submit yourself to God's holy working, and doubt nothing but it shall be to your great commodity and singular profit. For "all things work for the best unto them that love God." God hath appointed the bounds of your life; and beyond that ye cannot go. When the twelfth hour cometh, then shall ye make an end. Labour therefore to make such an end, as God therewith may be pleased; seeing you know and are fully persuaded that not an hair doth fall from your head without the good-will of God; much less shall your life be taken away from you, till the very hour cometh which God hath appointed, in whose hands only are the keys both of life and death.

Rev. xiv. Psal. cxvi. Wisd. iii. Rom. viii. Job xiv. John xi. Matt. x. Luke xii. Rev. i. Psal. xxxi.

Epaph. Death is terrible and fearful.

Phil. The wise man saith: "O death, how bitter is the remembrance of thee to a man that seeketh rest and comfort in his substance and riches, unto the man that hath nothing to vex him, and that hath prosperity in all things, yea, unto him that setteth all his mind on belly-cheer! O death, how acceptable and good is thy judgment unto the needful, and unto him whose strength faileth, and that is now in his last age! &c. Be not thou afraid of death: remember them that have been before thee, and that come after thee. This is the judgment of the Lord over all flesh. And why wouldest thou be against this pleasure of the Highest?" &c. To the unfaithful death indeed is terrible and fearful; for then begin their sorrows and miseries, their plagues and torments, as we may see in the history of the rich man: but to the faithful and true believers death is pleasant and amiable, as it is written: "Precious in the sight of the Lord is the death of his saints." For then cease all their miseries and travails, and begin their joys and pleasures. Whosoever is a true Christian, and fixeth the eyes of his mind, through true faith, on the death of Christ, he shall not greatly be afraid of death; but he shall rather triumph over death, and

Eccles. xli. Remedies against the fear of death. Luke xvi. Psal. cxvi. Rev. xiv. Wisd. iii.

Hos. xiii. 1 Cor. xv. with a lusty courage say thus unto death: "O death, I will be thy death. For death is swallowed up into victory, through Jesus Christ our Lord." The sting of death

John v. can now no more hurt the faithful, as our Saviour Christ testifieth: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into damnation, but is scaped from death unto

John vi. life." Again: "Verily, verily, I say unto you, He that putteth his trust in me hath everlasting life." "I am that living bread which came down from heaven. If any

John viii. man eat of this bread, he shall live for ever." Item: "Verily, verily, I say unto you, If a man keep my saying, he shall never taste death." Also in another place:

John xi. "I am the resurrection and life: he that believeth in me, although he be dead, yet shall he live. And every one that liveth and believeth in me shall never die."

Epaph. Death is painful.

Remedies against the pains of death. 2 Tim. ii. Rom. viii. *Phil.* Who will not be content to suffer a little and short pain, that he may for ever after enjoy continual quietness and everlasting rest? Nothing is gotten without pain and travail. "No man is crowned, except he strive lawfully." "The afflictions of this life are not worthy of the glory which shall be shewed upon us." Notwith-

2 Tim. ii. standing, "if we die with Christ, we shall also live with him. If we suffer, we shall reign with him." Therefore be on good comfort: "God is faithful, which will not suffer you to be tempted above that you are able to bear." The Lord our God is a

2 Cor. i. "Father of mercies and God of all consolation," which will, without all doubt, be present with you and comfort you in all your sicknesses and pains. "For as the afflictions of Christ are plenteous in us, even so is our consolation plenteous by Christ." "As you are partaker of the afflictions, so shall ye be partaker also of the consola-

2 Cor. iv. tion." "For this short and light trouble," sickness, and pain, "prepareth an exceeding and an eternal weight of glory" unto you, while you "look not on the things which are seen, but on the things which are not seen." "For the things which are not seen are eternal." If you consider the great and intolerable pains that many good and godly men have suffered on their bodies for Christ's sake, it shall the less grieve you to bear this your sickness, yea, death and the pains thereof. The prophet Esay, for the hope of everlasting life, suffered his body to be cut asunder with the saw of wood. Jeremy was stoned unto death. Amos, after many grievous torments, was thrust into

Matt. xiv. the temples of the head with a great nail of iron, and so shortly after died. John

Acts xii. Baptist was cast into prison and beheaded. James, the brother of John, was slain

Acts vii. Matt. xxvii. with the sword. Stephen was stoned unto death. Christ, our Lord and Saviour, suffered most bitter pains, and died the death of the cross. I pass over many other, both of the old and new testament, which refused no kind of pains, so that they

Heb. xi. 2 Chron. xxiv. 2 Kings i. might obtain the reward of everlasting life: some, as the blessed apostle saith, "were tried with mockings and scourgings, with bonds and prisonment, some were stoned, some were hewn asunder, some were slain with sword, all were troubled and vexed." How glad, joyful, and ready the holy apostle St Paul was to suffer all kind of pains

Acts xx. and torments for the glory of God, these his words do abundantly shew: "The Holy Ghost doth testify in every city, saying that bonds and troubles do abide me; but I care not for them, neither is my life dear unto me, so that I may finish my

Acts xxi. course with joy," &c. Again: "I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesu." What shall I speak of the other blessed martyrs, whereof some were devoured with wild beasts, some burnt with fire unto ashes, some broiled unto the death upon hot coals, some slain with the sword, some hanged upon gibbets, some pierced to death with arrows, some beaten to death with stones, some boiled, some rent apieces with hot burning iron cromes[1], some racked, some drowned, some cruelly murdered in prisons? &c. Who is able to declare the most bitter pains and grievous torments which they gladly suffered on their bodies for the glory of God, and the fruition of his majesty? If ye consider these things well, you shall easily find that the pains which you now suffer are nothing to be compared unto the most bitter and intolerable torments which the men of God suffered. And notwithstanding, if you abide these light pains joyfully, patiently, and thankfully, you shall most certainly enjoy and possess that heavenly kingdom, which they have already obtained.

[1 Cromes: hooks.]

Faint not therefore, good neighbour Epaphroditus, but abide the good pleasure of God and his blessed working; so shall he without fail bring all things to such pass as shall be most unto his glory and unto your comfort.

Epaph. Death taketh me away from my gorgeous and pleasant houses, and from all the temporal things that I have.

Phil. In this world we all are but strangers and pilgrims: "we have here no dwelling city, but look for another that is to come." The houses that you leave behind you here, be they never so gorgeous and pleasant, are but earthy, made of clay and weather-beaten stones, and shall in process of time decay and return unto dust, and become things of nought. But after your departure from this vale of wretchedness you shall have "a building of God, an habitation not made with hands, but everlasting in heaven." You shall dwell in a city that is of "pure gold, like unto clear glass; and the foundations of the walls of this city are garnished with all manner of precious stones:" the gates are of fine pearl. Yea, the streets of this heavenly city are pure gold. "It hath no need of the sun, neither of the moon to lighten it; for the brightness of God doth lighten, and the Lamb is the light of it." And as touching your other temporal things, from the which, as you say, death taketh you away, you have no cause to be sorry for that. For as concerning your gallant apparel (which if they be not worn, will soon be moth-eaten; if they be worn, they will shortly fall to rags), in the stead of them, you, being once placed in the heavenly city, shall be clothed of God with white garments, which shall never wax old, but always abide glorious and incorruptible. You shall also have a golden crown upon your head, and you shall sit with Christ upon his seat. And in the stead of your dainty fare (which how vile it is after the digestion you know), ye shall eat in the kingdom of God manna that is hid; yea, ye shall eat of the tree of life, which is in the midst of the paradise of God. And this meat shall abide for ever most pleasant and uncorruptible. As touching your gold and silver and such other worldly treasures, wherewith God blessed you in this world for a season, never remember them any more, but bid them farewell. For what other thing are they, seem they never so precious, pleasant, and godly, than red and white earth, and hereafter shall return unto vile dust? In the stead of them, God in his kingdom shall give you such treasures as never man with mortal eyes saw the like. You also shall have such joys and pleasures as neither eye hath seen the like, nor ear heard the like, neither is any man able to conceive them in his heart; so great are the treasures, so infinite are the pleasures, which God hath prepared for them that love him. Who will not be glad to change lead for silver, and copper for gold, corruptible and earthy things for immortal and heavenly treasures? Here see you that you lose nothing by death, but get very much; so that you may now say with the holy apostle: "Christ is to me life; and death is to me avantage."

Remedies against thought-taking for departing from worldly goods. Gen. xlvii. Ps. [illegible] xxix. 1 Pet. ii. Heb. xiii. 2 Cor. v. Rev. xxi. Rev. iii. Rev. ii. Isai. lxiv. 1 Cor. ii. Phil. i.

Epaph. Death taketh me away from my dear friends, in whose company I greatly delight.

Phil. In worldly friendship there is no certainty nor assurance. He which this day is a friend, is to-morrow an enemy. This is proved true among men almost by daily experience. There are divers kinds of friends, as the wise man teacheth. "Some be friends but for a time: such will not abide in the day of trouble." "Some be friends for the table sake, and when a man falleth into poverty they continue not." Some be friends only in countenance, and in heart hate most extremely. Some be earnest and hearty friends, which will abide by man when fortune is most froward. But of these there are very few. And they, which now such be, may suddenly, through some occasion, be made a man's utter enemy. Therefore saith David: "Put not your confidence in princes, nor in the children of men, in whom there is no health." Also the prophet: "Cursed be he that trusteth in man, and maketh flesh his strength." Ye see in the gospel that they which so dearly loved Christ, that they would have made him a king, shortly after, for no occasion, fell away from him, and followed him no more. Again, those people which very joyfully received Christ when he came riding into Jerusalem, cut down boughs, strewed them in the ways, yea, and spread their garments in the[2] ways, and cried with a loud voice, saying, "Good luck unto the

Remedies against thought-taking for departing from friends. Eccles. vi. Of worldly friendship. Psal. cxlvi. Jer. xvii. John vi. Matt. xxi. Luke xix. John xii.

[2] *The* is supplied from the edition of 1561.]

son of David; blessed is he that cometh in the name of the Lord," within few
Matt. xxvii. John xix. John xviii. days after cried with a stout voice, and said: "To the cross with him, to the cross with him." "If thou lettest him go, thou art not Cæsar's friend:" "if he were not a naughty pack, we would never have delivered him unto thee." Behold the friendship of this world! Neither let any man promise himself better things of his now
Psal. lxii. Psal. cxvi. most dear friend. Men are vain and liars, flitting and unstable. But when you come into the kingdom of God, you shall have such friends as shall for ever continue
Psal. cii. Mal. iii. faithful, loving, and constant: God the Father, God the Son, and God the Holy Ghost shall be your friends, which do never change, but always abide one. All the glorious angels and blessed spirits of heaven shall be your friends also. Who will not gladly change uncertain friends for such as are most certain, most faithful? Have you now lost any thing by departing from worldly unto heavenly friends?

Epaph. But I shall never more see them, nor have the company of them, that we may rejoice and be glad again together.

Of knowing one another after his[1] life. *Phil.* If your friends live in the fear of God, and depart in the christian faith, they may be sure to come thither, where you shall be, even unto the glorious kingdom of God, where you shall both see them, know them, talk with them, and be much more merry with them than ever you were in this world.

Chris. Many doubt of that.

Phil. Why so? Shall the knowledge of God's elect and chosen people be less in the kingdom of God, than it is in this world? We, being in this corruptible body, know one another, when we see not God but with the eyes of our faith; and shall
1 Cor. xiii. 1 John iii. we not know one another after that we have put off this sinful body, and see God face to face, in the sight of whom is the knowledge of all things? We shall be like
Matt. xxii. 1 John iii. the glorious angels of heaven, which know one another: can it then come to pass that one of us may not know another? Shall we be equal with the angels in other things, and inferior unto them in knowing one another? We shall know and see
Heb. i. Christ as he is, which is the Wisdom, Image, and Brightness of the heavenly Father;
Rom. xii. 1 Cor. xii. Col. i. and shall the knowledge of one another be hid from us? We are members all of one body; and shall we not know one another? We know our head, which is
Eph. ii. Rev. xxi. Christ; and shall we not know ourselves? We shall be citizens of one heavenly city, where continual light shall be; and shall we be overwhelmed with such darkness, that we shall not see and know one another? They that in this world be singing men, continuing together in a place but for a season, know one another;
Psal. lxxxiv. Rev. iv. v. and shall we, which for ever shall continue together singing, praising, and magnifying the Lord our God, not know one another? They that are in household, and serve one lord or master, know one another in this world; and shall not we
Rev. iv. v. vii. xi. xii. know one another, which in the kingdom of heaven shall continually serve the Lord our God together with one spirit and with one mind? There is a certain knowledge one of another here in the earth, even among the unreasonable and brute beasts; and shall our senses be so darkened in the life to come, that we, being im-
1 Cor. xiii. mortal, incorruptible, and like unto the angels of God, yea, seeing God face to face, shall not know one another? We shall know God as he is; and shall we not know
Gen. ii. one another? Adam, before he sinned, being in the state of innocency, knew Eva so soon as God brought her unto him, and called her by her name; and shall not we, being in heaven, where we shall be in a much more blessed and perfect state than ever Adam was in paradise, know one another? Shall our knowledge be inferior to Adam's knowledge in paradise?

Matt. xvii. Mark ix. Luke ix. When Christ was transfigured in mount Thabor, his disciples, Peter, James, and John, did not only know Christ, but also Moses and Helias, which talked there with Christ, whom, notwithstanding, they had never seen nor known in the flesh. Whereof we may learn that, when we come to behold the glorious majesty of the great God, we shall not only know our Saviour Christ, and such as with whom we were acquainted in this world, but also all the elect and chosen people of God, which have
Heb. xii. been from the beginning of the world; as the holy apostle saith: "Ye are come to the mount Sion, and to the city of the living God, the celestial Jerusalem, and to

[1 *This*, edition of 1561.]

an innumerable sight of angels, and unto the congregation of the first-born sons, which are written in heaven, and to God the Judge of all, and to the spirits of just and perfect men, and to Jesus the Mediator of the new testament," &c. When we are once come unto that heavenly Jerusalem, we shall, without all doubt, both see and know Adam, Noe, Abraham, Isaac, Jacob, Joseph, Moses, Samuel, David, Josias, John Baptist, Mary the mother of Christ, Peter, John, James, Paul, and all the most blessed company of the patriarchs, prophets, apostles, martyrs, with all other the faithful. As we are all members of one body, whereof Jesus Christ is the head, so shall we know one another, rejoice together, and be glad one with another.

Moreover, the history which we read of the rich unmerciful man and of Lazarus declareth evidently, that in the life to come we shall know one another. In that we see that the rich glutton, being in hell, did know both Abraham and Lazarus, being in joy, and that Abraham also knew that unmerciful rich man, although the one was in glory, the other in pain. If that they which are in hell do both see and know them that are in heaven, and they which are in[1] heaven know them also that are in hell, the one place being so far distant from the other; much more do they know one another that be citizens in one city, fellow-heirs of one kingdom, members of one body, and fellow-servants in one household, serving one Lord and God. If there be mutual knowledge after this life between good and evil, much more shall the saints and the holy ones of God know one another in the kingdom of our heavenly Father. Luke xvi.

Our Saviour Christ said to his disciples: "When the Son of man shall sit in the seat of his majesty, you also shall sit upon the twelve seats, judging the twelve tribes of Israel." If after the general resurrection, and at the judgment, one should not know another, how shall then the apostles judge them unto whom they preached? They cannot judge nor be witnesses of the condemnation of them whom they know not. Hereof also it manifestly appeareth that after this life one of us shall know another. After that Christ was risen again and had a glorified body, the apostles knew him, yea, and that so perfectly, that none of them needed to say unto him, "What art thou?" For they knew well that he was the Lord. Hereof also may it truly be gathered, that the faithful shall as perfectly know one another in the life to come, as the apostles knew Christ after his resurrection, or as Peter, John, and James knew Moses and Helias in the mount Thabor, when Christ was transfigured. Matt. xix. John xxi. Matt. xvii.

Many other things might be alleged out of the holy scripture to declare that we shall know one another after this life; but these, for this present, may seem to any indifferent person abundantly to suffice. If I should rehearse to you all the sayings, both of the ancient and late writers, concerning this matter, I should spend a great part of this day, and too much trouble you: notwithstanding, I will rehearse one saying of St Gregory in his dialogues, and bid all the other farewell. "There is a certain thing," saith he, "in God's elect and chosen people which is to be marvelled at; for they (being in heaven) do not only know them whom they knew in this world, but they know also the good people whom they never saw, even as perfectly as though they had afore both seen and known them. For when they, in that everlasting inheritance, shall see the ancient fathers, they shall not be unknown to them in sight, whom they always knew in work. For when all there with one clearness do behold God, what is it that they should not there know, where they know him that know all things[2]?" Lib. iv. cap. 33.

Epaph. This is a comfortable hearing.

Phil. No less true than comfortable.

[1 *In* is supplied from the edition of 1561.]

[2 Fit autem in electis quiddam mirabilius: quia non solum eos agnoscunt quos in hoc mundo noverant, sed velut visos ac cognitos recognoscunt bonos quos numquam viderunt. Nam cum antiquos patres in illa æterna hæreditate viderint, eis incogniti per visionem non erunt, quos in opere semper noverunt. Quia enim illic omnes communi claritate Deum conspiciunt, quid est quod ibi nesciant, ubi scientem omnia sciunt?—Gregor. Magni Papæ I. Op. Par. 1705. Dialog. Lib. iv. cap. xxxiii. Tom. II. cols. 424, 5.]

Epaph. I trust then, within few hours, to see all the faithful, which before me have departed in the Lord, my children also, and all my other acquaintance.

Phil. You shall both see them, know them, rejoice and be merry with them.

Eus. I marvel that any man should doubt of this doctrine, being so clearly set forth both by the authority of the holy scriptures, and by the testimonies of the godly writers; seeing that the very heathen, which knew not God aright, being persuaded of the immortality of the soul, never doubted of it, but were throughly resolved, that such as lived in this world justly and uprightly, and deserved well of the commonwealth, whensoever they departed from this life, should go unto the blessed company of the immortal gods, and there not only see and know the gods, but also all those noble, good, and virtuous persons, that ever lived in this world, as well such as they never knew, as also those whom in this world they did most perfectly know. And they, being thus persuaded, desired death; at the least, when the time of their departure came, they took their death the more joyfully and patiently: I will rehearse unto you the words of one or two of them. "I have a great desire," said Cato the elder, "to see your fathers, whom I honoured and loved. But I wish not only to talk with them whom I have known in this world, but with such also as of whom I have heard and read, yea, and I myself have written. If I were once going thitherward, I would never have mind to return hither again[1]." Again he saith: "O that noble and pleasant day, when it shall be my chance to come unto that heavenly company and blessed fellowship, and depart from this troublous and stinking world! For then shall I go, not only unto those men of whom I spake unto you before, but also unto my Cato, which was as worthy a man as ever lived, and as noble[2]." And it is written of Socrates, that when he went unto his death, among many other things he said, that it is a most blessed and goodly thing for them to come together, which have lived justly and faithfully: "Oh," saith he, "what a great pleasure think you it to be, friendly to talk with Orpheus, Musæus, Homerus, Hesiodus, and such-like! Verily, I would die full oft, if it were possible to get those things that I speak of[3]."

Lib. de Senect.

Lib. i. Tusc. Quæst.

Thus see we that many among the very heathen, which were persuaded of the immortality of the soul, believed that they which in this world lived godly, justly, uprightly, and honestly, should all go unto a joyful place of rest, and there, having that blessed company of the immortal gods, they should know one another, talk and rejoice one with another.

Theo. As touching the ethnicks, which in this world led a just and upright life in the sight of men, I pronounce nothing, but leave them unto God's judgment; but as concerning the faithful Christians, which believe in God, fear and love God, are persuaded of their salvation in Christ's blood, and frame their life unto the uttermost of their power according to the commandments of God, as they shall all obtain one glorious kingdom, and be citizens of one city, so likewise shall they see and know one another, talk, rejoice, and be merry one with another. This is my belief.

Phil. I agree with you in opinion concerning this matter. Therefore, good neighbour Epaphroditus, be of good cheer, take a good heart unto you, faint not, neither fear you death. For the time is at hand, that you, leaving this wretched world and the inhabitants thereof, shall come unto that most glorious and heavenly kingdom, where you shall have the sight and knowledge, not only of God and of his holy angels, but also of all God's elect and chosen people. All your dear friends, which are gone afore you, shall gloriously come and meet you, joyfully receive you, gladly present you unto the majesty of God; and so shall you all together remain in all glory and joy for ever and ever.

Epaph. Amen. God grant!

Chris. Sir, how do you?

Epaph. As God will.

Chris. I trust you do remember what my neighbour Philemon hath said unto you.

Epaph. Yea, right well, I thank God.

[1 Cic. De Senect. 23.] [2 Id. Ibid.] [3 Id. Tusc. Disp. Lib. i. 41.]

Chris. Then, sir, I pray you, be of good comfort.

Epaph. I am well content to forsake the world and all that is in the world, and to go unto the Lord my God.

Eus. I trust that there is none other thing that troubleth you.

Epaph. Yes: not outwardly, but inwardly.

Eus. Inward trouble is the greatest grief in the world. Declare, I pray you, what it is; and we will do the best we can to quiet your mind.

Epaph. Let me alone a little, and pray for me.

Eus. Well content. Neighbours, let us commend this our sick brother unto God with our prayers: for he desireth it.

Phil. God commanded us by his holy apostle, saying: "If any be diseased among you, let him call for the elders of the congregation; and let them pray over him, and anoint him with oil in the name of the Lord. And the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Knowledge your faults one to another, and pray one for another, that ye may be healed. The prayer of a righteous man availeth much, if it be fervent." Let us therefore kneel down and pray. James v.

O Lord, hear our prayer.•

Eus. And let our cry come unto thee.

Phil. O almighty and everlasting God, which lightest all men that come into this world, we beseech thee lighten the heart of this sick, weak, and diseased person with the beams of thy divine grace and mercy, that all his thoughts, words, and works may so be directed, that he may be acceptable to thy godly majesty in true faith and perfect love, through thy only Son Jesus Christ, our Lord and Saviour. A prayer.

Chris. Amen.

Phil. O eternal and merciful God, look down from heaven and visit this thy weak servant, as thou didst visit Thoby and Sara, Peter's wife's mother, and the captain's servant. Bless him, as thou didst bless Abraham, Isaac, and Jacob. Behold him, O Lord, with the eyes of thy mercy. Replenish his heart with all joy, and keep from him all sinful thoughts and wicked imaginations. And send down thy angel of peace, that he may keep and defend him in everlasting peace, through Jesus Christ, thy dear Son, our Lord and Saviour. A prayer.

Eus. Amen.

Phil. O Lord Jesu Christ, the alone Saviour of the world, and the true Physician both of body and soul, we most humbly beseech thee mercifully to behold this our sick brother, which is a member of that mystical body whereof thou art the head, and a branch of the which thou art the true vine. Be thou unto him that most loving Samaritan. Pour wine and oil into his wounds, bind them up, lay him upon thy beast, and never leave him until thou hast brought him into that inn, which is the glorious kingdom of thy heavenly Father. Remove from him all unfaithfulness and mistrust, and grave in his heart true and earnest faith in thee and in thy most precious blood. Suffer him not to despair, nor to doubt of thy godly grace. Let the remembrance of thy most merciful promises, set forth in thy holy gospel, never be out of his heart. Suffer not Satan to prevail against him. Let not his conscience be feared with the terrors either of sin or death. Be thou his strong castle and mighty fortress. Assist him now in this his grievous affliction, let not his soul be a prey unto his enemies, neither give thou him over into the cruel hands of his terrible adversaries; but shew upon him presently thy bountiful goodness, that he, through thy help having the overhand of Satan, may finish his course with joy, and so, after his departure from this troublous world, come unto the blessed haven of quietness, where thou, with the Father and the Holy Ghost, livest and reignest one true and everlasting God, worlds without end. A prayer. Col. i. John xv. Luke x.

Theo. Amen.

Epaph. O Lord, rebuke me not in thine indignation, neither chasten me in thy heavy displeasure. Have mercy on me, O Lord; for I am weak: heal me, O Lord; for all my bones are sore troubled: yea, my soul is grievously vexed: but, Lord, how long? O how long wilt thou defer thy help? Turn thee, O Lord, and deliver my soul: O save me, for thy mercies' sake. A prayer. Psal. vi.

Phil. O neighbour, how is it with you?

Remedies against desperation.

Epaph. Now that I had through your godly exhortations well digested my departure from this world, and was well content to go hence, whensoever the Lord my God calleth me; now am I so troubled in my conscience, that I begin almost to despair of God's mercy toward me, yea, and wish that there were no God, nor no life after this.

Phil.[1] Gentle brother, faint not in your faith, neither despair you of the great mercies of God; but call on the Lord your God with strong faith; and he full graciously will send present remedy for you from his holy temple.

Epaph. O! my conscience is grievously vexed, troubled, and disquieted, while I behold the fierce wrath of God against sin, and consider how wicked a life I have led, and how oft I have broken God's holy commandments.

Phil. Fear not, dear brother; for though you be never so sinful, God is merciful. Though your sins be great, yet are the mercies of God much greater: God saveth not us because we are righteous and without sin; but for his mercy and promise sake, when he seeth us repent, believe, and seek for remedy at his hand for Christ's precious blood's sake.

Tit. iii.

Epaph. Satan now in this my sickness doth so molest and trouble me, that methink I feel a very hell within my breast.

Remedies against the temptations of Satan. Note.

Phil. The manner of Satan, which is the common adversary of all men, is, when any man is grievously sick and like to die, straightways to come upon him at the beginning very fiercely, and to shew himself terrible unto him, and to cast before his eyes such a mist, that except he taketh heed, he shall see nothing but the fierce wrath and terrible judgment of God against sinners, again, sin, desperation, death, and hell, and whatsoever maketh unto the utter confusion of the sick man's conscience.

Epaph. So is it now with me.

Phil. Fear not. It is his old property. If you had led as holy and as perfect a life as ever did man in this world, yet would he deal on this manner with you. He knoweth right well that the time of your departure is at hand, and that God will shortly call you from this sorrowful and mortal life unto a blessed and immortal life; therefore laboureth he unto the uttermost of his power to pluck you from so joyful a state, and to make you his prey. But be you not afraid. For whom of God's elect hath he let pass unassailed, untempted, or unproved? He feared not to assay the Son of God, after he had put on our nature; and think you to escape free? His nature, disposition, and desire is to destroy: marvel you therefore if he go about to seek your destruction? His property is to disquiet: wonder you therefore if he trouble you? "He is a liar:" what truth therefore can come out of his mouth? If he say unto you that God is angry with you, and will destroy you, know him to be a liar, and whatsoever he saith against your salvation, believe it not, but know it to be a lie. "He is a murderer:" what life then can come from him? He is "an accuser of the brethren:" how then can he speak any good or comfortable thing unto you? He is your utter enemy: how then is it possible that he may be your friend, and seek your quietness? Fear him not therefore. He is but a coward and a very slave. They be but brags, whatsoever he threateneth. He may well hiss at you; but he cannot sting you. He may look upon you with a terrible and fearful countenance; but he can do you no harm. He may go about to tempt you; but to overcome you, it lieth not in his power. Hear what St James saith: "Resist the devil; and he shall fly from you. Draw nigh unto God; and he shall draw nigh to you."

Matt. iv.

John viii.

John viii.

Rev. xii.

1 Pet. v.

James iv.

Epaph. Yea, but how shall I resist the devil?

How to! resist the devil.

Phil. Not as the superstitious papists were wont to do, with casting of holy water about your chamber, with laying holy bread in your window, with pinning a cross made of hallowed palms at your bed's head, nor with ringing of the hallowed bell, or such other beggarly, superstitious, popish, and devilish ceremonies.

Epaph. How then?

Of faith.

Phil. With faith, with prayer, and with the word of God.

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[1] Adopted from the edition of 1561: the folio has *Epa.* and *the.*]

Epaph. How with faith?

Phil. Cast the eyes of your mind with strong faith on the Seed of the woman, which hath trodden down the serpent's head, and destroyed his power; as he saith by the prophet, "O hell, I will be thy destruction;" which "by death hath put him to flight that had lordship over death, even the devil, that he might deliver them which through fear of death were all their life-time subdued unto bondage;" which also, as the apostle saith, "hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person." So shall you be sure to escape his grievous assaults. "For the Son of God appeared for this purpose, even to destroy the works of the devil." Christ was figured by that brasen serpent which God commanded Moses to set up in the wilderness, adding this promise unto it that whosoever, being stricken of the fiery serpents, did look on that, he should be healed. After this manner is it between Christ and us. If that fiery serpent the devil hath stricken and wounded us, let us look upon Christ with strong faith, and we shall surely, for God's promise sake, be made whole, as Christ himself testifieth, saying: "As Moyses lifted up the serpent in the wilderness, so must the Son of man be lifted up; that all that believe on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world should be saved through him." If Satan therefore hath either wounded you already, or else goeth about so to do, fear not, repair unto Christ, look on him with the eyes of your faith; so shall you be free from his venomous chaws. For as you are now tempted, so were all godly men; but they overcame the tempter through strong faith in Christ. Therefore saith St Peter: "Be ye sober, and watch; for your adversary the devil goeth about like a roaring lion, seeking whom he may devour: whom resist ye strong in faith." St John also saith: "This is the victory which overcometh the world, even our faith." Not only all godly and faithful men were tempted, but also our Saviour Christ. And this is a great comfort for us: "for, in that it fortuned himself to be tempted, he is able to succour them also that are tempted." Christ, being tempted, overcame his temptations to get us the victory over the tempter. His triumph is our victory, and his victory is our triumph. Whatsoever he did and got in his humanity, he did and got it not for himself, but for us. And "God is faithful," saith the apostle, "which will not suffer you to be tempted above your strength, but will in the midst of the temptation make a way that ye may be able to bear it." Believe therefore in Christ, and you are without all danger.

Hos. xiii. Heb. ii. Col. ii. 1 John iii. Num. xxi. John iii. Heb. xi. 1 Pet. v. 1 John v. Matt. iv. Heb. ii. Note. 1 Cor. x.

Epaph. I believe, O Lord: help thou mine unbelief. O Lord, increase my faith.

Mark ix.

Phil. Fear you not, but God both will and doth hear[2] your prayers; for "the Lord is nigh unto all them that call on him in truth."

Luke xvii. Psal. cxlv.

Epaph. You made mention also of prayer, saying, that that is also a mean to resist Satan.

Of prayer.

Phil. I rejoice greatly, and I give God most hearty thanks, that in this your sickness your memory continueth still stedfast and perfect.

Epaph. I praise God for it.

Phil. That prayer is a necessary remedy for the avoidings of Satan's temptations, the holy scriptures teach manifestly in divers places. Our Saviour Christ saith: "Watch and pray, that ye fall not into temptation." Again: "This kind of devils is not cast out but by prayer and fasting." To repress the temptations of Satan, all godly men even from the beginning fled unto faithful prayer, as a mighty and sure defence against Satan and all his crafty assaults. And God hath commanded us to pray whensoever we are troubled, and doth also promise us that he will both hear and help us. "Call on me," saith he, "in the time of thy trouble; and I will deliver thee; and thou shalt honour me." "The Lord is nigh unto them that are of a troubled heart, and he will help them that be broken in spirit."

Matt. xxvi. Mark ix. Psal. l. Psal. xxxiii.

Epaph. Now, good neighbours, pray for me.

Phil. Very gladly. Let us kneel down together and pray.

Chris. Lo, here are we.

[2 From 1561; folio, *bear.*]

A prayer.

Phil. O heavenly and most merciful Father, we most humbly beseech thee for thy Son's sake, Jesus Christ our Lord, have pity upon this thy creature, and succour him in these horrible assaults and temptations of the devil. Deliver his soul in these extreme necessities from all the infernal army. Send him down strength from above, that he may be able to resist his enemy, and to stand stedfast in the time of this his temptation. Be thou his strong rock, castle, shield, tower, and defence, that he, in this great trouble, being preserved from the tyranny of his enemies, through thy godly grace, assistance, and help, may continue in the true and christian faith unto his life's end, and afterward be received into thy heavenly kingdom, through Jesus Christ our Lord. *Eus.* Amen.

Epaph. Now will I, poor and wretched sinner, offer my prayers also unto the Lord my God in Jesus Christ's name, trusting and believing undoubtedly that he graciously will hear me, and defend me against mine enemies.

Mark xi.

Phil. These are the words of Christ: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Psal. cxxx. Psal. lxix. A prayer.

Epaph. Out of the depth do I cry unto thee, O Lord. O Lord, hear my prayer. Save me, O God; for the waters of trouble are come in even unto my soul. I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me. Take me out of the mire, that I sink not. O let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood drown me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy loving-kindness is comfortable: turn me unto thee, according unto the multitude of thy mercies, and hide not thy face from thy servant; for I am in trouble: O haste thee, and hear me. Draw nigh unto my soul, and save it: O deliver me, because of mine enemies. For thou knowest my reproof, my shame, and my dishonour: mine adversaries are full in thy sight. So shall I, being delivered from these great miseries through thy gracious benefit, praise and magnify the name of thee my Lord God for ever and ever.

Chris. So be it.

Epaph. Neighbour Philemon.

Phil. Here, sir.

Of God's word.

Epaph. As I remember, you told me that, besides faith and prayer, the word of God also is a godly help and a strong fortress against the cruel assaults of the devil.

Phil. It is truth. For so are we taught in the holy scripture. Our Saviour Christ,

Luke xxii.

when the time of his passion began to draw nigh, knowing that his disciples should for his sake be grievously tempted both of the devil, the world, and the flesh, commanded them to buy a sword. This was no material, but spiritual sword; as St Paul

Eph. vi.

declareth unto the Ephesians, saying: "Above all things, take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray always with all manner of prayer and supplication in the Spirit." With the word of

Matt. iv. Rom. i.

God Christ drove away Satan, and resisted all his wicked temptations. For "it is the power of God, to save so many as believe." In the word of God plenteous and present remedies are found against Satan and all his subtile suggestions. Therefore

Psal. cxix.

said the psalmograph: "I have hid thy speeches, O Lord, in my heart, that I might

John xv.

not sin against thee." "Now are ye clean," said Christ, "for the word which I spake

Wisd. xvi.

unto you." Hereto pertaineth the saying of the wise man: "Neither herb nor emplasture hath healed them, O Lord, but thy word, which healeth all things." Like

Psal. cvii.

unto this is a sentence in a certain psalm: "He sent his word and delivered them from destruction."

Epaph. God deliver me from destruction!

Phil. Enarm yourself with faith, prayer, and with the word of God, and doubt ye not. For these kinds of armours or weapons Satan can by no means abide.

Epaph. The Lord preserve and defend me! Neighbours, I will pray once again unto the Lord my God, while I have time.

Chris. It is a godly exercise.

Epaph. I perceive Satan to be still busy, and to seek my damnation.

Phil.[1] Strive manfully, and you shall have the crown of glory.

Epaph. How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me? O how long shall I seek counsel in my soul, and be so vexed in my heart? How long shall mine enemy triumph over me? Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death; lest mine enemy say, I have prevailed against him. If I be cast down, they that trouble me will rejoice at it. But my trust is in thy mercy; and my heart is joyful in thy salvation. I again, for this thy loving-kindness, will praise thy holy name. A prayer. Psal. xiii.

Eus. So be it.

Epaph. Unto thee will I cry, O Lord my strength: think no scorn of me, lest, if thou make thee as though thou heardest not, I become like them that go down into the pit. Hear the voice of my humble petitions when I cry unto thee, when I hold up my hands toward the mercy-seat of thy holy temple. O hide not thou thy face from me, nor cast thy servant away in thy displeasure. The sorrows of death have compassed me round about; and the overflowings of ungodliness made me afraid. The pains of hell came about me: the snares of death have overtaken me. Be not thou far from me, O Lord: thou art my succour, haste thee to help me. Deliver my soul from the sword, my dearling from the power of the dog. Save me from the lion's mouth. So shall I declare thy name unto my brethren, and in the midst of the congregation will I praise thee. Psal. xxviii. A prayer. Psal. xxvii. Psal. xviii. Psal. xxii.

Eus. I doubt not, brother Epaphroditus, but that God hath heard these your most humble prayers and lamentable supplications, and will, when he seeth convenient time, send you remedy, and give you a joyful and merry heart, so that you shall leap upon Satan, and say: "The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid?" "Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him." Again: "Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which hath given us the victory, through our Lord Jesus Christ." Psal. xxvii. 1 Cor. xv. Hos. xiii.

Epaph. O when will the Lord have mercy on me, and deliver me from the grievous assaults of mine enemies? O Lord, why hast thou forgotten me? Why go I thus heavily, while the enemy oppresseth me? Up, Lord: why sleepest thou? Awake, and be not absent from me for ever. Wherefore hidest thou thy face, and forgettest my misery and trouble? My soul is brought low, even unto the dust: my belly cleaveth unto the ground. Arise and help me, O Lord, and deliver me for thy mercies' sake. A prayer. Psal. xlii. Psal. xliv.

Chris. Faint not, neither despair you of God's mercy; but take a good heart unto you, and abide the Lord's pleasure. Be of like mind with him which prayed on this manner unto God, saying: "Unto thee lift I up mine eyes, thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and[2] as the eyes of a maiden unto the hand of her mistress; even so our eyes wait upon the Lord our God, until he have mercy upon us." "It is good to be quiet," saith the prophet, "and patiently to abide the saving health of the Lord." For the Lord will not forsake you for ever; but though he punish you now, and suffer Satan to trouble you a little while, for the trial of your faith, yet, according to the multitude of his mercies, will he receive you to grace again, and not cast you out of his[2] heart for ever. He is a "Father of mercies, and God of all consolation." "He will not be always chiding, neither will he for ever be angry with us." For "like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust." Psal. xxvii. Psal. cxxiii. Lam. iii. 2 Cor. i. Psal. ciii.

Epaph. Lord, be thou merciful unto me. Hide not thyself in a cloud; but shew me thy loving and gentle countenance, that I may be saved. Send me present help from above; or else I perish. For I wrestle not against blood and flesh, but against rule, against power, against worldly rulers, even governors of the darkness of this A prayer. Eph. vi.

[1] Supplied from the edition of 1561.]

[2] So 1561; folio, *as*, and *this*.]

world, against spiritual craftiness in heavenly things. This grievous conflict, O Lord,
Matt. iv. is with such an enemy as feared not to assail thee, whom thou thyself callest the
John xiv. 2 Cor. iv. prince of this world, and thy holy apostle termeth him the god of this world. Arise therefore, O Lord, and take my part. Be thou, O God, my defender, my house of defence, and my castle. Deliver me out of the snare, which mine enemy hath laid for me, that I, being set at liberty, may sing praises to thy blessed name, and magnify thee, my Lord God, for ever and ever.

Theo. Amen.

Phil. Neighbour, take a good heart unto you, and you shall shortly see the
Psal. cxxi. wonderful working of God. For "behold, he that keepeth Israel doth neither slumber nor sleep. The Lord himself is your keeper, the Lord is your defence:" "the Lord shall preserve you from all evil; yea, the Lord shall keep your soul." For as he casteth down, so lifteth he up again. As he killeth, so he quickeneth. As he now for a little time suffereth Satan to disquiet you, for the exercise, probation, and trial of your faith; so likewise will he deliver you out of this agony, and give you again
2 Cor. i. a joyful, merry, and quiet conscience. For the nature and property of God is to
The property of God in his elect. wound before he healeth; to throw down, before he lifteth up; to kill, before he quickeneth; to condemn, before he saveth. Therefore fear not. For the Lord dealeth none otherwise with you, than he doth with his other saints. This your trouble he will turn to ease, and this your sorrow will he turn to joy, as he saith in the gospel:
John xvi. "Verily, verily, I say unto you, Ye shall weep and lament; but contrariwise the world shall rejoice. Ye shall sorrow; but your sorrow shall be turned into joy. A woman when she travaileth hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again; and your hearts shall rejoice; and your joy shall no man take away from you." In this your heavy conflict God seemeth to have withdrawn the glorious beams of his fatherly grace from you; but he will straightways lighten his godly countenance upon you, and work such joys in your heart through his holy Spirit, as heretofore you felt never the like. And this your joy shall never be taken from you. Therefore whatsoever Satan, that old cankered enemy of mankind, goeth about to persuade you, believe him not,
1 Pet. v. John viii. Matt. xvi. but resist him with strong faith, ever remembering that he is both a liar and a murderer. You are a member of that congregation which is built upon the rock Christ,
1 Pet. [ii.] against whom the gates of hell shall not prevail. You are a living stone of the blessed building and spiritual house, whereof Christ is the head corner-stone: though
Matt. vii. the winds blow, the showers of rain descend, and the cruel tempests beat on the house, yet it falleth not; for it is grounded, not upon the sand, but upon the rock. Satan
Luke xxii. in this temptation hath desired to sift you, as it were wheat; but Christ hath prayed
John x. for you, that your faith faileth not. You are one[1] of the sheep, which God the Father hath given to[2] his Son Christ; therefore can you not perish, neither shall any creature pluck you out of his hand; but he shall give you everlasting life.

Epaph. Now perceive I, most gentle neighbour Philemon, that to be true, which I have many times heard the godly preachers rehearse in their most comfortable sermons.

Phil. What is that, I pray you?

Epaph. That one faithful preacher, which is able with the sweet promises of the holy scriptures to comfort the weak and desperate conscience, is better than ten thousand mumbling massmongers, which promise with their massing mountains of gold, but perform mole-hills of glass. I have also many times heard it said, that though the company of a learned man be good and profitable at all times, yet chiefly in the time of sickness, and when the weak creature is ready to depart from this wicked world; forasmuch as then Satan is most busy, and without ceasing laboureth to disquiet the conscience of the sick man, that by this means he may drive him[3] into desperation, and finally to damnation.

Phil. What mean you by that?

[1 So 1561; folio, *once.*] [2 So 1561; folio, *given you to.*] [3 Supplied from edition of 1561.]

Epaph. I thank God most heartily that such a learned man as you are have now vouchedsafe to visit me in this my sickness.

Phil. No learned man, but a lover of learning, and such one as hath a good-will well to do, and envieth no man that can do better.

Epaph. In the time of this your godly communication had with me, (the Lord my God be thanked for it!) I felt[4] the heaviness, trouble, and disquietness of my conscience by little and little to go away, and certain sweet motions of true and inward joy to arise in my heart; so that now Satan with his wicked temptations seemeth to have taken his flight, and the Holy Ghost with his most godly and comfortable inspirations to have entered into my breast. Whereas before methought I was in hell, now methink I am in heaven; so great quietness, rest, joy, and comfort do I find in my conscience. St Paul wisheth not in vain to the Philippians this tranquillity and quietness of conscience, saying: "The peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesu." Again, to the Colossians: "The peace of God mought rule in your hearts, to the which peace ye are called in one body." For no man knoweth what a precious jewel and heavenly treasure this peace of conscience is, but such as feel it. Neither can any man feel it aright, except he hath felt afore the grief, pain, and disquietness of conscience. I may now right well say with the psalmograph: "O how great and plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee!" "O what great troubles and adversities hast thou shewed me! and yet thou didst turn and refresh me, yea, and broughtest me from the deep of the earth again. Thou hast brought me to great honour, and comforted me on every side. Therefore will I praise thee and thy faithfulness, O God."

Phil. iv.

Col. iii.

Psal. xxxi.

Psal. lxxi.

Phil. Here see you that fulfilled in yourself which you have full oft read in the holy scriptures. "The Lord killeth, and maketh alive, bringeth down to hell, and fetcheth up again." "Great are the troubles of the righteous; but the Lord delivereth them out of them all."

1 Sam. ii.

Psal. xxxiv.

Chris. The holy man Thoby, in his prayer unto God, saith: "Whosoever loveth thee and serveth thee aright is sure of this, that, if his life be tempted and proved, it standeth in the trying; and if he endure in patience, he shall have a reward, and be highly crowned; and if he be in trouble, that God, no doubt, shall deliver him; and if his life be in chastening, that he shall have leave to come unto thy mercy. For thou hast no pleasure in our damnation. And why? after a storm thou makest the weather fair and still: after weeping and heaviness thou givest great joy. Thy name, O God of Israel, be praised for ever!"

Tob. iii. [Vulgate.]

Epaph. Amen.

Chris. The psalmograph also saith: "They that sow in tears shall reap in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."

Psal. cxxvi.

Epaph. "If the Lord himself had not been of my side, when Satan rose up against me, he had swallowed me up quick. But praised be the Lord, which hath not given me over for a prey unto his teeth. My soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and I am delivered. My help standeth in the name of the Lord, which hath made heaven and earth." But, neighbour Philemon, it is good in the time of calm to provide for tempest. We are taught of Job, that a man's life in this world is "a warfare," or knighthood, and that we therefore ought to "watch and pray," that we "fall not into temptation." The scripture declareth that, after Satan had tempted Christ, and was confounded by the word of God, the devil departed from Christ "for a season." Whereof we may learn that he returned afterward unto Christ, and tempted him. I fear also, lest that Satan will shortly return unto me, and assail me with new temptations.

Psal. cxxiv.

Job vii.

Matt. xxvi.

Luke iv.

Phil. Indeed the property of Satan is, when he cannot get his purpose one way, to attempt some other means. But whereof are ye afraid?

Epaph. Christ saith in the gospel: "If thou wilt enter into life, keep the com-

Of the law. Matt. xix.

[4] So 1561; folio, *self*.

Luke x. mandments." Again: "Do this, and thou shalt live." He speaketh of fulfilling the
Rom. ii. law. And St Paul saith: "Not the hearers, but the doers of the law, shall be justified
Deut. xxvii. before God." Moses also pronounceth them cursed which abideth not in all things that are written in the law. What if Satan should lay the law against me, and prove evidently that I have not fulfilled the law of God, and therefore I cannot enter into eternal life, but must needs be damned?

Remedies against the curse of the law. John i. Of the law and the gospel.

Phil. The holy scripture of God consisteth of two parts; of the law, and of the gospel. If Satan object the law against you, lay you against him straightways the gospel. "For the law was given by Moses; but" the gospel, that is, "grace," favour, remission of sins, "truth," faithfulness, and everlasting life, "came by Jesus Christ." The law maketh afraid; but the gospel comforteth. The law troubleth; but the gospel
Rom. iii. quieteth. The law uttereth sin; but the gospel pardoneth and forgiveth sin. The
Gal. iii. law declareth the fierce wrath of God against sinners; but the gospel preacheth the
2 Cor. iii. great and exceeding mercies of God toward penitent sinners. The law woundeth; but the gospel healeth. The law maketh sick; but the gospel maketh whole and strong. The law driveth to desperation; but the gospel ministereth consolation and comfort. The law killeth; but the gospel quickeneth. The law throweth down to hell; but the gospel lifteth up to heaven. Therefore if Satan be busy and lay the law against you, and threat unto you death and damnation, answer him with the gospel, which

Why the law was given.

bringeth life and everlasting salvation. For the law was not given us of God to justify and save us, but to be a doctrine unto us what we should either do or leave undone,
Gal. iii. and to be "a school-master to lead us unto Christ;" that of him we might obtain that which by no means may be gotten of the law, I mean, the grace, favour, and mercy of God, remission and forgiveness of sins, the quietness of conscience, a new life, the gift of the Holy Ghost, and everlasting life. Fly you therefore from the heavy burden of the law, which depresseth and weigheth down the conscience, and take on you the sweet and comfortable yoke of the gospel; and so shall you find rest unto your soul:
Matt. xi. for the "yoke" thereof "is easy, and the burden light." After this manner even from the beginning have all the godly in the conflict of conscience fled from the doctrine of the law unto the merciful promises of the gospel; as blessed Peter testifieth, saying:
Acts xv. "Now why tempt ye God, to put on the disciples' necks the yoke which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesu Christ we shall be saved, as they were." Our Saviour Christ said unto
John vii. the Jews: "Hath not Moses given you a law; and yet none of you keepeth the law?" The doctrine of the law is such a burden, that the holiest that ever lived (Christ alone
Rom. vii. except) was never able to bear it. No marvel, for "the law is spiritual;" but we are
Prov. xx. carnal. "Who among us all is able to say, My heart is clean, and I am free from sin?"
Rom. iii. Psal. xiv. The holy scripture pronounceth us all sinners; and our own consciences bear witness of the same. And how cometh it to pass, but only that we do not observe the law of the Lord our God, but rather are transgressors and breakers of that same; insomuch that, if our Saviour Christ had not come in the flesh and fulfilled the law for us, even to the uttermost, and so pacified the Father's wrath, we had been damned for
Rom. viii. ever and ever? But Christ is come, and hath fulfilled the law with such perfection
Rom. x. Gal. iii. iv. as the law requireth, even at the full; and his fulfilling is our fulfilling. Whosoever
1 Cor. i. believeth this, and taketh Christ to be his "wisdom, righteousness, sanctifying, and redemption," he cannot perish, but have everlasting life.

Epaph. I pray you, declare unto me some comfortable sentences out of the holy scripture, that my conscience may be ascertained of Christ's fulfilling of the law for me.

Matt. v. *Phil.* Christ saith in the gospel: "Think not that I am come to destroy the law or the prophets: no, I am not come to destroy, but to fulfil." All we are destroyers and breakers of the law; but Christ is a perfect fulfiller of the same, not for himself, but for us; and his fulfilling is our fulfilling. The holy apostle, in his epistle to the
Rom. viii. Romans, saith: "There is no damnation to them which are in Christ Jesu, which walk not after the flesh, but after the Spirit. For the law of the Spirit of life through Jesus Christ hath made me free from the law of sin and death. For what the law could not do, inasmuch as it was weak because of the flesh, that performed God, and sent his Son in the similitude of sinful flesh, and by sin damned sin in the flesh;

that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit." Here see you that, whereas none of us was able to fulfil the law, Christ the Son of God hath fulfilled it for us, and by this means delivered us from the law of sin and death. Again, in the same epistle: "Christ is the perfect fulfilling of the law to justify all that believe." So many therefore as believe are justified; and for them Christ hath fulfilled the law to the uttermost. To the Galatians he also saith: "Christ hath delivered us from the curse of the law, inasmuch as he was made accursed for our sake. For it is written, Cursed is every one that hangeth on a tree," &c. If Christ by his death and passion hath delivered us from the[1] curse of the law, how then can the law condemn us? Item, in the same epistle: "When the time was full come, God sent his Son, made of a woman, and made bond unto the law, to redeem them which were bond unto the law, that we," through election, "might receive the inheritance that belongeth unto the natural sons." If Christ became man, and was made bond unto the law, to redeem and deliver us from the law, what power then hath the law over us, that it may condemn us? If we be through the free choice of God admitted to be the sons of God, then are we no more slaves unto the law, nor any more bond to the subjection thereof, that it may cast us away as wicked transgressors and heirs of eternal damnation: for it is fulfilled for us in Christ.

Rom. x. Gal. iii. Deut. xxi. Gal. iv.

To the Ephesians he writeth on this manner. Christ "is our peace, which hath made of both one (he speaketh of the Jews and gentiles), and hath broken down the wall that was a stop between us, and hath also put away through his flesh the cause of hatred, even the law of commandments contained in the law written," &c. Here have we the cause why God was angry with us. Verily, because we fulfilled not the law. Now is Christ come, and hath put away the cause of this anger and hatred: that is to say, he hath fulfilled the law for us, and reconciled us unto God; so that now God the Father, for his sake, hateth us no more, but loveth us, is no more angry, but well pleased with us, and accepteth his fulfilling of the law as our own fulfilling. Also to the Colossians: "Christ," saith he, "hath put out the hand-writing that was against us, contained in the law written, and that hath he taken out of the way, and hath fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person." If Christ, hanging on the cross, hath by the virtue of his passion and death put out the hand-writing that was against us, contained in the law, then is our bond made frustrate and void, and we set at liberty; forasmuch as Christ by his blood hath both paid our debt unto God the Father, and also subdued and brought under foot all our enemies.

Eph. ii. Col. ii.

The author of the epistle to the Hebrews hath these words: "The commandment that went afore is disannulled, because of weakness and unprofitableness. For the law brought nothing to perfection, but was an introduction to a better hope, by the which we draw nigh unto God." Here are we taught also, that, forasmuch as by the law no man can be made perfect (for who among us fulfilleth the law?) we have our perfection in Christ; by whom for our sake the law is fulfilled, and remission of sins and everlasting life is freely given unto us. This is the hope, profit, and liberty, which so many as believe receive in Christ. Let therefore the terrors and curse of the law never trouble you, though Satan do never so much lay it unto your charge; but remember what the apostle saith: "Ye are no more under the law, but under grace." Again: "Now are we delivered from the law, and dead unto it, whereunto we were in bondage; that we should serve in a new conversation of the Spirit, and not in old conversation of the letter." "For if righteousness cometh by the law, then died Christ in vain." "But we know," saith the apostle, "that a man is not justified by the deeds of the law, but by the faith of Jesus Christ. And we have believed on Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law; because by the deeds of the law no flesh shall be justified." Again: "As many of you as are justified by the law are fallen from

Heb. vii. Rom. vi. vii. Gal. ii. Gal. v.

[1] This word is supplied from the edition of 1561.]

grace. We look for and hope in the Spirit to be justified through faith. For in Christ Jesu neither is circumcision any thing worth, neither yet uncircumcision; but faith, which worketh by love." Comfort yourself, neighbour Epaphroditus, against the assaults of Satan with these sweet sayings of the holy scripture; and so shall neither the fear nor the curse of the law hurt you.

Remedies against sin.

Epaph. God be thanked, I trust I am now well enarmed against Satan for this matter. But what if he layeth my sinful life unto my charge, and so burden my conscience with that, that I know not what to do, but am like to fall unto desperation? What shall I answer? How shall I escape? For I confess unto you that I have been all my life-time a very grievous sinner, and have greatly offended the Lord my God.

Phil. Discomfort not yourself, but take a good heart unto you. You are in this behalf in none other case than all the saints and faithful people of God have been

Rom. iii. before you, and are at this day. "For all have sinned, and want the glory of God."

Isai. liii. Luke xvii. Isai. lxiv. 1 John i. "All have gone astray like lost sheep." "We are unprofitable servants." "All our righteousnesses are as a cloth defiled[1]." "If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Epaph. What shall I do then, that sin may be no clog unto my conscience?

Repentance.

Phil. Let it repent you that ever you offended so loving a Father and so gentle a Lord. Be heartily sorry for your misdoings. Lament and inwardly bewail your wretchednesses, which so wickedly have transgressed and broken the holy commandments of the Lord. For this hearty and unfeigned repentance is a godly preparative

Matt. iii. Mark i. Acts iii. to salvation; and without it none can be saved. Therefore John Baptist, Christ, and his apostles, began their preaching of repentance. For whosoever is not brought into

Matt. ix. the knowledge of himself, he shall never have delight to come unto Christ. "For such as think themselves whole have no pleasure in[2] a physician, but they that are sick."

Epaph. And will God accept this my repentance?

Isai. lxvi.

Phil. Hear what God saith by the prophet. "Whom shall I regard? Even him that is poor and of a lowly troubled spirit, and standeth in awe of my words." The

Psal. li. psalmograph also saith: "A sacrifice unto God is a troubled spirit: a broken and a con-

Psal. xxxiii. trite heart, O God, shalt thou not despise." Again: "The Lord is nigh unto them that are of a troubled heart, and he will save them that are of a broken spirit."

A prayer. Ezek. xi.

Epaph. O Lord, take away from me that stony heart which cannot repent, and give me that fleshly heart which gladly and willingly lamenteth[2] her sins and miseries, and unfeignedly delighteth in a new life. But what, is repentance enough?

Confession of sins unto God.

Phil. As you earnestly and from the very heart do repent you of your former sinful life, so likewise humble yourself in the sight of God, and confess yourself unto him a most wicked and miserable sinner. Cry in your heart with David, and say:

Psal. li. "Have mercy upon me, O God, after thy great goodness. According unto the multitude of thy mercies, do away mine offences. Wash me throughly from my wickedness, and cleanse me from my sin. For I knowledge my faults; and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight." "O turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence,

Luke xv. and take not thy holy Spirit from me." Cry with that lost son, and say: "O Father, I have sinned against heaven, and before thee, and am no more worthy to be called

Luke xviii. thy son." Cry with the publican, and say: "O God, be merciful to me a sinner."

Matt. viii. Cry with the leper, and say: "O Lord, if thou wilt, thou art able to make me clean."

Mark x. Cry with the blind man, and say: "O Jesu, the son of David, have mercy on me."

Matt. xv. Cry with the woman of Canaan, and say: "Have mercy on me, O Lord, thou Son of David: my daughter is grievously vexed of the devil." Cry with the centurion,

Matt. viii. and say: "I am not worthy that thou shouldest enter under my roof; but speak the word only, and my son shall be healed."

Faith.

But unto this your hearty repentance and humble confession of your sins you must put mighty and strong faith, believing that God the Father for his promise sake,

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[1 Two words are omitted.] [2 So 1561; folio, *is*, and *lamented*.]

made unto all penitent sinners in Christ's blood, will freely and mercifully forgive you all your sins, be they never so many or grievous. For without this faith all that ever you do is nothing worth, as the apostle saith: "Whatsoever is not of faith is sin." Cain repented and confessed his fault, saying: "My sin is greater than I may deserve to be forgiven:" but because he wanted faith, he fell into desperation, and was damned. Judas repented and confessed his sin, saying: "I have sinned, betraying the innocent blood;" yea, he also made satisfaction, such as it was: but notwithstanding, because he added not faith unto his repentance, confession, and satisfaction, all was in vain. Peter, his fellow-disciple, sinned also grievously; but because he earnestly repented, and also faithfully believed to have remission of his sins by the precious blood of his Master, whom he afore had both denied and forsworn, he was forgiven and received into favour again. For by faith are we made of the children of wrath the sons of God. By faith are we married unto Christ. By faith are our hearts purified. By faith Satan is overcome. By faith the world is vanquished. By faith we are preserved from damnation. By faith we are justified and made righteous. By faith the wrath of God is assuaged. By faith we work the will of God. By faith our prayers are heard and our requests granted. By faith we please God. By faith we be made the children of light. By faith we are born anew of God. By faith we are made the temples of the Holy Ghost. By faith we understand the mysteries of God. By faith we prevail against the gates of hell. By faith we are made the heirs of God, and fellow-heirs with our Lord and Saviour Christ Jesu of everlasting glory.

Rom. xiv. Gen. iv. Matt. xxvii. Matt. xxvi. Eph. i. John i. Gal. iii. Hos. ii. Acts xv. 1 Pet. v. 1 John v. Rom. v. John vi. Mark xi. Rom. xi. John xii. 1 John v. 1 Cor. iii. Matt. xvi. Rom. viii.

"Faith," as St Austin saith, "is the beginning of man's salvation. Without faith no man can reach or come unto the number of the sons of God. Without faith all the labour of man is frustrate and void[3]."

Lib. de Fide.

"Faith," saith St Ambrose, "is the root of all virtues; and whatsoever thou buildest on this foundation, that alone profiteth unto the reward of thy work, fruit, and virtue[4]." "Faith," saith he, "is richer than all treasures, stronger than all corporal power, and more healthful than all physicians[5]."

Lib. de Cain et Abel.

Therefore look that you have this true faith in you, and that you cleave both tooth and nail (as they use to say) to the merciful and comfortable promises of God; so may you be sure to have remission and forgiveness of your sins.

Epaph. I believe, O Lord: help thou my unbelief. O Lord, increase my faith: O heavenly Father, my God and my Lord, I, with an assured persuasion of thy goodness toward me, most humbly beseech thee, for Jesus Christ's sake, mercifully to behold me, a most miserable sinner, and clearly to forgive all those sins and wickednesses which I, wretched creature, have committed against thee my Lord God from the hour of my birth unto this present time. Forgive me all my sins, for thy name's sake: they be both many and great. O remember not the sins and offences of my youth; but according unto thy mercy think upon me, O Lord, for thy goodness. O remember not mine old sins; but have mercy on me, yea, and that right soon; for I am come to great misery. Help me, O God, for my salvation, for the glory of thy name: O deliver me, and be merciful unto my sins, for thy name's sake. So shall I give thee thanks for ever, and magnify thy blessed name, worlds without end.

The sick man's confession of his sins. Mark ix. Luke xvii. Psal. xxv. Psal. lxxix.

Eus. Amen.

Phil. Doubt not, neighbour Epaphroditus, but that God hath graciously heard this your humble suit, and also granted your request. He hath forgiven you all your sins. He will never lay them to your charge. He hath cast them away behind his back, so that he will never remember them more, as he saith by the prophet: "I will forgive their misdeeds, and will never remember their sins any more." Again: "If the ungodly will turn away from all his sins that he hath done, and keep all my commandments, and do the thing that is equal and right, doubtless he shall live, and not die. As for all his sins that he did before, they shall not be thought upon; but in his righteousness that he hath done he shall live. For have I any pleasure in the

Jer. xxxi. Ezek. xviii.

[3 August. Op. Par. 1679—1700. De Fide ad Pet. Lib. 1. Tom. VI. Appendix, col. 19. See Vol. I. page 207, note 1.]

[4 Ambros. Op. Par. 1686—90. De Cain et Abel. Lib. II. cap. ix. 28, Tom. I. col. 219. See Vol. I. page 207, note 2.]

[5 Id. Op. De Virgin. Lib. cap. xvi. 100. Tom. II. col. 237. See Vol. I. page 207, note 3.]

death of a sinner? saith the Lord God; and not rather that he convert and live?' Item: "Repent, and turn you from all your wickednesses; so shall there no sin do you harm. Cast away from you all your ungodliness that ye have done. Make you new hearts and a new spirit. Wherefore will ye[1] die, O ye house of Israel? seeing I have no pleasure in the death of him that dieth, saith the Lord God. Turn you then, and ye shall live." Therefore fear not, good brother; but continue faithful and repentant unto the end, and ye shall surely be saved.

Of sin. Psal. vi.

Epaph. Sin is an heavy burden, and very displeasant unto the Lord our God, and maketh sinners to flee from the face of God; forasmuch as they know that God hateth sin and all them that do commit it.

Phil. I confess sin to be an heavy burden and displeasant unto God; yet, as heavy as it is, Christ hath taken it on him and borne it away, as the prophet saith: "He hath taken on him our infirmities, and borne our sicknesses." This witnesseth St Peter, saying: "Christ himself bare our sins in his body on the tree, that we, being delivered from sin, should live unto righteousness." And whereas ye say that sin maketh sinners to flee from the face of God, I answer, it driveth indeed the obstinate and desperate sinners from God, but not the penitent, which repent in faith, and turn unfeignedly unto the Lord their God, being persuaded that he is a "Father of mercies and God of all consolation," and that he for Christ's sake will forgive them. Do they which feel themself sick and diseased flee and run away from the physician? They rather make haste unto the physician, being nothing afraid of him, because they are sick and diseased; but rather so much the more do they desire to come unto him, to shew him their wounds and to disclose their diseases, that they may be made whole. Now is Christ a physician; and all we through sin are diseased: shall we therefore run away from Christ, and not rather make haste unto him? What physician is so ready to heal the body, as Christ, our physician, is to heal the soul? Who ever came unto him with a faithful and penitent heart, and was refused? Who ever sought remedy at his hand, and was not holpen? Who ever opened unto him his diseases, and was not cured? He calleth all, without exception, be they never so diseased and loaden with the burden of sin, unto him, and promiseth that he will ease them of their burdens and make them whole; and is it to be thought that he will refuse sinners, when they come unto him? "Come unto me," saith he, "all ye that labour and are loaden; and I will refresh you. Take my yoke upon you, and ye shall find rest for your souls." "For I came not to call the righteous, but sinners unto repentance." "The Son of man came to seek and to save that was lost."

Isai. liii. Matt. viii. 1 Pet. ii. 2 Cor. i. Matt. ix. Matt. xi. Luke xix.

How frequented he the company of sinners when he was in this world, and that to this end only, that he might call them through his godly sermons unto repentance, unto the favour of God, and unto the fellowship of the saints; insomuch that he was called a friend of open sinners and whores! How defended he alway the humble and penitent sinners against the proud and stiff-necked Pharisees and justiciaries! When Zachee, being a sinner and the prince of the publicans, sought to see Christ, how lovingly did Christ speak unto him, and friendly came into his house, eat and drank with him! When Mary Magdalene, being a grievous sinner, came unto Christ, he refused not her company, but talked most gently with her, comforted her, received her into his favour, quieted her conscience, healed her diseases, and gave her everlasting life. When the poor publican, which had[2] both oft and grievously offended the Lord his God, came into the temple to pray, and in his prayers humbled himself before the majesty of God and confessed himself a sinner, was he not joyfully received into the favour of God, and pronounced more righteous, even by the mouth of Christ, than the proud Pharisee, for all his[2] glistering works? How joyfully was that unthrifty, prodigal, and wasteful son received home again! What friendship found that thief, which was crucified with Christ, at the hand of Christ, when he said, "Lord, remember me when thou comest into thy kingdom!" Did not Christ straightways answer him and say: "This day shalt thou be with me in paradise?" And yet was he both a thief, a seditious person, and a murderer. Christ refuseth none, although never so grievous a sinner, if we come unto him. "Turn ye unto me; and

Matt. ix. Matt. xi. Matt. x. Luke vii. Luke xix. Luke vii. Luke xviii. Luke xv. Luke xxiii. Zech. i.

[1 *Ye* is inserted from 1561.] [2 So 1561; folio, *hath*, and *hie*.]

I will turn unto you, saith the Lord of hosts." "Thou disobedient Israel, turn again, saith the Lord; and I will not let my wrath fall upon you: I am merciful, saith the Lord, and I will not alway bear displeasure against thee; but this I will, that thou know thy great blasphemy, namely, that thou hast unfaithfully forsaken the Lord thy God, and hast made thyself partaker of strange gods under all green trees, but hast had no will to hear my voice, saith the Lord. O ye disobedient children, turn again, saith the Lord; and I will be married with you," &c. "O ye disobedient children, turn again, saying, Lo, we are thine; for thou art the Lord our God; and so shall I heal your back-turnings." Who will not boldly come unto so merciful a Lord and most loving Father, seeing he so gently calleth all men unto him, be they never so grievous sinners, and promiseth that he will not refuse them, but lovingly receive them; never lay their offences unto their charge, but to forget them and cast them behind his back; that he will never either remember them, or look upon them more? Jer. iii.

Theo. "The Lord is merciful, gentle, and loving, patient, long-suffering, and of much kindness, and ready at all times to forgive;" yea, even when he is at the point to punish. "The Lord is loving unto every man; and his mercy is over all his works." "The Lord is good and gracious, and of great mercy unto all them that call upon him." "The Lord is full of tender compassion and great mercy, long-suffering, and of much goodness. He will not alway be chiding, neither keepeth he his anger for ever. He dealeth not with us after our sins, neither rewardeth he us according to our wickednesses. For look, how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust." "With the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins." Joel ii. Psal. cxlv. Psal. lxxxvi. Psal. ciii. Psal. cxxx.

Phil. The great kindness and dear hearty love of God toward us appeareth not only in this, that he both willingly and gladly admitteth and receiveth sinners, whensoever they repent and turn unto him, but in that he also most diligently seeketh them up, fetcheth them home again, and giveth them grace to repent and turn, that they may be saved. This thing is very lively described and set forth in the parables of the strayed sheep, of the lost groat, of the prodigal son, and of the wounded man. "Herein is love," saith St John, "not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins." St Paul saith: "God setteth out his love toward us, seeing that while we were yet sinners Christ died for us. Much more then, now we that are justified by his blood, shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, seeing we are reconciled, we shall be preserved by his life." Luke xv. Luke x. 1 John iv. Rom. v.

Epaph. I believe that God is a merciful Father for Christ's sake to all them that do truly repent, believe, and convert unto him; but is it not to be feared, that my repentance and conversion is too late?

Phil. Be on good comfort, neighbour Epaphroditus: there is no repentance and conversion too late in this world, so that it be true, and proceedeth from a contrite heart and humble spirit. For at whatsoever hour a sinner doth mourn and lament for his sins, God promiseth that he will so forgive him his iniquities, that he will never remember them more. And Christ saith: "Blessed are they that mourn; for they shall be comforted." In the holy scriptures God doth very often call us unto repentance; but he appointeth not either this or that time, day, and hour, but he willeth us to repent, and promiseth that, whensoever we return unto him, we shall be safe, and escape from death unto life. Our Saviour Christ also biddeth all that are diseased come unto him, and promiseth that he will ease them; but he assigneth no time, but at all hours he promiseth grace, mercy, favour, help, and comfort. Christ is a Saviour for all ages, and refuseth no conversion, although never so late. If we come in childhood, in youth, in middle age, or in old age; whensoever we come, we Remedies against late repentance and conversion unto God. Jer. xxxi Ezek. xviii. Matt. v. Matt. xi.

shall be received. Only let us come. It is better late than never. God is alike merciful in all ages. Christ is a Saviour able enough to save at all times. He
Matt. i. ceaseth not to be called Jesus, that is to say, a Saviour; neither ceaseth he at any
Heb. xiii. time to save; as the apostle saith: "Jesus Christ yesterday, and to-day, and the same continueth for ever." If Christ were appointed of God the Father a Saviour
Note. for certain times, and not for all times, so should he be no perfect Saviour. If he could not as effectually save at the hour of death as at the hour of the birth, he were unworthy the name of a Saviour. But he abideth a Saviour for all ages, and for all kind of people, so that they unfeignedly repent, believe, and turn.

Matt. xx. Set before your eyes the parable which we read in the gospel of them that were hired to work in the vineyard. Some came early in the morning, some about the third hour, some about the sixth and ninth hour, and some about the eleventh hour. And when night once came that they should receive their wages, all had like reward. When they that came first saw that they that came last, and wrought but one hour, were equal unto them which had borne the burden and heat of the day, and received like reward, one of them murmured and grudged at the matter; but it was answered: "Friend, I do thee no wrong. Take that is thine, and go thy way. I will give unto this last even as unto thee. Is it[1] not lawful for me to do as me listeth with mine own goods?" Thus see you, that they which came at the latter end of the day, and wrought in the vineyard but an hour, were not refused, but received the like reward with them that came first. Only let us be labourers, and no loiterers; only let us come into the Lord's vineyard, and not run away backward; and at whatsoever hour we come we shall be welcome, and receive our reward with the
Luke xxiii. first. Again, the history of the thief that hanged on the right hand of Christ, which thief was full of wicked deeds, and never turned unto God until the very hour of his death, declareth manifestly that there is no conversion in this life too late, if it be accompanied with true repentance and unfeigned faith. The thief, hanging on the cross, and at the point of death, only said unto Christ, "Lord, remember me when thou comest into thy kingdom;" and Christ, well accepting his conversion, said unto him: "Truly I say unto thee, This day shalt thou be with me in paradise." Who will now despair of the good-will and favourable mercy of God; seeing that this thief, converting at the very last hour of his death, was not of Christ rejected, but received, and made a fellow-citizen with Christ of joyful paradise?

Epaph. But I have many times grievously offended the Lord my God, and broken his holy commandments.

Phil. This is no let unto your salvation, so that your conversion be unfeigned.
Prov. xxiv. Eccles. vii. Psal. xiv. Matt. xix. Isai. lxiv. "The righteous man sinneth seven times in the day." "Who liveth and sinneth not?" "All go astray." "There is none good, but God alone." "All our righteousnesses are as a cloth polluted[2]." If God should deal with the most holy and most perfect according to their deserts, they should find nothing in themselves but worthy
2 Sam. xi. Gen. iii. ix. xix. xx. xxvii. xxxvi. xxxi. xxxiv. & xxxvii. Exod. ii. 1 Kings xi. Matt. xx. & xxvi. Matt. xviii. of damnation. David, with other very many of the old testament, oftentimes sinned and offended God with their wicked acts; yet, forasmuch as they repented and unfeignedly turned unto God, they were received into favour, and saved. The disciples of Christ, Peter and his fellows, were sinners also, and many times did that which is not righteous in the sight of God; yet they, bewailing their miseries, and truly returning unto God, were admitted unto the number of God's elect. God is that Lord, which forgiveth not only one talent, but the whole debt of ten thousand talents, if we come truly unto him and knowledge our beggary, yea, our nothing. If God would that we should forgive one another so oft as we offend, doubtless God will also forgive us whensoever we offend, if we unfeignedly turn unto him, be our sins never so many and grievous. Mary Magdalene sinned full oft, yet was she forgiven, as
Luke vii. it is written of her: "Many sins are forgiven her, because she hath loved much."
Luke xviii. The publican was without doubt a very grievous sinner, and had many times broken the commandments of God; yet, so soon as he humbled himself before the throne

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[1 So 1561; folio, *it is.*] [2 Two words are omitted.]

of God's majesty, and appealed unto his mercy, he was received into favour, and pronounced of Christ's own mouth more righteous than the Pharisee for all his glistering works and outward holiness of life. King Manasses in his prayer confessed unto God, that he had sinned above the number of the sands of the sea, and that his iniquities were innumerable; yet, after he returned unto the Lord, they were all forgiven, and he received into favour.

If there be not daily remission of daily sins at the hand of God for Christ's sake, why are we commanded daily to pray for the forgiveness of our sins? If the favour of God be promised at all hours to such as unfeignedly turn unto their Lord God, and seek him in singleness of heart, then followeth it that, sin we never so oft and never so grievously, yet, if hearty repentance come, there is hope of remission of sins through the blood of Christ. If Christ be an everlasting Bishop, then is he able at all times to save even at the full those which come unto God through him. If Christ go forth to be called Jesus, that is to say, a Saviour, then ceaseth he not to save sinners. If Christ be our Intercessor, Mediator, and Advocate unto God the Father, even unto the world's end, then may we be sure through him to have remission and forgiveness of all our sins even unto the end of the world, yea, and that at all times, sin we never so oft and grievously, if we repent, believe, and amend. Therefore, though you have many times grievously offended the Lord your God, and broken his holy commandments, yet despair not, but turn again unto the Lord your God; and he will turn unto you, deliver you, and save you. For he is "the Father of mercies, and God of all consolation." "He is rich enough for all them that call upon him." If you do thus, though your sins be as red as scarlet, yet shall they be as white as snow. And though they were like purple, yet shall they be as white as wool. Hear what God saith by the prophet: "Commonly, when a man putteth away his wife, and she goeth from him and marrieth with another, then the question is, should he resort any more unto her after that? Is not this field then defiled and unclean? But as for thee, thou hast played the harlot with many lovers; yet turn again to me, saith the Lord," &c. "and I will not let my wrath fall upon you: I am merciful, saith the Lord, and I will not alway bear displeasure against thee:" "O turn again; and I will be married with you." Whom would not these words encourage to come again unto the Lord his God, and throughly to be persuaded of God's loving favour toward him, and of the forgiveness of his sins, be they never so many and grievous, if he repent, believe, and amend?

Matt. vi. Luke xi. Jer. xviii. Ezek. xviii. xxxiii. Psal. cx. Heb. vii. Matt. i. Rom. viii. 1 Tim. ii. 1 John ii. 2 Cor. i. Rom. x. Jer. iii.

Epaph. These things comfort well my weak conscience. But one thing doth greatly discourage me.

Phil. What is that?

Epaph. I have no merits, nor plenty of good works, wherewith I may make God favourable to me; but I am a barren fig-tree, void of all good fruit.

Phil. The want of merits ought not to pluck you from coming unto God. For God "saveth not us for the righteous works which we have done, but for his mercies' sake." If our salvation came of works and merits, then were "grace no more grace." If everlasting life were gotten by deservings, then were it not "the gift of God through Jesus Christ our Lord." But the apostle saith: "By grace are ye saved through faith, and that not of ourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." "If righteousness come of the law, then Christ is dead in vain." Christ "came not to call the righteous, but sinners to repentance." And we are taught in the gospel that "joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance." What had the wounded man deserved, that he should be healed? What had the stray sheep merited, that the shepherd should so lovingly fetch her home again? What good works brought Mary Magdalene, when Christ received her unto grace, and forgave her her sins? And so likewise of divers other. If God should save us because of our merits and good works, so should we choose God by our works and merits, and not God us by his favour, grace, and mercy. But Christ saith: "Ye have not chosen me; but I have chosen you." And St John, wondering at this great mercy of God, brasteth out into these words, and saith:

Remedies against the want of merits. Tit. iii. Rom xi. Rom. vi. Eph. ii. Gal. ii. Matt. ix. Luke xv. Luke x. Luke xv. Luke vii. John xv.

1 John iii. 1 John iv. Eph. i. "Behold what love the Father hath shewed on us, that we should be called the sons of God." Again: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins." And St Paul saith, God the Father hath "chosen us in Christ, before the foundations of the world were laid." God[1] therefore did choose us by his grace, and not we him by our[2] works and merits. "I will have mercy," said God to Moses, "on whom it pleaseth me to have mercy, and I will have compassion on whom it is my pleasure to have compassion. It lieth not therefore in a man's will or running, but in the mercy of God." And the psalmograph saith, speaking of God, and of himself: "He hath saved me, because it was his pleasure to save me." Again he saith: "Thou shalt save them for nothing."

Exod. xxxiii. Rom. ix. Psal. xviii. Psal. lvi. [Vulgate.]

De Verbis Apostol. Serm. xv. "What is to say," saith St Austin, "Thou shalt save them for nothing, but that thou findest nothing in them wherefore they should be saved, and yet savest thou them? Freely dost thou give, freely dost thou save[3]."

Lib. ii. contra Pelag. And St Jerome, alleging the same sentence against the Pelagians, saith, that "the righteous are not saved by their own merits, but by the tender mercy of God[4]."

In Joan. cap. iii. Hom. xxv. "If we shall consider our merits," saith Chrysostom, "we are not only worthy no reward, but we are also worthy punishment[5]."

De Prædest. Sanct. "Let all men's merits, which perished by Adam, be still and keep silence," saith St Austin; "and let the grace of God reign, which reigneth through our Lord Jesus Christ[6]."

De Vocat. Gent. Lib. i. cap. 5. "The redemption of Christ's blood should wax vile and become of no price," saith St Ambrose, "if the justification, which cometh by grace, were due unto merits going afore[7]."

Psal. ciii. David saith in a certain psalm: "Praise the Lord, O my soul; and all that is within me, praise his holy name. Praise the Lord, O my soul, and forget not his benefits: which forgiveth all thy sins, and healeth all thine iniquities: which saveth thy life from destruction, and crowneth thee with mercy and loving-kindness."

Note. All good men, from the beginning, have attributed and given the whole glory of their justification and salvation, not to their own merits and good works, but to the free grace and undeserved mercy of God, "that God may be all in all," and that "he which rejoiceth should rejoice in the Lord." For the contentation and quietness of your conscience in this behalf, remember that Christ came not to call the justiciaries, but sinners unto repentance. Remember that "the Son of man came to seek and to save that that was lost." Remember that Christ is a physician, and that "the whole hath no need of a physician, but such as are sick." Remember that Christ calleth unto him all such as are diseased and loaden with the burden of sin. He requireth no merits: only come: remember that Christ is called a Saviour to the end that he should save them which otherwise should perish. Hear also what God saith by the prophet: "Come to the waters, all ye that be thirsty, and ye that have no money. Come, buy, that ye may have to eat. Come, buy wine and milk without any money, or money-worth. Wherefore do ye lay out your money for the thing that feedeth not, and spend your labour about the thing that satisfieth you not? But hearken rather unto me, and ye shall eat of the best, and your soul

1 Cor. xv. 1 Cor. i. Matt. ix. Matt. ix. Luke xix. Matt. ix. Matt. xi. Matt. i. Luke ii. Isai. lv.

[1 This word is supplied from the edition of 1561.]

[2 This is the reading of the edition of 1561: the folio has *your*.]

[3 August. Op. Par. 1679-1700. Serm. clxix. 3. de Verbis Apostol. Phil. iii. Tom. V. col. 810. See Vol. I. page 73, note 2.]

[4 Pro nihilo, inquit, salvos faciet eos, haud dubium quin justos, qui non proprio merito, sed Dei salvantur clementia.—Hieron. Op. Par. 1693—1706. Lib. II. Dial. adv. Pelag. Tom. IV. Pars II. col. 523.]

[5 Ἂν μὲν γὰρ τὴν ἀξίαν τὴν ἡμετέραν λογίσηταί τις, οὐ μόνον τῆς δωρεᾶς ἡμεν ἀνάξιοι· ἀλλὰ καὶ κολάσεως ὑπεύθυνοι καὶ τιμωρίας.—Chrysost. Op. Par. 1718-38. In Joan. Hom. xxvi. p. 148.]

[6 Humana hic merita conticescant, quæ perierunt per Adam; et regnet quæ regnat Dei gratia per Jesum Christum Dominum nostrum.—August. Op. De Prædest. Sanct. 31. Tom. X. cols. 810,1.]

[7 Vilesceret enim redemptio sanguinis Christi, nec misericordiæ Dei humanorum operum prærogativa succumberet, si justificatio, quæ fit per gratiam, meritis præcedentibus deberetur: ut non munus largientis, sed merces esset operantis.—Ambros. Op. Par. 1614. De Vocat. Gent. Lib. I. cap. v. Tom. IV. col. 523.]

shall have her pleasure in plenteousnesses. Incline your ears, and come unto me: take heed, I say, and your soul shall live." Our Saviour Christ also saith: "If any man thirst, let him come unto me and drink." Again, in another place: "I will give to him that is athirst of the well of the water of life. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Item: "Let him that is athirst come; and let whosoever will take of the water of life free." Here is the favour of God, remission of sins, the gift of the Holy Ghost, quietness of conscience, and everlasting life, promised freely, without merits or deserts, to so many as will come unto Christ with a repentant heart and faithful mind. For Christ was sent of God the Father "to preach good tidings unto the poor, that he might bind up the wounded hearts, that he might preach deliverance to the captive, and open the prison to them that are bound, declare the acceptable year of the Lord, and comfort all them that are in heaviness." He "came into this world to save sinners."

John vii. Rev. xxi. Rev. xxii. Isai. lxi. Luke iv. 1 Tim. i.

Therefore, let it not dismay you, though you find in yourself plenty of sins, and good works very few. Cast rather the eyes of your mind with strong faith on Christ and on his righteousness, on his merits, passion, and death, on his blessed body-breaking, and his precious blood-shedding. Believe him to be ordained of God the Father to be your "wisdom and righteousness, your sanctification and redemption; that, as it is written, He that rejoiceth should rejoice in the Lord." Count all your merits, good works, and righteousnesses vile and of no price, "for the excellency of the knowledge of Christ Jesu our Lord." Labour to "win Christ, and to be found in him, not having your own righteousness which cometh of the law, but that which is through the faith of Christ, even the righteousness which cometh of God through faith;" that you may "know him, and the virtue of his resurrection, and fellowship of his passions." He that through true faith hath gotten Christ, put him on his back, with all his righteousness and holiness, he is not altogether without merits, neither walketh he naked in the sight of God. Unto this exhorteth St Paul, when he saith: "Put ye on the Lord Jesu Christ," that is to say, clothe yourself through faith with all the merits and works of Christ. Take his righteousness, holiness, perfection, praying, fasting, watching, law-fulfilling, miracles-working, preaching, passion, death, resurrection, ascension, and all that ever he hath to be yours. Believe him to be given you of God, with all that ever he hath: Christ is yours; all therefore that ever Christ merited in his flesh is yours also, as the apostle saith: "God spared not his own Son, but gave him for us all; how can it be then that with him he should not give us all things also?" If you on this manner put on Christ, his merits, and good works, through true faith, you shall not appear before God an unfruitful fig-tree, neither shall the curse of God fall upon you.

1 Cor. i. Jer. ix. Phil. iii. Rom. xiii. Rom. viii. Matt. xxi.

Hear what St Austin saith: "All my hope is in the death of my Lord. His death is my merit and my refuge, my health, life, and resurrection. The tender mercy of the Lord is my merit. I am not without merits, so long as that Lord of mercies faileth not. And if the mercies of the Lord be plenteous, then am I also plenteous in merits. The mightier that he is to save, the better is my state and condition, and the more free am I from all danger[8]." Here see you that this godly man St Austin knoweth none other merits that may do him good, but the merits of Christ's death and passion. He counteth Christ's merits his merits, and saith that he is not without merits, so long as that Lord of mercies faileth not.

In Manual. cap. xxii.

In another place he also saith: "All my hope, and assurance of my whole trust, is in the precious blood of Christ, which was shed for us and for our salvation. In that is all my comfort; and, reposing the whole affiance of my salvation in that, I desire to come unto thee, O heavenly Father, not having mine own righteousness, but that righteousness which cometh by thy Son Jesus Christ our Lord[9]."

Lib. Med. cap. xiv.

[8 August. Op. Manuale, cap. xxii. Tom. VI. Appendix, col. 141. See Vol. I. page 54, note l.]

[9 Omnis namque spes et totius fiduciæ certitudo mihi est in pretioso sanguine ejus, qui effusus est propter nos et propter nostram salutem. In ipso respiro, et in ipso confisus ad te pervenire desidero;

Item: "Brethren, that we may be healed from sin, let us behold Christ crucified. For as they that did behold the brasen serpent in the wilderness did not die through the stinging of the serpents, so likewise they that do look upon the death of Christ with faith are healed from the bitings of sins[1]."

In Cant. Hereto agreeth the saying of St Bernard: "What is of so mighty force and great strength to heal the wounds of the conscience, as the diligent remembrance of Christ's wounds[2]?"

Again: "When I am troubled and put in fear of my sins, then do I hide me in the bloody wounds of Jesus Christ[3]."

Look that you therefore likewise flee unto the merits of Christ's death and passion; and so shall neither sin, death, hell, desperation, law, or any other thing hurt you.

Epaph. I believe that whatsoever Christ did in his humanity, he did it for me, and for my salvation. And in thee, O Lord God, is my whole trust: let me never be confounded. But, neighbour Philemon—

Phil. What is your mind, sir?

Of predestination. *Epaph.* What if I be not of the number of those whom God hath predestinate to be saved?

Phil. Fear you not. God, without all doubt, hath sealed you by his holy Spirit unto everlasting life. Your name is written in the book of life. You are a citizen of that new, glorious, and heavenly Jerusalem. You shall remain with God in glory, after your departure, for ever and ever.

Of repentance. *Epaph.* It sore repenteth me that I have at any time offended the Lord my God.

Phil. This repentance is an evident testimony of your salvation, and that God hath predestinate and tofore appointed you unto everlasting life. For it is written: Matt. iii. Ezek. xviii. "Repent you of your former life; for the kingdom of God is at hand." Again: "If the ungodly shall repent him of all his sins that he hath done, &c., doubtless he shall live, and not die. As for all his sins that he did before, they shall not once be thought upon."

Of faith. *Epaph.* I have an earnest faith in the blood of Christ, that God the Father will forgive me all my sins for Christ's sake.

Phil. You thus believing cannot perish; but this your faith is an undoubted assurance unto your conscience that you are predestinate to be saved. For it is John iii. written: "God hath so dearly loved the world, that he gave his only-begotten Son, that all that believe on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world should be saved by him. He that believeth on him is not condemned. He that believeth John v. on the Son hath everlasting life." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not John vi. come into damnation, but is scaped from death unto life." "This is the Father's will that sent me, that of all which he hath given me I shall lose nothing, but raise them up again at the last day. And this is that will of him that sent me, that every one which seeth the Son, and believeth on him, have everlasting life. John xi. And I will raise him up at the last day." "I am the resurrection and life: he that believeth in me, though he be dead, yet shall he live; and every one that

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non habens meam justitiam, sed eam quæ est in Filio tuo Domino nostro Jesu Christo.—Id. Lib. Medit. cap. xiv. Tom. VI. Appendix, col. 112. This book is most probably not a genuine work of Augustine.]

[1 Interim modo, fratres, ut a peccato sanemur, Christum crucifixum intueamur.....Quomodo qui intuebantur illum serpentem, non peribant morsibus serpentum: sic qui intuentur fide mortem Christi, sanantur a morsibus peccatorum.—Id. in Johan. Evang. cap. iii. Tractat. xiii. 11. Tom. III. Pars II. cols. 388, 9.]

[2 Quid enim tam efficax ad curanda conscientiæ vulnera, necnon ad purgandam mentis aciem, quam Christi vulnerum sedula meditatio?—Bernard. Op. Par. 1690. In Cant. Serm. lxii. 7. Vol. II. Tom. IV. col. 1480.]

[3 Can the following be the passage intended? Peccavi peccatum grande: turbabitur conscientia, sed non perturbabitur, quoniam vulnerum Domini recordabor.—Id. ibid. Serm. lxi. 3, col. 1475.]

liveth and believeth in me shall never die." "To him (Christ) give all the prophets witness," saith St Peter, "that through his name whosoever believeth in him shall receive remission of sins." "If thou knowledge with thy mouth that Jesus is the Lord, and believe in thine heart that God raised him up from death, thou shalt be saved. For to believe with the heart justifieth, and to knowledge with the mouth maketh a man safe. For the scripture saith: Whosoever believeth on him shall not be confounded." Thus see you, that faith doth assure your conscience of the favour of God and of everlasting life. Doubt you not therefore, but that you are counted in the number of God's elect and chosen people, and shall inherit the glorious kingdom of God.

Acts x. Rom. x. Isai. xxviii.

Epaph. I was baptized in the name of God the Father, and of God the Son, and of God the Holy Ghost.

Of baptism. Matt. xxviii.

Phil. This is also a sure token of the favour of God toward you, and that you are predestinate unto everlasting life; seeing that according to your profession you do believe, and unto the uttermost of your power frame your life. For it is written: "He that believeth and is baptized shall be saved." And St Peter said unto the Jews: "Repent you of your sins, and be baptized every one of you in the name of Jesu Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And St Paul saith: "All ye that are baptized have put on Christ." And you know, "there is no damnation to them that are in Christ Jesu." For as when you were baptized, ye forsook the devil, the world, and the flesh, with all their works, pomps, and vanities, and gave yourself only unto the service of God, taking him for your Lord and Master; even so hath God likewise taken you to be his servant, loveth and favoureth you, and will defend you against all your enemies, and never forsake you, until he hath brought you unto everlasting life. By baptism is he your Lord God; therefore will not he suffer you to perish. By baptism is he your Father, and you are born of him, and so become his son; therefore can he none otherwise than love, tender, and favour you, and give you the inheritance of his heavenly kingdom. By baptism are you made the brother of Christ, heir of God, and fellow-heir with Christ of everlasting glory: then may you be certain to be of that number that shall inherit eternal life. By baptism is the Holy Ghost given you: then are you the Son of God, and cannot perish. For it is written: "They that are led with the Spirit of God are the sons of God." Baptism is a continual sign of the favour of God toward us, of the free remission of sins, of our reconciliation unto God for Christ's sake, and that we be by adoption the sons of God, and heirs of everlasting glory.

Mark xvi. Acts ii. Gal. iii. Rom. viii. Rom. viii.

Epaph. In times past I have also many times received the mysteries of the Lord's body and blood in the temples of the Christians, with the congregation of God, wherein I confess I have found great comfort, and very much quietness unto my weak and sinful conscience.

Of the Lord's supper.

Phil. The often coming with a fervent desire unto the Lord's table by true faith, to feed upon the mysteries of the Lord's body and blood, is a manifest argument that God hath chosen you to be his, hath written your name in the book of life, and predestinate you unto everlasting glory. For in so doing you have not only called unto remembrance the most healthful death of our Lord and Saviour Jesu Christ, and so been thankful for it, but you have also shewed yourself a lively member of that holy body, whereof Christ is the head. You have professed openly in the face of the christian congregation, that God the Father is your Father, that Christ is your Lord and Saviour, that by the one only oblation of his blessed body on the altar of the cross all your sins are put away and forgiven, and you made the inheritor of everlasting glory. When you thus came unto the Lord's table, all the fruits, benefits, and merits of Christ's passion were given you, namely, the favour of God, remission of sins, the Holy Ghost, quietness of conscience, new affects, victory over Satan, death, and hell, and, finally, everlasting life; so that now ye are incorporated in Christ, and become a true and lively member of that mystical body, whereof he is the head, yea, you are flesh of his flesh, and bone of his bones, as the apostle saith: "Is not the cup of blessing, which we bless, partaking of the blood of Christ? Is not the bread, which we break, partaking of the body of Christ?" &c.

Eph. v. 1 Cor. x.

Of hearing God's word.

Epaph. As I have had many times an earnest and fervent mind to come reverently unto the Lord's table, and to be partaker of the holy mysteries of Christ's body and blood with the congregation; so likewise have I at all times been glad to repair unto those places where the word of God hath been preached; and the doctrine that hath there been taught I marked diligently, kept it in memory, and to the uttermost of my power I laboured to frame my life according unto the same, that I might "no forgetful hearer, but a diligent doer of those works," which I learned of the holy scriptures to be acceptable unto the Lord my Lord, that I might "serve him in holiness and righteousness all the days of my life."

James i.

Luke i.

Phil. As there is not a more evident testimony and a surer argument that that man is in the state of everlasting damnation, which hath no mind to hear the word of God, nor to train his life according unto the doctrine thereof; so likewise is there not a more certain sign that any man is predestinate to be saved, than when he hath a mind to hear the word of God; as our Saviour Christ testifieth, saying: "He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God." Here see you, how Christ putteth a difference between them that are of God and them that are of the devil. They that are the children of the devil have no mind to hear the word of God. But they that are the sons of God have a fervent delight and singular great pleasure to hear God's word, yea, and as the prophet saith, to exercise themselves in it day and night. In another place our Saviour Christ saith also: "My sheep hear my voice; and I know them; and they follow me; and I give unto them everlasting life; and they shall never perish, neither shall any man pluck them out of my hand." In this sentence ye see, that they which hear the voice of their Shepherd Christ are the sheep of Christ, and that they shall never perish, but have everlasting life. Christ also said unto Pilate: "Every one that is of the truth heareth my voice." You, having a mind to hear the word of God, and to hear the voice of Christ, that high Shepherd, have shewed yourself to be of the truth. So being, ye cannot perish, but obtain everlasting life. For Christ himself pronounceth them blessed which hear the word of God, and keepeth it, that is to say, believe it, and study to frame their life according unto the same.

John viii.

Psal. i.

John x.

John xviii.

Luke xi.

Of prayer.

Epaph. Moreover, I have ever had a desire (I thank the Lord my God for it) to pray unto the Lord my God, and to call on his holy name, although, I confess, not so fervently as I ought.

Phil. This thing also doth fully certify your conscience that you are of the number of God's elect, and tofore appointed unto everlasting salvation. For it is written: "Whosoever doth call on the name of the Lord shall be safe." Again: "He hath cried unto me; and I will graciously hear him: yea, I am with him in trouble, and I will deliver him, and glorify him. With long life will I satisfy him, and shew him my salvation."

Joel ii
Psal. xci.

Epaph. God be thanked, I am now well quieted in my conscience, and fear Satan nothing at all. I think myself at this present so strong and so throughly enarmed against the devil and all his wicked army, that I am nothing afraid to enter battle with him, but am fully persuaded that, by the help and power of my grand captain Jesu Christ, I shall overthrow him. One doubt remaineth, and that[1] once dispatched, I trust I shall be in some readiness for the Lord my God, whensoever he sendeth for me, and calleth me out of this wretched world.

Phil. What is that?

Of the certainty of God's favour toward us, and of our salvation.

Epaph. I have heard many times at the mouth of divers men, which have a good opinion of themselves, of their own wit, doctrine, and learning, that no man in this world is certain of his salvation, neither can any man say with a safe conscience and undoubted faith, I am of the number of God's elect, I am a vessel of mercy, I shall be saved; my name is registered in the book of life, &c.; but all men, even the most godly and faithful, must doubt of their salvation, of the remission of their sins, of the favour of God toward them, and of everlasting life.

Phil. This is the doctrine of the papists, both wicked and damnable. The papists

[1] So the edition of 1561: the folio has *hath*.]

in teaching this doctrine doth not only trouble, disquiet, make afraid, wound, kill, and slay the consciences of the simple people, and of such as credit their devilish doctrine; but, as much as in them lieth, they make God a liar, his holy word false, and our faith frustrate, void, and vain. Take away the certainty of salvation from any man; and to what point serveth the merciful promise of God, and the faith which apprehendeth and layeth hand on the most loving promises of God? This doctrine openeth a very path unto hell, and bringeth unto desperation.

Chris. Yet the papists allege the scripture for them.

Phil. I think that; for so is their accustomed property. [2]They allege many times the scriptures of God to defend and to stablish their errors and heresies, and to blear the simple people's eyes, which are not able to discern A from B, nor to judge between truth and falsehood, but are easily led that way whereunto the subtile and wily papist persuadeth. If I had leisure to declare unto you what juggling the ungodly papists have used, and yet do use, in writhing and wresting, in corrupting and abusing that holy word of God, ye would not a little marvel at the matter. But I would gladly hear what the papists can allege out of the word of God for the confirmation of their wicked opinion in this behalf. The manner of the papists in alleging the scriptures.

Chris. The sentence whereunto they stick and cleave, as unto an invincible bulwark, is this: "A man knoweth not whether he be worthy love or hatred; but all things are kept uncertain unto the time to come." Eccles. ix.

Phil. The kingdom of the papists is not without a cause called the kingdom of lies; and the papists themselves may right well be resembled to that beast which rose out of the sea, unto whom was given a mouth to speak great things and blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, &c. But as concerning the text which they allege (although the learned in the Hebrew tongue know right well, how greatly this text after the common Latin translation differeth from the truth of the Hebrew), it is abused of them and wrested contrary to the mind both of the author and of the translator, as the words that immediately follow do manifestly declare. When Salomon saith, "a man knoweth not whether he be worthy love or hatred," he speaketh not of the knowledge and judgment of the conscience toward God; for who knoweth not that he is worthy hatred, which sinneth against the Lord his God? contrariwise, that he pleaseth God and God loveth him, which doth that thing that is pleasant in his godly sight? But he speaketh of the outward and carnal judgment and knowledge which men have of themselves, of their own strengths, wisdom, or free-will, concerning things which chance to them outwardly. As though he should say: If a man should only behold and consider the outward face of things, and judge the favour or the disfavour of God toward any man of the things that outwardly chance unto any man, he were not able to affirm and to persuade his conscience whether God loveth him or not. For God indifferently, without any respect had to either of the parties, giveth as abundantly to the ungodly as to the godly, to the unfaithful as to the faithful, to the saints as unto the wicked, his temporal and outward gifts; as beauty, strength, riches, health of body, reason, wisdom, eloquence, honour, nobility, wealth, glory, &c. Yea, many times the enemies of God have more plenteously given unto them of God the riches and pleasures of this life than the friends of God. Therefore, if a natural man, not being regenerate nor born anew of the Spirit of God, considereth the outward face of things, and judgeth of them the favour or disfavour of God, verily so knoweth he not who is worthy God's love or hatred, so is he not certain whom God loveth or whom he hateth. This is the aforesaid text of Salomon (as it is translated) to be understand. Rev. xiii.

And that this is the meaning of the author, the words that follow manifestly declare. "It happeneth," saith he, "unto me as unto another: it goeth with the righteous as with the ungodly; with the good and clean as with the unclean; with him that offereth as with him that offereth not: like as it goeth with the virtuous, so goeth it also with the sinner. As it happeneth unto the perjured, so happeneth it also unto Eccles. ix.

[2 Here the folio introduces *Chris.* The edition of 1561 rightly assigns the whole to *Philemon.*]

him that is afraid to be forsworn. Among all things that come to pass under the sun this is a misery, that it happeneth unto all alike."

Of these words it evidently appeareth that Salomon speaketh of the knowledge which a natural man hath by the outward gifts of God, whereof, because they be indifferently given as well to the good as to the bad, he is not able to judge whom God loveth and whom he hateth. Now, whereas the papists wrest this text unto the knowledge or judgment of the conscience, which cometh of the Spirit of God and of his holy word, and would that christian men in their conscience should doubt whether God love them or not, whether they be in the favour of God or not, whether their sins be forgiven them or not, whether they shall be saved or not, they teach a devilish error, and lead the receivers of their doctrine the right way to hell-fire. For he that doubteth of the merciful good-will and favourable grace of God toward him, and believeth not that God for Christ's sake is loving unto him, and forgiveth him all his sins, verily he is no true Christian; but, dying in this his doubtfulness and unbelief, he shall surely be damned, according to this saying: "He that doth not believe on the Son shall not see life; but the wrath of God abideth on him." This erroneous doctrine of the papists maketh God false of his promise, quencheth faith, blotteth out hope, destroyeth love, disquieteth the conscience, filleth the heart with whole seas of unrestful and wicked imaginations, and so driveth the doubtful person unto desperation, and finally unto damnation. O murderers! O soul-slayers!

☞

John iii.

If no man can be certain in his conscience whether he be in the favour of God or no, whether God for Christ's sake will forgive him his sins or not, and give him everlasting life; to what point serve all the promises of God's tender mercies made to all faithful penitent sinners in Christ's blood? unto what end doth faith serve? If faith certifieth not our conscience of God's good-will toward us, and so bringeth peace and quietness unto it; what is then the office of faith? If a man, whose credit is approved, promiseth us any thing, we surely look for it, and nothing doubt of the performance thereof; and shall we doubt of the accomplishment of the promises of God, which is "faithful in all his words," "which cannot lie," which is not only true, but also the self truth? "Let all men be liars, and let God abide true." God hath promised that, at whatsoever hour we turn unto him, he will forgive us all our sins, and never remember them more, but so freely favour us, and so tenderly love us, as though we had never offended him. This is the promise of him which can neither deceive nor be deceived; and shall we doubt of the performance thereof? Shall we doubt, whether the Lord our God will be as good as his word? whether our sins be forgiven, and we received again into favour, or not? God hath promised, that in Christ "all nations of the earth shall be blessed:" and shall we, which look for our whole salvation in the blood of Christ, doubt whether we shall be blessed in Christ, that is to say, favoured of God the Father for Christ's sake, or not? Christ our Lord and Saviour calleth all that labour and be loaden unto him, and promiseth that he will ease, remedy, comfort, and help them. And shall we doubt of this his promise? what other thing is it to doubt of the promises of God, than to doubt whether God be true or no, just and faithful or no, that same in his deed that he is in his word or no? O the too much unfaithfulness of the wicked papists!

Psal. cxlv.
Tit. i.
John xiv.
Rom. iii.
Ezek. xxxiii.

Gal. iii.

Matt. xi.

John iii.

The scripture saith: "He that believeth on the Son of God hath everlasting life." The faithful Christians believe on Christ the Son of God, embrace him with strong faith as their alone Saviour, Redeemer, Atonement-maker, Intercessor, Mediator, and Advocate; and shall they doubt of the inheritance of everlasting life? Either they that do believe, and so continue unto the end, have everlasting life at their departure out of this life, or else God is not true of his promise. But "God is faithful in all his words;" therefore do the faithful Christians receive according to God's promises and their faith. If "all things be possible to him that believeth," if all things chance to a faithful man according to his faith, with what whorish and shameless forehead dare the proud and ungodly papists teach us to doubt of the grace and favour of God, of the remission of sins, and of the inheritance of everlasting life? Where doubtfulness is, there is no true faith, but rather misbelief; and to such a doubting faith, yea, rather no faith, nothing is promised, but the fierce wrath and vengeance of God and

Psal. cxlv.

Mark ix.

everlasting damnation. See to what point the wicked papists bring their whelps with their devilish doctrine. St James saith: "If any man lack wisdom, let him ask it of him that giveth it, even God, &c. But let him ask in faith, and waver not. For he that doubteth is like a wave of the sea, which is tossed of the winds and carried with violence. Neither let that man think that he shall receive any thing of the Lord. A wavering-minded man is unstable in all his ways." Are not they that profess Christ much bound to the papists, which teach their scholars to doubt of the mercy of God, and not to be throughly persuaded in their consciences that God loveth them, pardoneth them for Christ's sake, and maketh them inheritors of everlasting glory? Is this any other thing than to say, Despair, die, be damned? O devils incarnate! God lighten the eyes of the simple, that they may once see the juggling casts of these wily wicked papists, and come unto the unfeigned truth of God's "word, which is able to save their souls," which also "is the mighty power of God to save every one that believeth." *Theo.* Amen.

James i. The schooling of the papists. James i. Rom. i.

Phil. All the godly, even from the beginning, have believed the promises of God, and nothing doubted of them, whether they concerned temporal or spiritual things; and according to their faith so received they. Yea, when God seemed most to be angry with them, and utterly to cast them from his favour, even then did they nothing doubt of his merciful goodness, but with strong faith cleaved to the promises of God; as a certain man saith: "Though he kill me, yet will I put my trust in him." The psalmograph also saith: "Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him." If either Abraham, Isaac, Jacob, or any other saints of the old testament had doubted of the promises which God made unto them, so had they never found favour at the majesty of God, nor obtained those things which God had promised them. For "without faith it is impossible to please God." He that doubteth of the promises of God shall obtain no good thing at the hand of God. To what end are we so often in the holy scripture exhorted to believe God and his promises, if it were lawful for us to doubt of them? If to believe and to doubt be one thing, why is everlasting salvation promised to the one, and eternal damnation to the other? Whosoever therefore will be saved, let him cast away all unbelief and doubtfulness, and with tooth and nail (as they use to say) cleave to the promises of God, nothing doubting but, according as God hath promised, so shall it chance unto him. If we do repent and believe his word, God hath promised us for Christ's sake to favour us, to forgive us all our sins, and to bring us unto everlasting life: let us not therefore doubt of this his promise, but with strong and unshaken faith believe it, and look for boldly that is promised; so we may be sure to have the grace and favour of God, to have remission and forgiveness of our sins, and finally to have everlasting life. "Let us therefore approach with boldness," and not with doubting and wavering, "unto the throne" of God's majesty, as the apostle warneth, "that we may obtain mercy and find grace to help in the time of need."

Job xiii. Psal. xxvii. Heb. xi. Heb. iv.

Chris. If a man after the papists should doubt of the grace and favour of God toward him, with what conscience could he be bold to say the Lord's prayer, and to desire the forgiveness of his trespasses? or how could he say with a true faith, I believe the forgiveness of sins and everlasting life? To believe, is it to doubt of the promises of God? or rather to be throughly persuaded of the promises of God, that, as God hath promised, so shall it undoubtedly chance unto us?

Matt. vi. What it is to believe.

Eus. When a man believeth the gospel, he is certain of the remission of his sins, he is certain of the favour and good-will of God, and he is certain also of everlasting life. And he that letteth go this faith, and falleth to doubting, he shall never enjoy the aforesaid benefits, but be cast into everlasting damnation.

Theo. This considered the holy apostle right well, when he without any doubting, being throughly persuaded and assured of God's good-will toward him (set forth in his holy promises), said on this manner: "I know and am sure that he (in whom I have put my trust) is able to keep that which I have committed to his keeping against that day." Again: "I have fought a good fight, I have fulfilled my course, I have kept the faith. From henceforth there is laid up for me a crown of righte-

2 Tim. i. 2 Tim. iv.

ousness, which the Lord (that is a righteous Judge) shall give at that day, not to me only, but unto all them also that love his coming."

Psal. xxvii. *Phil.* When that David said these words, "I believe verily to see the pleasures of the Lord in the land of the living," doubted he of the inheritance of the heavenly kingdom? or was he rather throughly persuaded, by strong faith in the promises of God, that he should without all doubt reign with God in glory? If the godly apostle St Paul had not been sure of the favour of God, and of a better life after Phil. i. this, would he have wished to be delivered from this world, and "to be with Christ?" Acts vii. With what countenance durst the blessed martyr St Stephen have commended his spirit unto Christ, if he had not been persuaded of God's favour toward him, and of the joyful inheritance of the everlasting kingdom? And so likewise of all Rom. viii. the other saints. "The Spirit of God certifieth our spirit," saith the apostle, "that we are the sons of God: if we be sons, then are we also heirs, I mean of God, 1 John iii. and fellow-heirs with Christ." Hereto agreeth the saying of St John: "Dearly beloved, now are we the sons of God; and yet it doth not appear what we shall be. But we know that, when it shall appear, we shall be like him: for we shall see him as he is." Again: "We know that we are translated, and carried from death unto life." Here you see that the holy scriptures teach us to be certain of our salvation through faith in Christ's blood, and not to be doubtful of it, as the papists trifle. Away therefore with[1] all doubtfulness, and lay hand by strong faith on the promises of God, looking with assured hope for all those heavenly and blessed things, that God hath promised us in his holy word. So may we be sure to receive according to our faith.

Epaph. Without wavering or doubting, I faithfully believe, and am assuredly persuaded, that God the Father is a merciful Father unto me, that he hath forgiven me all my sins, received me into his favour, and made me heir of his everlasting glory. And all this hath he done unto me, not for my merits and deserts, (which are utterly none,) but for Christ's sake, in whom I believe, whom also I confess to be my alone Saviour and Redeemer.

Phil. Neighbour Epaphroditus, you thus believing cannot perish. Therefore be John iii. on good comfort, quiet your conscience, and settle your mind. For it is written: "He that believeth on the Son of God hath everlasting life."

Epaph. Brother Philemon, I thank you, and my other neighbours here, for the great comfort which I have received by this your godly communication. I feel myself now in much better case than I was when you came first unto me. I feel much quietness and ease in my conscience. The Lord hath driven away mine enemies, and given me rest in my mind. If I had not had your company, God knoweth to what point my ghostly enemy, the devil, would have brought me. But I praise God for you. For by your godly and christian talk God hath wrought in me a good and glad will to die. I have in my heart bidden the world and all worldly things adieu. My mind is altogether fixed on the Lord my God, and on the joys which he hath prepared in his glorious kingdom for all them that love him. I feel such inward joy in my heart, and such a fervent desire to see the Lord my God face to face, that the pains which I now suffer on my body, although they be very Rom. viii. grievous indeed, seem little or nothing to disquiet me. "For I am fully persuaded that the afflictions of this life are not worthy of the glory which shall be shewed 2 Cor. iv. upon us;" again, that, "though our outward man perish, yet the inward man is renewed day by day;" and that this our "tribulation, which is short and light, prepareth an exceeding and an everlasting weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen: for the things which are seen are temporal; but things which are not seen are eternal."

Chris. God keep you in this mind, even unto the end! *Eus.* Amen.

A prayer. *Epaph.* Confirm and make that perfect, O Lord, which thou hast begun to work in me, unto the glory of thy blessed name, and unto the salvation of my soul.

Theo. Amen.

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[1] So the 1632 edition: folio and 1561, *without*.]

Epaph. Neighbours, I pray you turn me, that I may lie on my right side.

Chris. The Lord our God grant that ye may sit in his kingdom on the right hand of his glory.

Epaph. Yea, and that shortly.

Eus. So be it.

Phil. Sir, how do you now?

Epaph. Well, God be thanked; but I trust to do better even anon.

Phil. Lack you any thing, sir?

Epaph. My pain approacheth nearer unto my heart, whereby I perceive the end of my life not to be far off. I beseech you, pray for me, that I may continue faithful, constant, and stedfast in the faith of the Lord my God, even unto the very end of my life.

Phil. We will do it gladly. Neighbours, let us kneel down and pray.

Lord, we most humbly beseech thee, hear our prayer.

Chris. And let our cry come unto thee.

Phil. O Lord Jesu Christ, thou only Son of the heavenly Father, our alone Redeemer and omnisufficient Saviour, we most humbly beseech thee, deliver this sick and weak person, now being in great pains and at the point to depart out of this world, from all ugsome[2] and terrible assaults and temptations of the devil, sin, and hell. Deliver him, O Lord, as thou deliveredst Noe from the raging waves of the sea, Lot from the destruction of Sodom, Abraham from the fear of the Chaldees, the children of Israel from the tyranny of Pharao, David from the hand of Goliah, the three men from the violence of the fiery furnace in Babylon, Daniel from the mouth of the lions, Jonas from the belly of the whale fish, and Peter from the prison of Herod: even so, O gracious Lord God, deliver the soul of this person, both now and whensoever he shall depart hence, from all peril and danger. Open unto him, at the hour of death, the door of paradise, the gates of heaven, and the entry of everlasting life. O Lord Jesu Christ, forgive him all his sins, and lead him with joy into the kingdom of thy heavenly Father, even unto the bosom of Abraham, and appoint him unto everlasting rest, that he may rejoice with thee, and with all the elect children of God, in everlasting life. *Eus.* Amen.

A prayer for the sick man.

Gen. vii. xix. Exod. xiii. xiv. xv. I Sam. xv.i. Dan. iii. vi. Jonah ii. Acts xii.

Epaph. Neighbours, I thank you. Now will I also pray unto the Lord my God, while I may speak; and I trust he will, for Christ's sake, graciously hear me.

Theo. Doubt you not, neighbour: God hath so promised.

Epaph. Lord, hearken unto my prayer, and give ear to my most humble requests: O most merciful God, O Father of all mercies, the Father of our Lord and Saviour Jesus Christ, be merciful to me a sinner. Have pity on me, and quickly help me, poor wretch, for the most bitter passion and most precious death of Jesus Christ, thy only-begotten Son, and our alone Redeemer and Saviour. Enter not into judgment with thy servant, O Lord. Handle me not according to my deserts and merits, neither reward me after mine iniquities; but, for thine infinite and unmeasurable bounty and exceeding great mercy, receive me and take me into thy favour. I, miserable and weak creature, am in thy hand. I am thy bond-servant and thy debtor. O most gentle God, O most favourable Father, forsake me not, cast me not away, poor wretch that I am. For I am thine, with all that ever I can make. No man is able to strengthen me, no man is able to deliver me, no man is able to help me, but thou alone. Thou art the true helper in adversity. Thou art the most sure and present comfort in all necessity. Thou alone art our helper, our bulwark, our fortress, and our most mighty and strongly-defenced tower. Thou, O God, art our refuge. Thou art our strength. Thou art our helper in all our tribulations. In thee, O Lord, do I trust: let me not be confounded. Let me never be put to shame: let me not be deceived of my hope; but preserve me for thy righteousness' sake. Bow down thine ear unto me: make haste to deliver me. Be my defender, O God, and my strong-hold, that thou mayest save me. For thou art my strength and my refuge: yea, thou art my God; and my destinies are in thy hands. Lighten thy

The sick man's prayer.

Psal. cxliii. Matt. xviii. Psal. xxxi.

[2] Ugsome: frightful.]

countenance upon thy servant, and save me for thy mercies' sake, O Lord. And forasmuch, O sweet Father, as it is thy godly pleasure to call me now from this miserable life and wretched world, I most entirely beseech thee so to defend me in this agony of death, that neither Satan nor his ministers prevail against me; but that I continue faithful and constant unto the end, in the confession of thy holy name, looking for full remission of all my sins in the precious blood of thy well-beloved Son and my only Saviour Jesus Christ; and that I, departing in this faith and perfect trust, may be placed among thy blessed saints and heavenly spirits, and so for ever and ever remain with thee in glory. Grant this, O most merciful Father, for thy dear Son's sake, Jesus Christ, our alone Mediator and Advocate.

Chris. Amen.

Epaph. Methink, good neighbours, I begin to wax very cold and numb in my limbs.

Eus. Sir, discomfort not yourself. Be content with the good working of God. This cold is a present token that the death of your body is not far off.

Epaph. My flesh is consumed and wasted away.

Gen. iii. *Eus.* That is the end of all flesh. "Earth thou art," saith God, "and unto earth shalt thou return."

Epaph. My feeling is gone; and my tasting decayeth. All my senses grow out of course.

Eus. To that end were they given you, that you should lose them again. With the body all bodily things decay.

Phil. Brother Epaphroditus, let the care of the body and of bodily things pass. You do believe the resurrection of the body?

Of the resurrection of the body. Job xix. *Epaph.* "I believe that my Redeemer liveth, and that I shall rise out of the earth in the latter day, and that I shall be clothed again with this skin, and see God my Saviour in my flesh. Yea, I myself shall behold him; not with other eyes, but with these same eyes. This hope is stedfastly set in my heart."

Phil. Believe this earnestly; and it shall not grieve you to depart from your body. For whereas it is now mortal, corruptible, sick, weak, vile, and loathsome, it shall at the general resurrection be immortal, uncorruptible, whole, strong, precious, and in all points like to the glorious body of our Lord and Saviour Christ Jesus. Hear

Phil. iii. what the apostle saith: "Our conversation is in heaven; from whence we look for a Saviour, even the Lord Jesus Christ; which shall change our vile body, that he may make it like unto his glorious body, according to the working whereby he is

2 Cor. v. able also to subdue all things unto himself." Again: "We know that, if our earthy mansion of this dwelling were destroyed, we have a building of God, an habitation not made with hands, but everlasting in heaven. For therefore sigh we, desiring to be clothed with our mansion which is from heaven; so yet, if that we be found clothed and not naked. For we that are in this tabernacle sigh and are grieved; because we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life. He that hath ordained us for this thing is God, which very same hath given unto us the earnest of the Spirit. Therefore we are alway of good cheer, and know that, as long as we are at home in the body, we are absent from God. For we walk in faith, not after outward appearance. Nevertheless we are of good comfort, and had rather to be absent from the body, and to be present with God."

Epaph. This is comfortable doctrine. I can be content with all my heart to make such a change whensoever the Lord's good pleasure shall be. But, I pray you,

Sentences concerning the resurrection of the body. rehearse some wholesome sayings out of the holy scriptures concerning the resurrection of the body, for strengthening of my faith, and for the comfort and quietness of my conscience.

Isai. xxvi. *Phil.* In the prophet Esay we read on this manner: "The[1] dead men shall live: even with my body shall they rise again. Awake and sing, ye that dwell in dust. For thy dew is even as the dew of herbs; and the earth shall cast out them that be

Isai. lxvi. under her." Again: "Your bones shall flourish like an herb." The prophet Ezechiel

Ezek. xxxvii. hath these words: "The hand of the Lord came unto me, and carried me out in

[1] The edition of 1561 has *thy*.]

the Spirit of the Lord, and let me down in a plain field, that lay full of bones, and he led me round about by them; and, behold, the bones that lay upon the field were very many, and marvellous dry also. Then said he unto me: Thou son of man, thinkest thou these bones may live again? I answered: O Lord God, thou knowest. And he said unto me, Prophesy thou upon these bones, and speak unto them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will put breath unto you, that ye may live: I will give you sinews, and make flesh grow upon you, and cover you over with skin, and so give you breath, that ye may live, and know that I am the Lord. So I prophesied as he had commanded me. And as I was prophesying, there came a noise, and a great motion; so that the bones ran every one to another. Now when I had looked, behold, they had sinews; and flesh grew upon them, and above they were covered with skin; but there was no breath in them. Then said he unto me: Thou son of man, prophesy thou toward the wind, prophesy, and speak unto the wind: Thus saith the Lord God: Come, O thou air, from the four winds, and blow upon these slain, that they may be restored to life. So I prophesied as he had commanded me: then came the breath into them; and they received life, and stood up upon their feet a marvellous great number." Again: "Thus saith the Lord God: Behold, I will open your graves, O my people, and take you out of your sepulchres." The words of the prophet Daniel are these: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, some to perpetual shame and reproof." God saith by Esdras: "Those that be dead will I raise up again from their places, and bring them out of their graves."

Dan. xii.

2 Esdr. ii.

Moreover, Christ said to the Sadducees, which denied the resurrection of the body: "As touching the resurrection of the dead, have ye not read what is said unto you of God, which saith, I am Abraham's God, and Isaac's God, and Jacob's God? God is not the God of the dead, but of the living." Also in another place: "The hour shall come, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Martha said unto Christ of her brother Lazarus, when he was dead: "I know that my brother shall rise again at the latter day." The holy apostle St Paul is plenteous in the doctrine of the resurrection of the dead. I will rehearse one or two of his sentences, and bid the other farewell. "The trump," saith he, "shall blow; and the dead shall rise incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality." Again: "The Lord Jesus shall change our vile bodies, that they may be fashioned like unto his glorious body." Also in another place: "I would not, brethren, have you ignorant concerning them which are fallen asleep, that ye sorrow not, as other do which have no hope. For if we believe that Jesus Christ died and rose again, even so they also which sleep by Jesus will God bring again with him."

Matt. xxii.

John v.

John xi.

1 Cor. xv.

Phil. iii.

1 Thess. iv.

Divers examples of the resurrection of our bodies have we both in the old and new testament. Helias the prophet raised up from death unto life the son of the widow of Sarepta. The like thing read we of Heliseus the prophet. Christ raised from death the daughter of a certain ruler, the son of a certain widow, and Lazarus, with many other. Christ rose again; and the bodies of many saints which slept arose also, and came out of their graves after their resurrection, and came into Jerusalem, and appeared unto many. Peter raised up Tabitha from death. St Paul restored unto life a certain young man named Eutychus. All these are evident examples of our resurrection. Therefore, good brother Epaphroditus, fear not to give over this your body, and freely to commend it unto the earth. At the great day of the general resurrection you shall receive it in a far better case than ever you had it in this world.

1 Kings xvii.

2 Kings iv.

Matt. ix.

Luke vii.

John xi.

Matt. xxviii.

Matt. xxvii.

Acts ix.

Acts xx.

Epaph. I leave this my vile body willingly, yea, and that with this hope, that at the last day I shall take it again immortal and uncorruptible. I believe the resurrection of the flesh. I wish to be loosened from this body, and to be with Christ.

Phil. i.

Eus. You doubt nothing of the blessed state of the godly departed, and of the immortality of the soul?

Of the immortality of the soul, and

of the blessed state of the faithful after this life.

Epaph. I believe everlasting life.

Theo. You are not of the opinion of the papists, which say that the souls of the faithful go not straight unto heaven, but unto purgatory, there to be boiled in the fiery furnace of the bishop of Rome, till they have made satisfaction for their sins, either by themselves, in suffering (say they) the most bitter pains of purgatory, or else by their friends in this world, through masses, pardons, pilgrimages, &c.

Epaph. I believe that there is none other purgatory for my soul-health, but
1 John i. only the precious blood of my Lord and Saviour Christ Jesu. And I believe that
Heb. ix. Christ, through his innocency of life, and the most grievous pains that he suffered on the cross, hath abundantly satisfied for all my sins, and hath unto the uttermost paid all the debt that I ought unto God the Father; so that now, through faith in
Rom. viii. the blood of Christ, I walk with a clear conscience before God; forasmuch as "there
Psal. xxxii. is no damnation to them that are in Christ Jesu," and that they also are "blessed whose sins are remitted, whose iniquities are covered, and unto whose charge God layeth no wickedness."

Chris. Ye agree not with such in opinion, as affirm that the souls of both the faithful and unfaithful sleep until the day of judgment, and then shall awake out of sleep; so that then the faithful shall go unto everlasting glory, and the unfaithful unto eternal damnation?

Epaph. I believe that the soul sleepeth no more than this my bedstead waketh and talketh with us. I am fully persuaded that, so soon as the souls of the faithful are departed from the bodies, wherein they were as in a prison inclosed, they are straightways placed in the glorious kingdom of God. And, contrariwise, the souls
Rev. xxi. of the unfaithful go straight unto the devil, even unto hell-fire, unto that "lake
Matt xiii. that burneth with fire and brimstone," where weeping and gnashing of teeth is, where
Isai. lxvi. the worm that gnaweth their conscience never dieth, and the most grievous fire, wherewith they are without ceasing intolerably tormented, is never quenched. Is it not thus, neighbour Philemon?

Phil. Yes, verily, sir. For so are we taught in the holy scriptures, as the
Luke xvi. history of the rich glutton and of poor Lazarus, with divers other, do manifestly declare.

Epaph. I faithfully believe, that immediately after my departure out of this world I shall have a place in the kingdom of God, and see the glorious majesty of God face to face. And I pray you, good neighbour Philemon, rehearse unto me some comfortable places out of the holy scripture concerning the joyful and blessed state of the faithful souls after this life, that I may be confirmed in my faith and be the more willing to depart.

Num. xxiii. *Phil.* I will do it gladly. Balaam said: "I pray God that my soul may die the death of the righteous, and that my last end may be like unto theirs." The
Psal. lxxxiv. psalmograph saith: "O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God." "Blessed are they that dwell in thy house: they will be always praising thee." "One day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the
Isai. li. tents of the ungodly." The prophet Esay saith: "The redeemed of the Lord shall turn again and come with joy unto Sion, there to endure for ever, that mirth and
Isai. xxxii. gladness might be with them, that sorrow and wo might flee from them." "My people," saith God, "shall dwell in pleasant peace and in safe holds, and shall have
Isai. xlix. continual rest without disturbance." "They shall neither hunger nor thirst: heat nor sun shall not hurt them. For he that favoureth them shall lead them and give them
Isai. lxv. drink of the spring wells." "They shall eat, drink, be merry, and rejoice for very quietness of heart." Yea, their gladness and their joy shall continue for ever and ever.
Dan. xii. Daniel saith: "The wise (such as have taught other) shall glister as the shining of heaven, and those that have instruct the multitude unto godliness shall be as the stars world without end."

2 Esdr. ii. Esdras saith: "Be ready to the reward of the kingdom; for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joy-

fulness of your glory. O receive the gift that is given you and be glad, giving thanks unto him that hath called you to the heavenly kingdom." The author of the book of Wisdom saith: "The souls of the righteous are in the hand of God; and the pain of death shall not touch them. In the sight of the unwise they appear to die; and their end is taken for very destruction: the way of the righteous is judged to be utter destruction; but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things; nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself: yea, as the gold in the furnace doth he try them, and receiveth them as a brent-offering; and when the time cometh, they shall be looked upon. The righteous shall shine as the sparks that run through the reed bush. They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever." Again: "The faithful are counted among the children of God; and their portion is among the saints." "The righteous shall live for evermore: their reward also is with the Lord, and their remembrance with the Highest. Therefore shall they receive a glorious kingdom and a beautiful crown of the Lord's hand." The holy father Toby prayed on this manner to God: "O Lord, deal with me according to thy will, and command my spirit to be received in peace." "For more expedient were it for me to die than to live." Wisd. iii. Wisd. v. Tob. iii.

The preacher saith: "The day of death is better than the day of birth." For "precious and right dear in the sight of the Lord is the death of his saints." Our Saviour Christ saith: "The righteous shall shine as the sun in the kingdom of their Father." They shall have the inheritance of "everlasting life." They shall have "a kingdom which was prepared for them from the beginning of the world." "They shall be as the angels of God." They shall be "in the bosom of Abraham." They shall have such joy as "no man shall be able to pluck it from them." They shall "eat and drink in the kingdom of God the Father." They shall be where Christ is, and see his glory. The holy apostle St Paul saith: "The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." He saith also, that "if our earthy mansion of this dwelling were destroyed (he meaneth the body), we have a building of God, an habitation not made with hands, but everlasting in heaven." We shall "be with Christ." "We shall be with the Lord for ever." We shall be "vessels unto honour." We shall have the "crown of righteousness." We shall "come to the city of the living God, the celestial Jerusalem, and to an innumerable sight of angels, and to the congregation of the first-born sons which are written in heaven, and to God the Judge of all, and to the spirits of just and perfect men, and to Jesus the Mediator of the new testament." We shall "receive the crown of life," saith St James, "which the Lord hath promised to them that love him." "When Christ the chief Shepherd shall appear," saith St Peter, "ye shall receive an incorruptible crown of glory." "We are now the sons of God," saith St John; "and it hath not yet appeared what we shall be. We know that, if it once appear, we shall be like unto him; for we shall see him as he is." Eccles vii. Psal. cxvi. Matt. xiii. Matt. xix. Matt. xxv. Mark xii. Luke xvi. John xvi. Luke xxii. 1 Cor. ii. 2 Cor. v. Phil. i. 1 Thess. iv. 2 Tim. ii. 2 Tim iv. Heb. xii. James i. 1 Pet. v. 1 John iii.

In the Revelation of St John we find these sentences concerning the blessed state of the faithful after this life: "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." "Be faithful unto the death; and I shall give thee the crown of life." "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out," &c. "To him that overcometh will I grant to sit with me in my seat." The twenty-four elders that sat upon the seats were clothed in white raiment, and had on their heads crowns of gold. "They are in the presence of the seat of God, and serve him day and night in his temple; and he that sitteth on the seat will dwell among them. They shall hunger no more, neither thirst, neither shall the sun light on them, neither any heat. For the Lamb, which is in the midst of the seat, shall feed them, and shall lead them unto fountains of living water; and God shall wipe away all tears from their eyes." "They follow the Lamb whithersoever he goeth." "They are without spot before the throne of God." "I heard a voice from heaven, saying unto me, Write, Blessed Rev. ii. Rev. iii. Rev. iv. Rev. vii. Rev. xiv.

are the dead which die in the Lord. Even so saith the Spirit, that they rest from
Rev. xix. their labours; but their works follow them." "Blessed are they which are called unto
Rev. xxi. the supper of the Lamb's marriage." "I saw a new heaven and a new earth. For the first heaven and the first earth were vanished away; and there was no more sea. And I John saw the holy city, new Jerusalem, come down from God out of heaven, prepared as a bride garnished for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men; and he will dwell with them. And they shall be his people; and God himself shall be with them, and be
Isai. xxv. their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain;
Isai. lxv. for the old things are gone. And he that sat upon the seat said, Behold, I make all things new. And he said unto me, Write; for these words are faithful and true."

The description of the new and heavenly Jerusalem. Rev. xxi.

And the angel "carried me away in the spirit to a great and an high mountain, and he shewed me the great city, holy Jerusalem, descending out of heaven from God, having the brightness of God. And her shining was like unto a stone most precious, even like a jasper, clear as crystal, and had walls great and high, and had twelve gates, and at the gates twelve angels, and names written, which are the names of the twelve tribes of Israel. On the east side three gates; and on the north side three gates; and towards the south three gates; and from the west three gates; and the wall of the city had twelve foundations, and in them the twelve names of the Lamb's twelve apostles. And he that talked with me had a golden reed to measure the city withal, and the gates thereof, and the wall thereof. And the city was built four-square, and the length was as large as the breadth; and he measured the city with the (golden) reed, twelve thousand furlongs, and the length and the breadth and the height of it were equal. And he measured the wall thereof, an hundred and forty-four: the measure that the angel had was after the measure that man useth. And the building of the wall of it was of jasper. And the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth an amethyst. The twelve gates were twelve pearls; every gate was of one pearl; and the street of the city was pure gold, as through shining glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city hath no need of the sun, neither of the moon, to lighten
Isai. lx. it: for the brightness of God did light it; and the Lamb was the light of it. And the people which are saved shall walk in the light of it. And the kings of the earth shall bring their glory (and honour) unto it. And the gates of it are not shut by day. For there shall be no night there." "And there shall enter into it none unclean thing, neither whatsoever worketh abomination, or maketh lies; but they only which
Rev. xxii. are written in the Lamb's book of life." "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the seat of God and of the Lamb. In the midst of the street of it, and of either side of the river, was there wood of life, which bare twelve manner of fruits, and gave fruit every month; and the leaves of the wood served to heal the people withal. And there shall be no more curse; but the seat of God and the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for evermore. And he said unto me, These things are faithful and true."

Epaph. God be praised for that true joy and singular comfort which the faithful
1 Cor. ii. find in his holy word. It is not without a cause said of the holy apostle: "The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." My heart is now so inflamed with the desire of those heavenly and blessed treasures which you have named to me out of the infallible and true word of God, that I most entirely wish to be loosened from this life, and to enjoy these joyful pleasures. O who would

not be glad to change lead for silver, copper for gold, transitory, mortal, and corruptible things for certain, immortal, and uncorruptible thing[1], earth for heaven, sin for godliness, darkness for light, fear for security, trávail for quietness, sickness for health, death for life, the company of men for the company of the most high God, his heavenly angels, and blessed spirits, the vile pleasures of this world for the inestimable joys of the glorious kingdom of God! Oh! "like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God; yea, even for the living God. O when shall I come to appear before the presence of my God?" "O God, thou art my God; early will I seek thee. My soul thirsteth for thee, my flesh also longeth after thee, in a barren and dry land, where no water is. Thus have I looked for thee in thy holy place, that I might behold thy power and glory. For thy loving-kindness is better than life itself: my lips shall praise thee. As long as I live will I magnify thee on this manner, and lift up my hands in thy name." Psal. xlii. Psal. lxiii.

Eus. We rejoice, good brother Epaphroditus, and give God most hearty thanks, that he hath by his holy Spirit wrought so good and glad will in you to die, and to leave this wretched world.

Epaph. I most heartily wish to be loosed from this life, and to be with Christ. "It grieveth my soul longer to live in this mortal body." And "now, O Lord, deal with me according to thy will, and command my spirit to be received in peace." "For more expedient were it for me to die than to live." Phil. i. Job x. Tob. iii.

Chris. Sir, how do you feel yourself?

Epaph. In my body weaker and weaker; but I trust in my soul stronger and stronger. I pray you, lay me up higher in my bed. For I begin to wax very faint; and my wind decreaseth and waxeth shorter. I thank you: it is well. Neighbours, I am troublesome unto you; but I trust I shall not be so long.

Theo. It is unto us great joy and comfort to be with you, being so godly-minded. For in you, as in a clear mirror, we behold ourselves, and see what shall become of us hereafter. Of you, as of a lively school-master, do we learn how we shall behave ourselves when God layeth the cross on us. And we most humbly beseech God to give us the like patience and thankfulness.

Epaph. "The spirit is willing; but the flesh is weak." Forasmuch as I feel in myself present tokens of death, and am not certain how long the Lord will suffer me to live, or to enjoy the use of speech, I think it convenient to pray again unto the Lord my God, and to commend my sinful soul into his merciful hands. Matt. xxvi.

Phil. Godly, forsooth.

Epaph. Lord, vouchsafe, I most humbly beseech thee, to hear me, sinful creature. The sick man's prayer.

Chris. "The Lord is nigh unto all them that call on him; yea, that call on him in truth." Psal. cxlv.

Epaph. O Lord Jesu Christ, which art the only health of all men living, and the everlasting life of them which die in thy faith, I, wretched sinner, give and submit myself wholly to thy most blessed will. And I, being sure that the thing cannot perish which is committed unto thy mercy, most humbly beseech thee, O Lord, to give me grace that I may now willingly leave this frail and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me again. I beseech thee, O most merciful Jesu Christ, that thou wilt by thy grace make strong my soul against all temptations, and that thou wilt cover and defend me with the buckler of thy mercy against all the assaults of the devil. I see and knowledge that there is in myself no help of life and salvation; but all my confidence, hope, and trust, is in thy most merciful goodness. I have no merits nor good works which I may allege before thee. Of sins and evil works, alas! I see a great heap: but through thy mercy I trust to be in the number of them, to whom thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting glory. Thou, O most merciful Lord, wast born for my sake. Thou didst suffer both hunger and thirst for my sake. Thou didst preach and teach, thou didst pray and fast for my sake. Thou didst all good works and deeds for my sake. Thou sufferedst most

[1 The edition of 1561 has *things*.]

grievous pains and torments for my sake. And, finally, thou gavest thy most precious body to die, and thy most blessed blood to be shed on the cross for my sake. Now, most merciful Saviour, let all these things profit me, which thou freely hast given me, which hast given thyself for me. Let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover my unrighteousness. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith and persuasion in thy blood waver not in me, but ever be firm and constant; that the hope of thy mercy and life everlasting never decay in me; that charity wax not cold in me; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me also, O most merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon thee, and that, when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto thee, O Lord, into thy hands I give and commit my soul. Lord Jesu, take my spirit.

Theo. Amen.

Eus. Sir, how is it with you now?

Epaph. Even as with a ship which is tossed with the waves of the sea. I trust shortly to come unto the haven, and then shall I be quiet and without all danger. I pray you, pray for me.

Phil. Most gladly. Let us kneel down, neighbours, and beseech the Lord our God for his tender mercies to preserve this our sick brother from the assaults of Satan, and to keep him constant and stedfast in his faith unto his life's end, that he may give up a good and a faithful soul into the merciful hands of God. Give me hither "The Flower of Godly Prayers," that I in the name of us all may read that prayer[1] which is to be said for them that lie at the point of death.

The Flower of Godly Prayers.

Theo. Here is it.

Phil. O most loving Saviour, and gentle Redeemer, which camest into this world to call sinners unto repentance, and to seek up that was lost, thou seest in what case this our brother lieth here visited with thy merciful hand, all weak, feeble, sick, and ready to yield up his soul into thy holy hands. O look upon him, most gentle Saviour, with thy merciful eye: pity him, and be favourable unto him. He is thy workmanship: despise not therefore the work of thine own hands. Thou sufferedst thy blessed body and thy precious blood to be shed for his sins, and to bring him unto the glory of thy heavenly Father: let it not therefore come to pass that thou shouldest suffer so great pains for him in vain. He was baptized in thy name, and gave himself wholly to be thy servant, forsaking the devil, the world, and the flesh: confess him therefore before thy heavenly Father and his blessed angels to be thy servant. His sins, we confess, are great; (for who is able to say, My heart is clean, and I am free from sin?) but thy mercies, O Lord, are much greater. And thou camest not to call the righteous, but sinners unto repentance. To them that are diseased and overladen with the burden of sin dost thou promise ease. Thou art that God which willest not the death of a sinner, but rather that he should turn and live. Thou art the Saviour which wishest all men to be saved, and to come to the knowledge of thy truth. Withdraw not therefore thy mercy from him because of his sins, but rather lay upon him thy saving health, that thou mayest shew thyself toward him to be a Saviour. What greater praise can there be to a physician than to heal the sick? Neither can there be a greater glory to thee, being a Saviour, than to save sinners: save him therefore, O Lord, for thy name's sake.

Matt. ix. Luke ix. Prov. xx. Matt. ix. Matt. xi. 1 Tim. ii.

Again: let the law be no corsive to his conscience, but rather give him grace even in this extreme agony and conflict of death to be fully persuaded that thou by thy death hast taken away all his sins, fulfilled the law for him, and by this means delivered him from the curse of the law, and paid his ransom; that he thus being fully persuaded may have a quiet heart, a free conscience, and a glad will to forsake this wretched world, and to go unto his Lord God. Moreover, thou hast conquered him that had rule of death, even Satan: suffer him not therefore to exercise his tyranny

Rom. x. Gal. iii. Heb. ii. Hos. xiii. 1 Cor. xv.

[1 See before, page 68.]

upon this our sick brother, nor to disquiet his conscience with the terrors of sin and pains of hell. Let not Satan nor his infernal army tempt him further than he is able to bear; but evermore give him grace even unto his last breath valiantly to fight against the devil with strong faith in thy precious blood, that he may fight a good fight, and finish his course with joy, unto the glory of thy name, and the health of his soul. O Lord, so work in him by thy holy Spirit, that he with all his heart may contemn and despise all worldly things, and set his mind wholly upon heavenly things, hoping for them with a strong and undoubted faith.

Again: let it not grieve him, O sweet Saviour, to be loosened from this vile and wretched carcase, which is now so full of sorrow, trouble, anguish, sickness, and pain; but rather let him have a bent and ready will, through thy goodness, to put it off, yea, and that with this faith, that he at the last day shall receive it again in a much better state than it is now or ever was from the day of his birth; even a body uncorruptible, immortal, and like to thy glorious body. Let his whole heart and mind be set only upon thee. Let the remembrance of the joys of heaven be so fervent in his breast, that he may both patiently and thankfully take his death, and ever wish to be with thee in glory. Phil. iii. 1 Cor. xv.

And when the time cometh that he shall give over to nature, and depart from this miserable world, vouchsafe, we most humbly beseech thee, O Lord Jesu, to take his soul into thy hands, and to place it among the glorious company of thy holy angels and blessed saints, and to keep it unto that most joyful day of the general resurrection, that, both his body and soul through thine almighty power being knit again together at that day, he may for ever and ever enjoy thy glorious kingdom, and sing perpetual praises to thy blessed name. *Chris.* Amen.

Epaph. O God, be merciful unto me, and bless me: shew me the light of thy countenance, and deal favourably with me. "Lighten mine eyes, that I sleep not in death; lest mine enemy say, I have prevailed against him. For if I be cast down, they that trouble me will rejoice at it. But my trust is[2] in thy mercy; and my heart is joyful in thy salvation." Psal. lxvii. Psal. xiii.

Phil. Sir, how do you?

Epaph. My bodily sight is gone.

Phil. "The Lord gave" it you, "and the Lord hath taken" it away again. "As it hath pleased the Lord, so is it come to pass: blessed be the name of the Lord." Now that God hath taken away the sight of your corporal eyes, behold the Lord your God with the eyes of your faith; and doubt you not but that shortly you shall see the glorious majesty of God with the eyes of your soul, even as he is, face to face, which shall be unto you such joy and so great comfort, that no tongue is able to express, nor no heart able to think it. Job i.

Epaph. "I believe and am assuredly persuaded that I shall see the pleasures of the Lord in the land of the living." Psal. xxvii.

Phil. Continue in this faith unto the end, and you shall surely be saved.

Epaph. As God hath taken away my sight, so do all my other senses decay.

Phil. Though by the appointment of God you lose your bodily speech, yet shall your soul in the heavenly kingdom sing, praise, and magnify the Lord your God, worlds without end. And albeit the bodily hearing be taken away from you, yet shall your soul in the kingdom of God hear such sweet, pleasant, and delectable things, as never mortal man heard, nor may hear the like. Again, although your going, and the use of your whole body be taken away from you, and your body return unto the earth, from whence it came, yet doubt you not but your soul, being once delivered out of the prison of your body, shall serve the Lord your God perfectly, and joyfully "follow the Lamb" Christ, "whithersoever he goeth." Rev. xiv.

Epaph. O Lord, deliver my soul out of the prison of the body, that I may come unto thee, and glorify thy holy name. "Command my spirit to be received in peace." "For more expedient were it for me to die than to live." Psal. cxlii. Tob. iii.

Phil. Be on good comfort, sir. God in this your trouble and bitter agony of

[2] This word is inserted from the edition of 1561.]

death is present with you, and, when he seeth convenient time, he will deliver you out of all your pains, take you unto him, and place you in his glorious kingdom.

Psal. xxii. Psal. xxxi. *Epaph.* "O Lord, deliver my soul from the sword, my dearling from the power of the dog. Save me from the lion's mouth." "Bow down thine ear to me: make haste to deliver me. Be thou my protector, O God, and house of defence, that thou mayest save me. Be thou my strong rock, and my castle. Be thou my guide, and lead me for thy name's sake. Draw me out of the net that they have laid privily for me; for thou art my strength. Into thy hands I commend my spirit; for thou hast redeemed me, O Lord, thou God of truth."

Phil. Fear not, brother Epaphroditus: God is your loving Father and most gentle Saviour. He hath heard your humble requests, and granted your petitions. He hath and will defend you from all evil even unto the end. He will not suffer you to be devoured of that hellish lion and cruel dog the devil. He hath sent his holy angels hither unto you, even into this your chamber. They are here present for Psal. xxxiv. your great comfort. They have pitched their tents round about you, that they may Psal. xci. Heb. i. keep you harmless and safe from the devouring teeth of Satan. They wait upon you diligently for your defence, and will never depart from you, till they receive your soul, and carry it up lovingly as a most precious relique into the kingdom of heaven, and most joyfully present it unto the glorious throne of God's majesty. Fix the eyes of your faith on Christ and Christ's merits, on Christ's passion and death, on Christ's blessed body-breaking, and his most precious blood-shedding, on his triumph and victory over Satan and his hellish army: believe Christ to be your alone Saviour, and all his works to be your good works; and so shall ye not perish, but have everlasting life.

The sick man's prayer. *Epaph.* Haste thee, O Lord, to deliver me; for it is high time. In thee, O Lord Christ, my most merciful Saviour and only Redeemer, in thee, in thee alone is all my trust: let me never be confounded. O Jesu, mercy! Jesu, mercy! O Christ, mercy! Christ, mercy! O God the Father, O God the Son, O God the Holy Ghost. O most blessed Trinity, three Persons and one God, have mercy on me. Receive my soul into thy hands. Place it for thy mercies' sake in thy heavenly kingdom, among thy holy angels and blessed saints. O my good God. O Father, O my most merciful Father. Mercy, mercy!

Phil. God the Father, which made you, bless you. God the Son, which redeemed you, preserve you. God the Holy Ghost, which sanctifieth you, confirm and strengthen you. The blessing, defence, and saving health of the Almighty God, the Father, and the Son, and the Holy Ghost, preserve you from all evil, and bring you unto everlasting life. *Chris.* Amen.

Eus. Methink he hath given up the ghost.

Theo. No, he is yet alive. God comfort him. Lord, shew him the light of thy loving countenance.

Epaph. When shall I come to appear before the presence of my God?

An exhortation to the sick man. *Phil.* God be thanked, he yet speaketh, yea, he godly speaketh. Brother Epaphroditus, take a good heart unto you, shrink not. Fight a good fight. Be not discouraged, neither with the terrors of Satan, nor with the pains of death. God is on your side. God is your grand captain. You fight under the banner of that most mighty and victorious Emperor Jesus Christ. Only continue as you have begun; and the day is yours. Satan, with all his army, like miserable cowards, shall be put to flight and vanquished. You shall have a joyful victory over them. The pain of the battle is short and light; but the glory of your triumph shall abide for ever and ever. Matt. xxiv. Hear what your grand Captain saith: "He that continueth unto the end shall be Rev. ii. saved." "To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God." "Be faithful unto the death; and I shall give thee Rev. iii. the crown of life." "Him that overcometh will I make a pillar in the temple of my Rev. iii. God; and he shall go no more out." Yea, "to him that overcometh will I grant to sit with me in my seat." Here see you what precious and most noble rewards are set forth unto you, if you go forth valiantly to fight against your enemies, which seek your destruction. Only believe, only fix the eyes of your faith on Christ crucified.

Only engrave in your heart deeply a sure and undoubted confidence in the merciful promises of God the Father, which he hath made unto you in the precious blood of his dearly-beloved Son and our alone Saviour Jesus Christ, and you shall most certainly have the victory, and obtain the reward of joyful immortality. Hear what your grand Captain Christ saith: "God hath so dearly loved the world, that he gave his only-begotten Son, that every one that believeth on him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world should be saved by him. He that believeth on him is not damned." John Baptist saith: "He that believeth on the Son of God hath everlasting life." "My sheep," saith Christ, "hear my voice; and I know them; and they follow me; and I give them everlasting life; neither shall they perish for ever, nor yet shall any man pluck them out of my hand. My Father, which gave them to me, is greater than all; and no man can pluck them out of my Father's hand. I and my Father am one." Again: "I am the resurrection and life. He that believeth in me, though he were dead, yet shall he live. And every one that liveth and believeth in me shall never die." "I am the way, the truth, and the life." Follow Christ, and you cannot err, nor go out of the way; for he is the way. Believe Christ, and you cannot be deceived; for he is the truth. Abide and remain in Christ, and you cannot die the death everlasting; for he is the life. Wherefore, O most dear brother, cleave with strong faith to these most sweet and comfortable promises of Christ your Saviour. Believe to obtain whatsoever is promised. So may you be sure to be God's son, and heir of his everlasting kingdom, never to perish, but to have eternal life.

John x. John xi. John xiv.

Epaph. I believe to have remission of all my sins through faith in Christ's blood. Lord Jesu, take my spirit. O heavenly Father, I commend my spirit into thy hands.

Acts vii. Luke xxiii.

Phil. This faith, dear brother, maketh you the son of God and heir of his glorious kingdom: yea, it maketh you Christ's brother, and fellow-heir with him of everlasting glory. It purchaseth for you favour at the hand of God, and forgiveness of all your sins. It bringeth unto you peace and quietness of conscience. It maketh a perfect reconciliation and an everlasting agreement between God and you. It delivereth you from death, and bringeth you unto eternal glory. It maketh you a citizen of the new and heavenly Jerusalem, where (if you continue stedfast in this faith) you shall remain for ever and ever in a most blessed and joyful state, having the fruition of God's[1] glorious majesty in perfect glory, worlds without end, unto your exceeding joy and unspeakable comfort.

Faith.

Eus. Sir, behold, the life of this our brother beginneth to draw unto an end. *Phil.* Yea, rather he now beginneth to change a mortal life for an immortal life. The life that is led in this world is rather a shadow of a life, than a very life indeed. Now, brother, be strong in the faith of Christ. Remember Christ crucified. Remember Christ to be your alone Saviour. Remember God the Father to be your merciful Father. Forget not that all your sins are washed away in Christ's precious blood, and that by the virtue of his death and passion you are made heir of everlasting salvation. Brother, if you can speak, answer. If you cannot speak, shew some outward sign and token, that it may be a testimony unto us of your faith and godly departure.

An exhortation to the sick man.

Chris. Lo, he holdeth up his hand. *Eus.* God be thanked. *Phil.* He seemeth yet to hear.

Persuade yourself, most dear brother, that God even now calleth you out of this vale of wretchedness unto the joyful inheritance of his everlasting kingdom, where you shall not live miserably with sinful men (as you have done in this world), but you shall gloriously reign with that most mighty God, and with his holy angels and blessed saints. Now begins your joy, your solace, your comfort. Now beginneth your true life, which shall be everlasting. Now is the end of all your sorrows come; and now beginneth your unfeigned joy and true felicity. Now shall ye see the glorious majesty of God face to face. Now shall you behold and perfectly know all the godly

[1] From the edition of 1561; folio, *God.*]

that have been from the beginning of the world, and be merry and rejoice with them. Now shall you see your Saviour and elder brother Christ as he is. Now shall you be clothed with the white garments of immortality. Now shall you have a crown of gold set upon your head. Now shall ye eat of the tree of life which is in the midst of the paradise of God, and drink of the fountains of living water. Now shall you be a pillar in the temple of your God, and sit with him on his seat. And these your joys shall be everlasting, and never have end. Unto these joys shall you straightways go, and for evermore enjoy them.

Theo. Our brother is even now departed from this world unto the Lord our God, as you spake these words: "Unto these joys shall you straightways go, and for evermore enjoy them;" he gave up the ghost, and now resteth in the Lord.

The commendation of the man departed.

Phil. The Lord our God be praised. Our brother hath made a godly end. He hath given up a good spirit into the hands of the living God. He is, I doubt not, of the number of them of whose death it is written: "Precious in the sight of the Lord is the death of his saints." "Blessed are they that die in the Lord." His life before men was unrebukable and blameless. He lived[1] justly and uprightly with his neighbours. He was friendly to all godly men, and enemy to no man. He was both a sincere favourer and a diligent follower of God's most holy word. He abhorred all sects, papists, anabaptists, libertines, &c.; notwithstanding, alway praying for their amendment, that they, knowledging their errors, might with us confess one God, and one truth in the unity of the Spirit. He was a dear friend to such as were studious of good letters, to widows, to fatherless children, to poor young maids' marriages, to young men that had not wherewith to set up their occupations, to the prisoners, to those poor people which were not able to get their living, to poor householders, to the repairing of high-ways, and such-like. What a will he made, ye know. His end also ye know.

Psal. cxvi.
Rev. xiv.

Chris. A christian and godly end made he. God give us all grace to make the like!

Phil. Of a good life cometh a good death, if the departure of the godly may be called a death, and not rather a passage unto a better life. Well, his body now sleepeth in the Lord; and his soul reigneth in glory with God.

Eus. God grant him and us all a joyful resurrection! *Theo.* Amen.

Phil. Neighbours, before we depart, let us all kneel down and give God the Father thanks for the godly departure of this our christian brother. *Chris.* It is convenient so to do.

The Flower of Godly Prayers.

Phil. Give me hither "The Flower of Godly Prayers." I will rehearse the thanksgiving[2] unto God for the departure of the faithful out of this world. *Eus.* Lo, here is the book.

Phil. The name of the Lord our God be glorified.

Chris. Both now and ever. Amen.

Phil. O how can we, most loving Father, render unto thee sufficient thanks for thine inestimable goodness toward thy faithful servants, whom thou, calling out of this wretched world, vouchestsafe to place in thy heavenly kingdom, among the glorious company of thy holy angels and blessed saints. O full precious is the death of the faithful in thy sight! Blessed are the dead that die in thee, O Lord! For they are at rest from their painful travails and labours. The souls of the righteous are in thy hand, O God; and the pain of death shall not touch them. In the sight of the unwise they appear to die, but they are in peace. They shine as the sparks that run through the reed bush. They glister as the shining of heaven. They are as the stars world without end. They are as the angels of God. They are clad with white garments, and have golden crowns upon their heads. They do service day and night before the glorious throne of thy divine majesty. They neither hunger nor thirst any more, neither doth the sun or any heat fall upon them; for the Lamb which is in the midst of the throne governeth them, and leadeth them unto the living fountains of waters. They follow the Lamb whithersoever he goeth. They have such joys as

Psal. cxvi.
Dan. xii.
Wisd. iii.
Rev. xiv.
Isai. lxiv.
1 Cor. ii.

[1] So 1561; folio, *liveth*.]

[2] See before, page 69.]

eye hath not seen, nor ear hath heard, neither is there any heart able to think them. Infinite and unspeakable are the treasures, O Lord, which thou hast laid up for them that depart in thy faith. For these thy fatherly benefits toward the souls of the faithful, and for that it hath pleased thee to call this our christian brother from this vale of misery unto thy heavenly kingdom, we give unto thee most hearty thanks, humbly beseeching thee, that thou wilt take like care for us, and so govern us with thy holy Spirit, both in sickness and in health, that we may live a good and godly life in this present world, and, whensoever it shall be thy good pleasure to call us hence, we may, with strong faith in thee and in thy Son Christ Jesu our Lord, commend both our bodies and souls into thy merciful hands, and through thy goodness be placed in thy glorious kingdom, among thy faithful chosen people, and so for ever and ever praise and magnify thee our heavenly Father; to whom with thy dearly-beloved Son Jesu Christ our Lord and Saviour, and the Holy Ghost, that most sweet Comforter, be all glory and honour world without end. *Theo.* Amen.

Phil. Rise, let us go and comfort our friends, that they do not too much sorrow for the departure of this our most dear brother, which now resteth in joyful peace. That done, neighbour Christopher, repair you unto some godly learned man, and desire him to prepare a sermon for the burial of this our brother against tomorrow about the ninth hour. *Chris.* It shall be done.

Phil. Neighbour Theophile and neighbour Eusebius, go ye your way, and provide all things necessary for the comely furniture of the burial, that nothing be wanting when the time cometh. *Eus.* We will do it gladly.

Phil. "The very God of peace sanctify us throughout, and so wholly preserve us, both spirit and soul and body, that we may be blamed in nothing at the coming of our Lord Jesu Christ." *Theo.* Amen. 1 Thess. v.

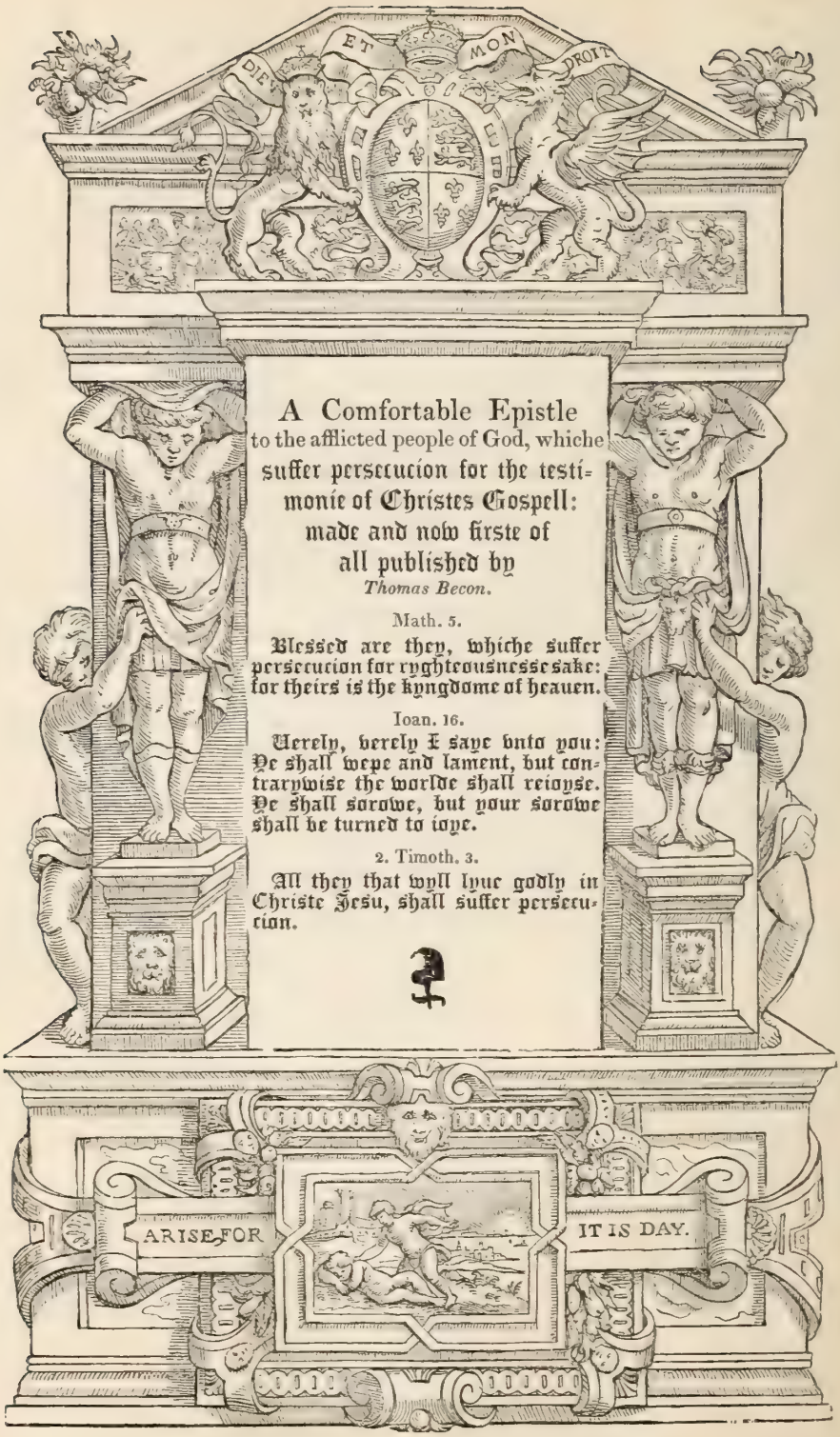
Phil. "Our Lord Jesus Christ himself, and God our Father (which hath loved us, and hath given us everlasting consolation and good hope through grace), comfort our hearts, and stablish us in all good saying and doing." *Eus.* Amen. 2 Thess. ii.

Phil. "Peace be unto the brethren, and love with faith, from God the Father and from the Lord Jesus Christ. Grace be with all them which love our Lord Jesus Christ unfeignedly." *Chris.* Amen. Eph. vi.

Phil. "Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore." Rev. vii.

Theo. Amen. Amen.

Give the glory to God alone.



A Comfortable Epistle

to the afflicted people of God, whiche suffer persecucion for the testimonie of Christes Gospell: made and now firste of all published by

Thomas Becon.

Math. 5.

Blessed are they, whiche suffer persecucion for ryghteousnesse sake: for theirs is the kyngdome of heauen.

Ioan. 16.

Uerely, verely I saye vnto you: Ye shall wepe and lament, but contrarywise the worlde shall reioyse. Ye shall sorowe, but your sorowe shall be turned to ioye.

2. Timoth. 3.

All they that wyll lyue godly in Christe Iesu, shall suffer persecucion.

A

COMFORTABLE EPISTLE

TO THE AFFLICTED PEOPLE OF GOD.

BY

THOMAS BECON.

TO THE

RIGHT REVEREND FATHER IN GOD,

ROBERT[1], BISHOP OF WINCHESTER,

AND HIS VERY GOOD LORD, THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

THEY have not erred nor judged amiss, right reverend father, and my singular
Gen. iv. good lord, which have taught that the two children of Adam, that is to say, Cain and Abel, were figures of the two churches that are in this world; namely, the church militant, and the church malignant; that is, of the church of Christ, and of the
Rev. iii. church of antichrist, which St John calleth "the synagogue of Satan." For as Cain, which was the figure of the malignant church, never loved his brother Abel, which was the figure of the militant church, nor favoured his doings, but extremely hated him, persecuted him, and at the last most cruelly slew him, yea, and that without
Heb. xi. any occasion given of his brother, which was a righteous man, and pleased God
1 John iii. both with his offerings and doings for his faith's sake; as St John saith, "Cain was of that wicked, and slew his brother; and wherefore slew he him? because his own works were evil, and his brother's good:" even so the synagogue of Satan, that malignant church of the devil and antichrist, ever hateth and most tyrant-like persecuteth the congregation of God, that militant church of Christ here in earth. And yet no cause given of God's people, why the children of the devil should thus most wickedly persecute and slay them, as persons altogether given to godliness and to the study of true innocency.

This thing also is set forth in the words which God spake to Satan in paradise
Gen. iii. after the fall of Adam: "I will set enmity between thee and the woman, between thy seed and her seed. The same (seed) shall tread down thy head, and thou shalt tread upon his heel." This in like manner was figured in the two brethren Esau
Gen. xxv. and Jacob; which Esau, being the image of the malignant and malicious church, even from the beginning hated good Jacob, persecuted him, and sought all means possible to destroy him. Neither was this thing obscurely set forth in the two brethren
Gen. xxi. Ismael and Isaac, Abraham's two sons; the one being begotten of a bond-woman (I mean Ismael), the other of a free-woman, that is, Isaac; of whom St Paul speaketh
Gal. iv. on this manner: "As then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now."

All these histories do evidently declare, that they which are of the malignant church, and of the synagogue of Satan, do alway persecute the militant church and faithful congregation of Christ; not that they deserve any such cruelty, but because the works of the one sort are good and godly, and the works of the other are wicked
John iii. and ungodly. "Every one that doeth evil," saith Christ, "hateth the light, neither cometh he unto the light, lest his works should be reproved."

[1 Robert Horne was a native of the county of Durham (or, according to another authority, of Cumberland), and was educated at St John's College, Cambridge, of which house he became a fellow in 1536. He was preferred successively to the vicarage of Matching, Essex, the rectory of All-hallows, Bread Street, London, the prebendal stall of Bugthorpe in York Cathedral, and the deanery of Durham, to which he was advanced in the reign of Edward VI. In the persecution which ensued he fled into Germany, and, fixing his residence at Frankfort, became the head of the episcopal party among the exiles there. He returned to England on the accession of queen Elizabeth, and was consecrated bishop of Winchester, Feb. 16, 1561, being then 47 years of age. He died at his palace in Southwark, June 1, 1580, and lies buried in his own cathedral beneath a flat stone near the pulpit, on which is inscribed the following epitaph: Robertus Horne Theologiæ Doctor eximius, quondam Christi causa exul, deinde Episcopus Winton. Pie obiit in Domino Jun. 1, 1580. Episcopatus sui Anº. 19. He was a sagacious and learned man, a frequent preacher, and an excellent disputant. Bishop Horne left only daughters.]

But not only in these figures, but also in evident practices, hath this matter been set forth in all ages; as we may see both in the old and new testament, and also in ecclesiastical histories. Behold the Israelites, which were the people of God; how unmercifully dealt the Egyptians with them, seeking all means possible not only to oppress them with great burdens and intolerable labours, but also utterly to destroy them and their seed for ever! Behold also the prophets, which spake in the name of the Lord, and other godly men likewise, which were before the coming of Christ; how were they handled and extremely persecuted of Satan's synagogue, of the malignant church, of the children of the devil! Again, consider the people of the new testament, that were good and godly; what crosses suffered they! Christ, our elder brother, and head of God's church, escaped not the cross, but suffered at the hands of the malignant church most cruel things, and at the last death, yea, even the most vile death of the cross; to declare that his inferior and younger brethren shall not in this world be altogether free from the cross. Proved not his apostles the like gentleness at the hands of the wicked worldlings? And after their death many holy and blessed martyrs in all ages? Who ever professed God aright, and laboured to serve him according to his word, which hath at all times delicately and pleasantly lived in this world without cross, without trouble, without persecution? And what other thing, even at God's own mouth, is promised to the faithful congregation? "Behold," saith he, "I send you forth as sheep among wolves." "They shall deliver you up to the councils, and shall scourge you in their synagogues. Ye shall be brought to the head rulers and kings for my sake." "Ye shall be hated of all men for my name's sake." They shall put you to trouble, and shall kill you. "The disciple is not above the master, nor the servant above his lord: it is enough for the disciple that he be as his master is, and that the servant be as his lord is. If they have called the lord of the house Belzebub, how much more shall they call them of his household so!" "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love that is his own: howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you." "They shall excommunicate you. Yea, the time shall come, that whosoever killeth you will think that he doeth God good service." "In the world shall ye have trouble." St Paul saith: "By many tribulations must we enter into the kingdom of God." "All they that will live godly in Christ Jesu shall suffer persecution."

Exod. i. v. Matt. x. John xv. John xvi. Acts xiv. 2 Tim. iii.

Thus see we that all the scriptures of God promise to the faithful Christians in this world cross, trouble, persecution, imprisonment, chains, fetters, stocks, fire, fagot, sword, halter, death, ignominy, &c.; as the psalmograph saith: "Many are the troubles of the righteous; but the Lord shall deliver them from them all." Now, that the church of God is thus afflicted, the cause is the wickedness of the malignant church, which cannot abide the godliness of God's holy congregation; as St John writeth of Cain, "which was of that wicked, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's good." Where minds be distract unto contrary purposes, there can be no amity, no quietness, no concord. "For what fellowship hath righteousness with unrighteousness? Or what company hath light with darkness? Or what concord hath Christ with Belial? Or what part hath he which believeth with an infidel? Or how agreeth the temple of God with images?" There is not one thing in all the world that is so contrary to another thing, as the synagogue of Satan is contrary to the church of Christ, both in doctrine and life: which thing we will attempt to set forth by certain comparisons, which now follow.

Psal. xxxiv. 1 John iii. 2 Cor. vi.

Comparisons between the church of Christ and the synagogue of Satan.

1. The church of Christ laboureth to serve God according to his word and ordinance.

The synagogue of Satan deviseth strange worshippings of God, nowhere mentioned in God's holy law.

2. The church of Christ honoureth God "in spirit and truth."

John iv.

The synagogue of Satan honoureth God with surplices, copes, vestments, bells,

organs, censers, candles, candlesticks, fire, palms, ashes, bread, water, oil, cream, building of monasteries, free chapels, chantries, &c.

Psal. l. John xvi. 3. The church of Christ in all their necessities calleth only upon God in the name of the Lord Jesu.

The synagogue of Satan in all their troubles and adversities invocateth and calleth upon creatures and saints departed.

1 Tim. ii. 1 John ii. Rom. viii. Heb. ix. 4. The church of Christ knoweth and knowledgeth no mediator, advocate, and intercessor unto God the Father, but only the man Jesus Christ, that righteous One.

The synagogue of Satan maketh dead men their mediators, advocates, and intercessors, whereof notwithstanding some, we know not whether they be saints in heaven, or devils in hell.

Eph. i. v. Col. ii. 5. The church of Christ knoweth no head, but Christ Jesu alone.

The synagogue of Satan knowledgeth the Romish bishop to be head of the universal church of Christ throughout the world.

Heb. ix. x. 6. The church of Christ granteth no sacrifice for sin, but death of Christ alone.

The synagogue of Satan defendeth with tooth and nail the popish mass to be a sacrifice for sin, of the same price and dignity that the death of Christ is.

Rom. iii. Gal. ii. 7. The church of Christ holdeth that faith alone justifieth.

The synagogue of Satan affirmeth that faith alone justifieth not, except charity and works be added thereunto.

Deut. xii. Matt. xv. 8. The church of Christ knoweth none other good works, but those only which are commanded of God in his holy word.

The synagogue of Satan, not contented with such works as God hath prescribed, daily inventeth new and strange works of their own brain, and teacheth that those also are necessary to be done under pain of deadly sin, and that in the keeping of them there is great mede[1].

John viii. x. 9. The church of Christ receiveth no strange doctrine, but embraceth the word of God only, and whatsoever is agreeable to the same.

The synagogue of Satan receiveth the doctrines of men, not only beside, but also contrary to the word of God, as unwritten verities, antichrist's decrees, constitutions, ordinances, traditions, &c.

2 Tim. iii. 10. The church of Christ affirmeth that the holy scripture is a sufficient doctrine unto the uttermost for the salvation of faithful Christians.

The synagogue of Satan holdeth that it is a rude, insufficient, and unperfect doctrine, and hath need of general councils, constitutions provincial, unwritten verities, &c., to make it absolute and perfect.

11. The church of Christ ministereth the sacraments as Christ instituted and left them.

The synagogue of Satan mangleth and corrupteth them, now adding unto them, now plucking from them.

Matt. xxvi. 1 Cor. xi. 12. The church of Christ, according to Christ's institution, administereth the Lord's supper under both kinds to the faithful communicants.

The synagogue of Satan taketh away the cup of the mystery of Christ's blood from the laity, and giveth them only the sacramental bread.

Matt. xxvi. 13. The church of Christ reserveth not the sacramental bread, but eateth it, according to this commandment of Christ: "Take ye, eat ye."

The synagogue of Satan reserveth the sacramental bread, putteth it in a pix, hangeth it up with a rope, carrieth it about in solemn pomps and general processions, and many times keepeth it so long that it waxeth mould, that it stinketh, that the worms eat it and consume it.

14. The church of Christ hath a special regard and a singular respect unto the commandments of God, that they may fulfil and do them.

The synagogue of Satan hath a special eye unto the observations of men's traditions, and standeth in more fear of breaking them than in transgressing the whole law of God.

[1 Mede, or meed: reward.]

15. The church of Christ prescribeth no day to be fasted more than other (except public necessity requireth it, and then they add general prayer unto it for appeasing of God's wrath, or for the obtaining of some good thing at the hand of God), but exhorteth all men unto continual temperance and sobriety, and unto the avoiding of surfeiting and drunkenness, according to this commandment of Christ: "Take heed to yourselves, lest at any time your hearts be overcome with surfeiting and drunkenness," &c. Luke xxi.

The synagogue of Satan straitly chargeth and commandeth this day and that day, this saint's even and that saint's even, this vigil and that vigil to be fasted, in pain of deadly sin.

16. The church of Christ on fasting days giveth liberty to the Christians to eat either fish or flesh, so that they always be mindful of christian sobriety. And if they at any time appoint fish to be eaten certain days, as in the time of Lent, they do it not for religion, but for policy sake.

The synagogue of Satan commandeth that on fasting days no flesh be tasted, but fish eaten only, under pain of damnation.

17. The church of Christ freely permitteth unto all men that cannot contain to marry. Matt. xix. 1 Cor. vii. Heb. xiii.

The synagogue of Satan denieth marriage to subdeacons, deacons, priests, bishops, monks, friars, canons, nuns, anchors, anchoresses, vowers, vowesses, &c.

18. The church of Christ is content with the sacraments that Christ hath ordained.

The synagogue of Satan augmenteth and increaseth the number of the sacraments, racking the number of two unto the number of seven.

19. The church of Christ holdeth that sacraments of themselves give not grace, but are the holy signs and seals, the testimonies and witnesses of God's singular favour and great grace toward all them that believe and receive the same sacraments according to the institution of Christ.

The synagogue of Satan affirmeth that sacraments of the new testament are not only signs of grace, but they also confer and give grace.

20. The church of Christ suffereth no tongue or language to be used in the temples of the Christians, but that only which is understanded of all men, that all may be edified. 1 Cor. xiv.

The synagogue of Satan hath a great desire to keep the people in ignorancy and blindness; for then goeth it well with their kingdom: and therefore they sing, they say, they mumble, they pray, and all in Latin, that the people may go home more fools than they came out. Only they curse in English. The apostle saith: "Let all things be done unto edifying." 1 Cor. xiv.

21. The church of Christ knoweth none other purgatory for the sins of sinners that repent in faith, but the blood of Christ only and alone. 1 John i. Rev. i.

The synagogue of Satan teacheth that there is another purgatory after this life, where the souls of such as have not done due penance, and made sufficient satisfaction, must be purged with fire, yea, such fire (ah, silly souls!) as is in heat, pains, and torments, nothing inferior to the unquenchable fire of hell; wherein the damned souls are tormented, till either they themselves by suffering condign punishments have satisfied the justice of God, or else their deliverance be wrought by the sacrifice of the mass, or by the prayers and good deeds of their friends in this world, &c. Isai. lxvi.

22. The church of Christ counteth it great wickedness, and a thing contrary to the authority of holy scripture, to set up images in the temples or oratories where christian men come together to pray, to hear the Lord's word, and to receive the sacraments. Exod. xx. Deut. v.

The synagogue of Satan stuffeth their temples full of images, idols, puppets, and mawmets; painteth, gildeth, decketh, trimmeth, and garnisheth them with sumptuous vestures and precious jewels; censeth them, offereth to them, kisseth them, setteth up brenning candles before them, kneeleth unto them, calleth upon them, goeth on pilgrimage unto them, voweth unto them, asketh all good things of them, maketh them their patrons, &c.

23. The church of Christ teacheth that we ought to confess our sins to God 1 John i.

with a penitent heart, and sure faith to obtain remission of the same for his Son Christ's sake.

The synagogue of Satan commandeth, yea, and enforceth men to make their confession to a priest, charging them to declare all their sins with all the circumstances, how, where, whom, how oft, with whom, &c., to their own curate once in the year at the least, under pain of deadly sin, and to receive at his hand penance and absolution.

Isai. xliii. Matt. ix. Mark ii. Luke v.

24. The church of Christ affirmeth plainly that God alone forgiveth sin.

The synagogue of Satan sendeth men for the absolution of their sins unto popish priests, unto the pope's pardons, and such other trumpery.

Rom. i. 1 Cor. vi. 1 Pet. i.

25. The church of Christ knoweth none other saints but those which in this world are sanctified by the Holy Ghost, purified with the blood of Christ, study to lead an innocent life, and at the last die in the Lord.

The synagogue of Satan granteth those and none other to be saints, whom the pope either for lucre or for favour canonizeth and alloweth to be saints; which his saints he commandeth men to honour and to worship, to invocate and pray unto, to make their mediators, advocates, and intercessors, to trust in their intercessions and merits, to ask the kingdom of heaven for their dignity and worthiness, for their blood and martyrdom, &c.

26. The church of Christ knoweth none other reliques of saints to be had in estimation and reverence than the following of their faith, love, patience, mercy, liberality to the poor, &c., and their godly treatises and works which they have left behind them for the profit of their posterity.

The synagogue of Satan knoweth none other reliques of saints than rotten bones, old shoes, torn breeches, filthy clothes, scurvy combs, hairy shirts, worm-eaten bowls[1], withered skin, dried flesh, &c. These they set forth to the simple people to worship, to honour, to reverence, to kneel unto, to kiss, to buy for great sums of money, as things most worthy, most noble, most precious, and most full of virtue.

2 Tim. i. 2 Tim. iv.

27. The church of Christ teacheth that all men ought through faith in Christ to be certain of their salvation, and by no means to doubt of it.

The synagogue of Satan holdeth the contrary, and teacheth that all men ought to doubt of their salvation, as being uncertain whether hell or heaven shall be their portion after this life.

Eph. vi. 1 Pet. v.

28. The church of Christ knoweth none other armours against Satan, but faith, prayer, and the word of God.

The synagogue of Satan teacheth that, if any man will fight and prevail against Satan, he must flee for succour unto holy bread, holy water, holy palms, holy candles, holy bells, holy beads, holy laces, &c.

Eccles. v.

29. The church of Christ teacheth that all foolish and unfaithful vows displease God, and that therefore they are to be broken.

The synagogue of Satan hath decreed, and stiffly maintaineth the same, that the monastical vows of poverty, chastity, and obedience are by no means to be broken, as vows equal with the vow of baptism, although having no ground on the word of God, yea, being contrary to the word of God.

1 Cor. vii.

30. The church of Christ holdeth that "it is better to marry than to burn."

The synagogue of Satan are such and so great enemies to matrimony, that they had rather have their subdeacons, deacons, and priests, their monks and friars, their canons and nuns, their anchors and anchoresses, their vowe[r]s and vowesses, to be most filthy fornicators, abominable adulterers, stinking sodomites, and to be defiled with all kind of beastly and unnatural uncleanness, than once to suffer them to embrace holy wedlock, which is "honourable among all persons, and the bed undefiled."

Heb. xiii.

31. The church of Christ suffereth matrimony, as a thing most pure, most clean, at all times in the year freely to be solemnized between lawful persons in the temples of the Christians.

The synagogue of Satan forbiddeth matrimony to be celebrated either secretly or

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[1 In another treatise, "The Monstrous Merchandize of the Romish bishops," Becon speaks of a "pardon bowl" kept in the monastery of St Edmundsbury. Such perhaps are here referred to.]

openly divers times in the year; and commandeth that, if contrary to the decrees of the pope any persons presume to marry, their matrimony should be taken as of none effect, but rather judged and taken for adultery. Notwithstanding this strait inhibition, if any man bring money, he shall easily obtain a dispensation to marry where he will and when he will, yea, if it be on Good-Friday, when men creep to the cross.

32. The church of Christ forbiddeth no degrees to contract matrimony together, save those only which are forbidden in the Levitical law. Lev. xviii.

The synagogue of Satan restraineth divers degrees for marrying together, which are at liberty by the law of God; and yet in this behalf they agree not among themselves.

33. The church of Christ suffereth those that be god-fathers and god-mothers (as they term them) to one child at baptism to marry together, if they be loose and at liberty, and not forbidden by the law Levitical.

The synagogue of Satan plainly forbiddeth this thing, and maketh the matter a spiritual consanguinity and a ghostly kindred, of much more force and strength than any carnal or fleshly consanguinity is; so that by this means christian gossips (as they are called) may not marry together, no, nor yet their children. If they do, their marriages must be dissolved as unlawful and wicked.

34. The church of Christ requireth the consent of parents in setting forth children unto marriage. Gen. xxiv. Tob. vii.

The synagogue of Satan careth not for the consent and good-will of the parents in placing their children in the holy state of honourable wedlock, but saith it is sufficient if the parties between themselves contract matrimony.

35. The church of Christ admitteth none unto their congregation, but such only as walk after the rule and doctrine of Christ and of his apostles. All other they excommunicate and put out of their company, till they have done worthy repentance, and satisfied the congregation of God. 1 Cor. v. 2 John.

The synagogue of Satan receiveth into their synagogues and churches all filthy persons, extortioners, adulterers, fornicators, sodomites, covetous persons, cursed speakers, swearers, dishonourers of fathers and mothers, drunkards, false-witness-bearers, and all swarms of wicked and ungodly people.

36. The church of Christ admitteth unto the ecclesiastical ministry honest married men, such as have ruled well their own houses, having honest, sober, and faithful wives, having also children which are not slandered of riot, neither are disobedient, but are in subjection with all reverence. 1 Tim. iii. Tit. i.

The synagogue of Satan receiveth none unto their priestish orders, except he be wifeless and free from marriage, and also voweth that he shall never marry, but lead a single life, *si non caste, tamen caute.*

37. The church of Christ knoweth their ministers by their wholesome doctrine and honest conversation, and by such godly and virtuous qualities as St Paul in his epistles to Timothy and Titus[2] rehearseth.

The synagogue of the Satan will have their priests known by shaven crowns, long gowns, flaring tippets, saying of mass, singing for souls departed, hallowing of bread, water, salt, candles, palms, fire, ashes, &c.

38. The church of Christ, in the admission of their ministers, useth fasting, prayer, and imposition of hands, according to the use of the apostles. Acts xiii.

The synagogue of Satan useth cutting of hair, shaving of crowns, anointing of fingers, wearing of albs, copes, vestiments, surplices, ringing of bells, and such other childish and beggarly ceremonies.

39. The church of Christ gladly and willingly heareth the voice of their Shepherd Christ, according to this his saying: "My sheep hear my voice." Again: "He that is of God heareth the words of God." John x. John viii.

The synagogue of Satan hath a great delight to hear the voice of strangers, and to be occupied many hours in hearing Latin matins, Latin masses, Latin even-songs, Latin diriges, Latin commendations, with narrations out of English Festival[3], saints'

[2 *and it*, folio.] [3 For an account of this book, see Strype, Eccles. Memor. Vol. I. chap. xviii.]

John viii. lives out of *Legenda Aurea*, and sermons out of *Dormi Secure*[1]. "Ye hear not the words of God," saith Christ, "because ye are not of God."

40. The church of Christ acknowledgeth all their liberty and power, either of
John xv. thinking or doing well, to come altogether of him which saith, "Without me ye
2 Cor. iii. can do nothing;" and that otherwise they are not able to think a good thought of
John viii. themselves; as Christ saith: "If the Son make you free, then are ye free indeed."
2 Cor. iii. Again: "Where the Spirit of the Lord is, there is liberty." Item: "It is God that
Phil. ii. worketh in us both the will and the deed."

The synagogue of Satan attributeth so great virtue to the strengths of free-will, that they affirm that man of his own power is able both to think well and to do
John vii. well, yea, and to fulfil the law of God, contrary to this saying of Christ: "Hath not Moses given you a law; and none of you all fulfilleth it?"

41. The church of Christ worketh good deeds to shew their obedience to the will of God, and to declare before men that their faith, which is only known to God, is true and lively, and not to be justified by them.

The synagogue of Satan worketh to this end, that with their works they may deserve remission of sins, justification, the grace of God, the gift of the Holy Ghost, and, in fine, the heavenly inheritance.

42. The church of Christ, when they have done all that they are able to do,
Luke xvii. confess themselves unprofitable servants, and unworthy of the lessest of God's mercies.
Gen. xxxii.

The synagogue of Satan doth so brag and boast of their good works and merits, that they shame not to say that they have good deeds not only sufficient for their own salvation, but also with them to save other. And these works they call *Opera supererogationis*. They might more justly be termed *Opera superarrogantiæ*.

Rom. vi. 43. The church of Christ believeth to have remission of sins and everlasting life for Christ's sake alone.

The synagogue of Satan looketh for the kingdom of God for the dignity of their own works, watchings, prayings, fastings, vowings, men's traditions-keepings, intercessions of saints, merits of monks, friars, canons, nuns, &c., the masses of soul-priests and purgatory-rakers, good deeds done for them after their death by their friends, &c.

44. The church of Christ reposeth all her delectation in godliness, virtue, and innocency of life.

The synagogue of Satan delighteth in vice, sin, ungodliness, and wickedness of life.

Col. iii. 45. The church of Christ setteth all her delight and pleasure in spiritual and
Phil. iii. heavenly things.

The synagogue of Satan hath all her delectation in worldly riches and fleshly pleasures.

46. The church of Christ studieth how to please God, and to do good to their neighbour.

The synagogue of Satan imagineth how to please the world, and to fill their own
Phil. iii. paunches, being indeed that filthy swarm, "whose God their belly is."

47. The church of Christ inventeth no new works to please God with in their
Eph. ii. life and conversation; but seeketh to perform and fulfil those "good works, which God hath prepared that they should walk in them."

The synagogue of Satan deviseth new works, nowhere prescribed of God in his holy word, compelleth men to do them, promising them salvation both of body and soul if they do them; and, contrariwise, threatening them death and damnation if they do them not.

48. The church of Christ, if they at any time fall from the ordinances of God through the frailty of man's nature, sorroweth and lamenteth from the very heart

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[1 A collection of sermons, the nature of which will be sufficiently understood from the title, which runs as follows: Sermones dominicales cum expositionibus evangeliorum per annum satis notabiles et utiles omnibus sacerdotibus, pastoribus et capellanis; qui alio nomine *dormi secure* vel *dormi sine cura* sunt nuncupati eo quod absque magno studio faciliter possint incorporari et populo prædicari. There were several editions.]

their weaknesses and imperfections, and riseth up again by true repentance and fervent faith in Christ Jesus our Lord.

The synagogue of Satan rejoiceth when they do evil, and have pleasure in their sins. Their rising up consisteth in popish penance, in feigned contrition, in earish confession, in presumptuous satisfaction, &c. Prov. ii.

49. The church of Christ, after through frailty they have fallen, lieth[2] not weltering in their sin, but through the mighty hand of God riseth up again, and for ever after is made the more circumspect and ware, that it falleth not again into the like negligences and trespasses; as the wise man saith: "The righteous falleth seven times, and riseth up again." Prov. xxiv.

The synagogue of Satan goeth forth, without faithful repentance and true conversion unto the Lord God, to walk in all kind of sin, thinking themselves then most blessed, when they most of all tumble themselves into all manner of filthy and fleshly pleasures. To forsake their beastly life is more than a double death.

50. The church of Christ, knowing that in this world they have no dwelling city, but look for one to come, wisheth and desireth nothing so greatly as to be loosed from this mortal and corruptible body, and to be with Christ in the glory of God his Father. Heb. xiii. Phil. i.

The synagogue of Satan hath all delectation and pleasure in the things of this world, wishing and desiring to remain in this life continually, yea, and that on this condition, that they might never come unto the celestial joys, so that they might enjoy these earthy pleasures and worldly goods, and live here after the flesh for ever; so little sweetness feel these epicures and belly-gods in the heavenly joys that are promised in the life to come to all them that love the Lord Christ and keep his word.

Who seeth not now what great diversity there is between these two churches, both in doctrine and life? May there be any hope that these two churches shall at any time agree, enter friendship one with another, and shake hands together? Sooner shall hell be heaven, darkness light, Christ Belial, than this thing shall come to pass. Therefore, as there[3] hath been always from the beginning, so is there now and ever shall be perpetual contention between the church of Christ and the synagogue of Satan, neither shall it have any end, till that time come when "there shall be one Shepherd and one sheep-fold;" again, when the Lord with his glorious appearance at the great day of judgment shall destroy "that son of perdition," which is the head of this synagogue of Satan, and "sitteth in the temple of God, boasting himself to be God." John x. 2 Thess. ii.

But it is to be noted, that the malignant church is figured by the elder brother, as Cain, Esau, Ismael, &c., and the church militant by the younger brother, Abel, Jacob, Isaac, &c.; which thing wanteth not his mystery. For as the elder brother is always reputed and taken to be of highest authority, of most power, of greatest substance and riches in this world, so that in comparison of him the younger brother is as an underling, a thing of no reputation, honour, glory, wealth, &c.; even so the church malignant in this vale of misery hath always the upper hand, excelleth in power, authority, riches, and dignity, so that it keepeth down the militant church as an underling, and oppresseth it most miserably, being continually laden with the cross, poverty, misery, ignominy, &c. And forasmuch as the synagogue of Satan is of such force and strength, of such riches and wealth, of such honour and dignity; therefore hath it many friends and adherents, which maintain her in her glory unto the uttermost, and set to hand cruelly to persecute the church of Christ, seeking all means possible utterly to destroy it. But all in vain. For "the gates of hell shall not prevail against it." For it is that house which is built upon the sure rock, namely Christ; insomuch that, although showers of rain descend, floods come, winds blow, and beat upon it, yet can all these things do it no harm. Notwithstanding, here may all men note by the way, that that church which persecuteth is of the devil; but, contrariwise, the church that is persecuted is of God. But the malignant Matt. xvi. Matt. vii. Note well.

[2] Folio, *lyghteth.*]

[3] Folio, *they.*]

church continually persecuteth the militant church, which is the church of Christ: therefore is the malignant church of the devil, even as Cain, Esau, Ismael, &c., were of the devil, which were figures of the malignant church. For Abel persecuted not Cain, nor Jacob Esau, nor Isaac Ismael; but Cain persecuted Abel, Esau Jacob, and Ismael Isaac; which Abel, Jacob, and Isaac were figures of the militant church. None of God's people from the beginning ever persecuted, but they themselves suffered persecution; as we may see in Moses and the prophets, in Christ and his apostles, in the fathers and preachers after the apostles' time, and so from age to age, and in these our days also. "Mark," saith St John Chrysostom, "doth the sheep persecute the wolf at any time? No, but the wolf the sheep. For even so Cain persecuted Abel, and not Abel Cain. So Ismael persecuted Isaac, not Isaac Ismael. So likewise Esau persecuted Jacob, not Jacob Esau. The Jews persecuted Christ, not Christ the Jews. The heretics persecuted the Christians, not the Christians the heretics. Therefore by their fruits shall ye know them[1]."

In Matt. cap. vii. Hom. xix.

Persecution a sign of antichrist's church.

Verily, there is not a more open fruit, nor a more manifest token of antichrist's church, or Satan's synagogue, than persecution, blood-shedding, and killing the saints of God; which thing is not found in the church of Christ. For, as Chrysostom saith: "It is not lawful for christian men with violence and tyranny to subvert and overthrow errors. With persuasion and with the word of God and with gentleness is the salvation of men to be sought[2]."

In Babyl. Martyr.

Luke ix.

2 Kings i.

Therefore when James and John would have had fire come down from heaven, after the example of Helias, to consume the Samaritans, because they would not receive Christ and his disciples, Christ rebuked them, saying: "Ye wot not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

2 Cor. x.

"The weapons of our warfare," saith the apostle, "are not carnal things, but things mighty in God to cast down strong-holds; wherewith we overthrow counsels and every high thing that exalteth itself against the knowledge of God, and bring into captivity all imagination to the obedience of Christ." Again: "The Lord hath given us power and authority to edify, and not to destroy." Therefore this synagogue of Satan is justly compared to the whore of Babylon, of whom St John writeth in his Revelations, that blasphemous bawd, that stinking strumpet, that murdering mother of whoredom and abominations of the earth, which is drunken with the blood of saints, and with the blood of the witnesses of Jesu. "In her was found," saith St John, "the blood of the prophets, and of the saints, and of all that were slain upon the earth." But the church of Christ is resembled, likened, and compared of that same St John to a woman that was ready to be delivered of child, before whom a dreadful "dragon stood ready to devour the child, as soon as it were born." "But her son was taken up unto God, and unto his seat. And the woman fled into wilderness," &c.

Rev. xvii.

Rev. xviii.

Rev. xii.

Now, forasmuch as the church of Christ is always of the suffering side, subject to the cross, persecuted and hunted of the synagogue of Satan, and many of her members slain of the same, so that in this world she findeth no rest, but trouble; no joy, but sorrow; no pleasure, but misery; no wealth, but poverty; no promotions, but afflictions; according to this saying of Christ, "In the world ye shall have tribulation:" again: "Ye shall weep and lament; but, contrariwise, the world shall rejoice:" it is meet and convenient that the true Christians, casting away all carnal security and fleshly quietness, prepare themselves unto the cross, as the wise man saith: "My son, if thou wilt come into the service of God, stand fast in righteousness and fear, and arm thy soul unto temptation." Our Saviour Christ saith also: "If any man will

John xvi.

Ecclus. ii.

Matt. xvi.

[1 Deinde vide, Numquid ovis lupum persequitur aliquando? non, sed lupus ovem. Sic enim et Cain persequutus est Abel, non Abel Cain. Sic Ismael persequutus est Isaac, non Isaac Ismael: sic et Esau Jacob, non Jacob Esau: Judæi Christum, non Christus Judæos: hæretici Christianos, non Christiani hæreticos. Ergo ex fructibus eorum cognoscetis eos.—Chrysost. Op. Par. 1718—38. Opus Imperf. in Matt. Hom. xix. ex cap. vii. Tom. VI. p. xciv.]

[2 Οὐδὲ γὰρ θέμις Χριστιανοῖς ἀνάγκῃ καὶ βίᾳ καταστρέφειν τὴν πλάνην, ἀλλὰ καὶ πειθοῖ καὶ λόγῳ καὶ προσηνείᾳ τὴν τῶν ἀνθρώπων ἐργάζεσθαι σωτηρίαν.—Id. Lib. in Sanct. Babyl. cont. Jul. et Gent. Tom. II. p. 540.]

follow me, let him forsake himself, and take up his cross, and follow me." For he that looketh daily for the cross, and counteth that day won when it cometh not, is not dismayed nor out of comfort when it come, because it cometh not unlooked for. For less hurteth that which is aforeseen, than that which oppresseth a man suddenly and without his expectation.

The patient and thankful bearing of the cross, when it cometh, declareth evidently who is a true member of the church of Christ, and who is a rotten member and an hypocrite. The true Christian gladly and willingly suffereth the cross, whensoever God sendeth it. He murmureth not, nor yet grudgeth against God, but knoweth that "all things chance for the best unto him that loveth God;" so that whether he liveth Rom. viii. Rom. x.v. or dieth he is the Lord's. And therefore he starteth not back, neither fleeth he from his Lord, but standeth by his Captain stoutly, and fighteth valiantly against the enemies, under the standard of his Emperor, come life, come death. As tofore in the time of prosperity he swelled not, neither waxed proud; so likewise now in adversity he casteth not away his courage, but sheweth himself always one, knowing that, if death come, it is unto him avantage, forasmuch as he is assured of a better life to come. Phil. i. But the hypocrite and false Christian in the time of prosperity seemeth to rejoice in the truth of Christ's gospel, and greatly to favour the doctrine of the same: notwithstanding, when adversity cometh, when the cross approacheth, when trouble brasteth in, then fleeth he back, then forsaketh he his Lord and Master, then runneth he out of the field like a coward; yea, then doth he not only deny his Master, but also blaspheme the truth and doctrine of his Master, as schismatical, seditious, heretical, slanderous, blasphemous, &c., openly protesting that in his heart he never favoured that kind of religion, although he obeyed the time, and outwardly followed public orders. Such hypocrites are like to the ungodly Jews, which, when they saw Christ to be in estimation with the people, and few or none against him, cleaved unto Christ, honoured and magnified Christ, became Christ's disciples, followed Christ, set forth Christ's praises to the uttermost, with *Osanna Filio David:* "Good luck be to the Matt. xxi. Mark xi. Son of David: blessed is he that cometh in the name of the Lord;" and many good Luke xix. morrows. But when bishop Annas frowned upon Christ, my lord Pilate scowled upon Christ, king Herod grinned and gnashed his teeth at Christ, the bishops, the priests, the scribes, the Pharisees, the Sadducees, the lawyers, the rulers of the people, &c., wagged their heads at Christ, and the whole world began to despise and forsake Christ; then turned they their backs, went away from Christ, joined amity with Christ's adversaries, crying out with a loud voice: *Crucifigatur, crucifigatur:* "To Matt. xxvii. John xix. the gallows with him, to the gallows with him." *Si hunc dimittis, non es amicus Cæsaris:* "If thou let him go, thou art not the emperor's friend." "If he were not a naughty pack, we would never have delivered him unto thee." All this do the hypocrites for to avoid the cross, that they may live after the flesh, all in pleasure, all in joy, and be "hail-fellow, well met," with the wealthy worldlings.

But it is far otherwise with the true Christians, which rejoice in trouble, and are Matt. v. glad when they suffer any rebuke for the name of the Lord Jesu, knowing that "by Acts v. many tribulations they must enter into the kingdom of God;" comforting themselves Acts xiv. also with this, that if they suffer with Christ, they shall reign with Christ; if they 2 Tim. ii. die with Christ, they shall live with Christ; if they confess Christ, Christ will con- Matt. x. fess them before his heavenly Father; but, contrariwise, if they be ashamed of Christ Mark viii. and of Christ's gospel before this sinful and whorish generation, Christ will also be ashamed of them when he shall come in the glory of his Father, accompanied with heavenly angels and blessed spirits. Therefore do they prepare themselves at all times unto the cross, not weighing the afflictions of this life, which are short and of no Rom. viii. continuance; but having an eye unto the joys of the life to come, which joys are continual and everlasting.

This cross, whereof we have hitherto spoken, was laid upon the true Christians of Persecution in England for God's word. this our realm not many years past, insomuch that divers of our countrymen were most grievously persecuted, most cruelly apprehended, imprisoned, stocked, chained, manacled, brought forth, accused, condemned, burnt unto ashes; divers were secretly famished and murdered in prison; divers spoiled of all their goods; divers exiled and

banished into strange countries: in whose number your honour was, which for the confession of God's truth suffered not only banishment, but also loss of all your goods and promotions, wishing "rather to be a door-keeper in the house of the Lord, than to dwell in the gorgeous and glorious palaces of the ungodly," and to bear the cross with Christ, than in glory and riches to reign for a season with antichrist; by this means declaring to the world that your faith was pure, your conscience clear, your doctrine uncorrupt, and all your travails in the gospel of Christ true, godly, and commendable.

Psal. lxxxiv.

I, at that time being partaker of that exile and banishment, after long and that most miserable imprisonment (as I may let pass my other afflictions wherewith I was daily accumbered, besides the deceitful assaults of Satan and of his ministers, wherewith I was without ceasing troubled and disquieted, not only outwardly, but also inwardly), oftentimes called unto remembrance the most wretched and pitiful state of England, sometime flowing with the knowledge of God's word as the sea with waters, but then wrapped full of blind ignorance and ignorant blindness. I considered with myself what I might do to help the miseries of my poor countrymen, specially such as were afflicted for the gospel's sake. Not knowing how otherwise to gratify them, I wrote an epistle and sent it to certain godly brethren, declaring in it the causes of all the miseries and calamities that were fallen upon England; again, how they might be redressed; and, finally, what a merciful Lord our God is to all faithful penitent sinners that unfeignedly turn unto him. This epistle was not read of the brethren without fruit. I added to this epistle an humble supplication unto God for the restoring of his holy word to the church of England; wherein the devout Christian complaineth his grief and sorrow to the Lord for taking away the light of Christ's gospel, and, most humbly knowledging his fault and worthy punishment, most heartily wisheth the subversion of antichrist's kingdom, and the restitution of Christ's most glorious kingdom to this realm of England.

These two treatises I thought good to publish with my other works, and, in publishing them, to dedicate them to your lordship, partly that they may be a testimony of my thankful heart to your honour for the benefits heretofore bestowed upon me in the time of my misery and poverty; partly that the godly readers may have the more affection to read them, when they shall see them offered to your lordship's name, which with all the true Christians of this our realm is had in great reverence and singular estimation, both for the purity of your doctrine, and for the godliness of your conversation; most humbly beseeching your honour, according to your accustomed goodness, to take in good part whatsoever this little gift is, as the present of him which wisheth to your lordship all good and prosperous things.

Christ, that high and everlasting Bishop, preserve your good lordship in continual health, with daily increase of honour, unto the glory of God, and unto the profit of his holy and christian congregation.
Amen.

From Cantorbury, October 6, *in the year of our Lord* 1563.

THE EPISTLE.

The First Chapter.

To the faithful Christians, wheresoever they be dispersed throughout the realm of England, *Thomas Beacon* wisheth grace, mercy, and peace, from God the Father, with perfect knowledge of his dearly-beloved Son Jesu Christ our Lord and alone Saviour, through the hallowing of the Holy Ghost, unto the true and unfeigned obedience of God's most blessed will, with an earnest faith in the merciful promises of God, and assured hope of obtaining the same unto everlasting life. Amen.

Constancy in God's truth commended.

It greatly rejoiceth me, most dear brethren, to hear of this your constancy and stedfastness in believing and confessing the glorious gospel of our Saviour Jesus Christ, which, as the apostle saith, "is the power of God to save so many as believe;" Rom. i. namely in these perilous and troublesome days, wherein we see so many start back and run away from the confession of God's truth (which, when the weather was calm, they seemed constantly to profess), and follow the fond fantasies of men that speak not God's word, but their own drowsy dreams and idle imaginations, brought into the church of Christ by subtile Satan and his marked merchants, unto the great disturbance of the christian commonwealth, so that, if it were possible, the Matt. xxiv. very elect and chosen people of God, through their juggling, might be seduced and led from the way of truth. As ye have godly begun, so manfully go forth unto the end, that ye may receive a full joy and a perfect reward of the Lord your God "in that day, when he gloriously shall appear and render to every one according to Rom. ii. his deeds, that is to say, praise, honour, and immortality to them which continue in good doing and seek eternal life; but unto them that are rebellious, and disobey the truth, and follow iniquity, shall come indignation and wrath, tribulation and anguish."

Signs tofore declaring the destruction of true religion to be at hand in England.

But be it known unto you, dear brethren, that this thing that hath happened unto us in this realm of England (I mean the taking away of God's true religion, and the thrusting in of papistry in the stead thereof, unto the great and unspeakable sorrow of all true christian hearts) ought not to seem unto you new, strange, and unlooked for; but rather such a thing as hath hitherto many times been declared unto you by the preachers, and ye yourselves, godly considering the corrupt manners and unlucky chances of this realm, did right well the same aforesee and greatly lament. For divers signs had we long before, besides the godly admonitions of the faithful preachers, which plainly declared unto us an utter subversion of the true christian religion to be at hand, except it were prevented by hasty and hearty repentance.

The duke of Somerset.

What shall I speak of that godly and mighty prince Edward, duke of Somerset, which in the time of his protectorship did so banish idolatry out of this our realm, and bring in again God's true religion, that it was wonder so weighty a matter to be brought to pass in so short a time? Was not the ungentle handling of him, and the unrighteous thrusting him out of office, and afterward the cruel murdering of him, a man, yea, a mirror of true innocency and christian patience, an evident token of God's anger against us? The sudden taking away of those most goodly and virtuous young imps, the duke of Suffolk and his brother[1], by the sweating sickness, was The duke of Suffolk and his brother. it not also a manifest token of God's heavy displeasure toward us? The death of those two most worthy and godly-learned men, I speak of M. Paulus Fagius, and M. Paulus Fagius. of D. Martin Bucer[1], was it not a sure prognostication some great mishap concerning D. Martin Bucer. christian religion to be at hand? But, as I may pass over many other, and at the

[1 See Strype, Eccles. Memor. Vol. II. Book I. chap. xxix. II. iv. and Burnet, Hist. Ref. Part II. Book I.]

last come unto that which is most lamentable, and can never be remembered of any true English heart without large tears, I mean the death of our most godly prince and christian king, Edward the VI., that true Josias, that earnest destroyer of false religion, that fervent setter up of God's true honour, that most bounteous patron of the godly-learned, that most worthy maintainer of good letters and virtue, and that perfect and lively mirror of true nobility and sincere godliness; was not the taking away of him (alas for sorrow!) a sure sign and an evident token that some great evil hanged over this realm of England?

King Edward the sixth.

Who, considering these things (as I may speak nothing of the wickedness of those men which made the word of God a cloak of their naughtiness, of their insatiable covetousness, of their intolerable pride, of their voluptuous and wanton living, &c.), perceived not a shipwreck of the christian religion to be at hand, as it is (alas for pity!) come to pass at this day? All good men feared the decay of God's true honour in this realm: that we feared, that hath chanced; how could it otherwise come to pass? God's blessing was offered unto us; but we through our wicked and unthankful life refused it. Shall not therefore blessing be taken away, and cursing come in the place thereof? as it is written: "He would not have the blessing; it shall therefore be far from him."

Gross gospellers.

Psal. cix.

The Second Chapter.

If the kingdom of God be proffered unto us, and we set not by it, are we not worthy to lose it? What realm since the apostles' time was ever so abundantly replenished with the knowledge of Christ's gospel, yea, and that in so few years, as this realm of England was? But, alas! how was it regarded? Who repented? Who knowledged his sin from the very heart? Who called on the name of God in spirit and truth? Who framed his life according to his knowledge? It is therefore come to pass, as our Saviour Christ long before threatened: "The kingdom of God shall be taken from you, and shall be given to a nation that bringeth forth the fruits thereof." God planted in this realm of England a pleasant and goodly vineyard, dressing and trimming it after the best manner, looking continually to have some worthy fruit thereof; but when in the stead of natural grapes it brought forth wild berries, unwholesome and unnatural, was it not worthy to be laid waste, to be trodden under foot, and to be devoured of wild beasts?

England blessed sometime.

James iv.

Matt. xxi.

Isai. v.

Were not the people of the old world worthy to be overwhelmed with waters, which, being of righteous Noe so oft afore admonished, would not repent and make provision for the avoiding of that plague? Were not the filthy Sodomites worthy to be consumed with fire and brimstone from heaven, which, being afore told of their destruction, would not cease through their abominable living to provoke the heavy wrath and fierce vengeance of God against them? Were not the Israelites worthy to be plagued even unto the death, when they, despising, loathing, and abhorring manna, which came down from heaven, lusted after the vile flesh of the earth? Were not the Jews worthy to be led away miserable captives and wretched prisoners, to serve strange princes in foreign countries, which would not serve their Lord God in their own country, "a land that floweth with milk and honey?" Was it not convenient that the people of Juda should be oppressed, yea, destroyed, both they and their cities, of their enemies the Romans, which refused Jesus Christ, their true liege and sovereign Lord, to reign over them, and most cruelly put him to death? Were they not worthy to be seduced of a sort of false rabbins, as they are at this day, which would never give ear to the true prophets of God, but miserably killed them? Was it not also meet that they like vagabonds should wander throughout the world, without priesthood, kingdom, or commonweal, that would never truly serve him which before all other nations did choose them to be his peculiar people, giving them a land that floweth with the abundance of all things?

Examples of God's anger.
Gen. vii.
2 Pet. ii.
The people of the old world.
Gen. xix.
2 Pet. ii.
The Sodomites.
Exod. xvii.
The Israelites.

2 Kings xxv.
The Jews.

Matt. xxi.
Mark xii.
Luke xx.

Matt. xxiii.
Acts vii.

Are they not worthy to walk in darkness, which willingly despise the light? to taste sour things, which abhor the sweet? to wander out of the way, which refuse the plain path? Even so is it come to pass likewise with us at this day. We abhorred

Plagues following the contempt of God's word.

the light of God's word; therefore are we now justly overwhelmed with the darkness of men's trifling traditions and devilish decrees. We lightly esteemed the godly prayers and thanksgivings in our English tongue, whereby we might have been greatly edified; therefore are we now fed with Latin service, which we know not whether it be blessing or cursing. Certain are we that it is altogether without edifying, and clean contrary to the commandment of God, and the doctrine of the holy apostle, which would nothing in the congregation, but in such a tongue as all the people understand, that all may be edified. We set nought by the ministration of the holy and blessed communion of the body and blood of Christ: therefore this plague is worthily come upon us, that in the stead of the Lord's supper we have most wicked and abominable masses set up, invented by the devil, brought in by antichrist, practised by his shorn shavelings, maintained by such as have received the beast's mark, full of superstition, idolatry, blasphemy, spiritual whoredom, and of all that displeaseth God, and is horrible in the judgment and sight of all good men. We regarded not the godly-learned and fatherly bishops, nor the faithful and virtuous ministers of God's word, which fed us with the pure wheat of Christ's gospel, and taught us the holy ordinances of God, repentance, faith, love, invocation of the name of God, mortification of the old man, brotherly charity, patience, long-suffering, obedience, joy in the Holy Ghost, the true and christian good works, and such other fruits of the Spirit, whereby we might learn to serve the Lord our God "in holiness and righteousness all the days of our life:" therefore, all those men of God being put to silence, some out of office, some in exile, some in prison, abiding the good pleasure of God, and "even as sheep appointed to be slain," we are compelled daily to hear such antichristian trumpet-blowers, such cankered cormorants, such Caim-like caterpillars, such idle idols, such loitering lordennes[1], such lecherous lubbers, and such devilish destroyers of christian men's souls, as the ears of a good Christian abhor for to hear, the eyes to behold, the feet to go unto.

Latin service. 1 Cor. xiv. Masses. Luke i. Psal. xliv. Rom. viii.

O misery passing all miseries! That flock, which the high Bishop Christ purchased with his most precious blood, to be scattered, rent, torn, and devoured of those cruel lions and ravening wolves, who lamenteth not? those people, whom God hath chosen for his inheritance, to be seduced and led out of the way by such ministers of Satan, as clothe themselves outwardly with sheep's apparel, and inwardly are ravening wolves, full of hypocrisy, ravine, deceit, and of all filthiness, whose heart distilleth not drops of blood to consider? O too much lamentable case!

Acts xx. Matt. vii. Matt. xxiii.

The Third Chapter.

For what other thing do the lying and bloody papists teach at this day, than the very lies, dreams, and fantasies of antichrist the bishop of Rome and his adherents? as setting up of altars, tabernacles, images, and rood-lofts, hanging up of the pix, setting up of candles before idols and mawmets, hallowing of bread, salt, water, palms, fire, ashes, oil, chrism, rings, candles, &c., lady's psalters, St Katherine's knots, intercessions and merits of saints, purgatory, praying for the dead, trentals, diriges, commendations, masses of *Requiem*, masses of *Scala cœli*, masses of *Recordare*, masses of *Si iniquitates*, masses for all diseases, masses for all things, good or bad, auricular confession, creeping to the cross with candles, eggs, money, &c., justification of works, free-will, popish fasting, prayers without understanding, faith without knowledge, devotion without the spirit, satisfactory masses, propitiatory sacrifices done by sodomitical priests, transubstantiation, adoration of the sacramental bread, the real, corporal, substantial, carnal, and natural presence of Christ in the sacrament, so that we break him on pieces with our hands, tear him with our teeth, and swallow him into the maw, and so digest him, and send him I cannot tell whither; with an whole sea of like errors and heresies, which the pilled, peevish, prattling papists teach without the authority of God's word, even of their own brain and fantasy, unto the great dishonour of

The doctrine of the papists. Dregs and draff, meeter for swine than for men.

[1 Lordennes, or lourdanes: a term of reproach from lord Danes.]

God, and the utter damnation of their souls which hear, believe, and follow the doctrine of those antichrists.

And whence cometh it to pass that we, which before were blessed of God with so many heavenly benefits, are now most miserably compassed about with all kind of evils, and become the very bond-slaves of these antichrists and spiritual shameless shavelings, and as men wholly estranged from God, and utterly banished from the christian commonweal of the true Israelites? Verily our ingratitude, our unthankfulness, our unkindness, yea, our churlishness toward God and his holy word, hath caused all these miseries worthily to fall upon us. We were weary of the heavenly manna, and had a pleasure to return unto Egypt, where we might sit among the greasy flesh-pots, eating beef and brewis[1] knuckle-deep, and have our dainty fishes, our melons, our cucumbers, our onions, our garlic, our leeks, &c. Therefore according to the filthy lusts of our wicked hearts hath God dealt with us, and sent us again into the popish Egypt, to feed upon the pestilent leaven of the papistical Pharisees, even the beggarly ceremonies, trifling traditions, and dirty decrees of men, instead of God's holy word, unto the horrible and dreadful damnation of our souls; as he saith by the psalmograph: "My people would not hear my voice, and Israel would not obey me: therefore gave I them up unto their own hearts' lust, and let them follow their own imaginations." Hereunto agreeth the saying of St Paul: "Because they received not the love of the truth, that they might be saved, therefore will God send them a strong illusion, to believe lies." Is not this the saying of our Saviour Christ? "This is condemnation, that light is come into the world; and men have loved darkness more than light; for their works were evil."

The cause of taking away the true religion from us. Num. xi.

Psal. lxxxi.

2 Thess. ii.

John iii.

The thing therefore, that brought this condemnation, this darkness, this blindness upon us, is the hating of the light of God's word, our unthankfulness for the benefits of Christ's gospel, and our sinful life replenished with all kind of wickedness. These things, these things made God to withdraw the most pleasant and comfortable light of his loving countenance from us, and to suffer the prince of darkness to shadow us with his wings of hellish ignorancy and devilish blindness, unto our great discomfort and continual sorrow. "God have mercy on us, and bless us, and shew us the light of his countenance, and be merciful unto us; that we may know his way upon the earth, and his saving health among all nations." Amen.

Psal. lxvii.

The Fourth Chapter.

How the christian religion may be recovered.

But what is now to be done? Shall we cast away all hope? Shall we yield ourself to the prince of darkness? Shall we suffer ourselves continually to be wrapped and covered in with the dreadful clouds of popish blindness? God forbid! Yea, rather let us with a lusty courage and bold spirit hunt out and seek some means, whereby we may be despatched of this most miserable plague, wherewith we are at this present justly stricken for our unthankfulness and wicked life; and so recover the favour of God, that we may once again walk in the heavenly light of his most glorious countenance. Sin, as we heard afore, drove away from us the benefit of God's most blessed word, and of his true religion; as the prophet saith: "Your wickednesses have made a wall between you and your God, and your sins hide his face from you."

Sin.

Isai. lix.

Remedies against the wrath of God.

Now must we therefore seek how to appease the wrath of God kindled against us. Verily, the mean how to make God merciful unto us is from henceforth to avoid that which was the cause of God's displeasure against us, and of the taking away of his blessed word from us, I mean sin. Sin must be taken away from among us, or else can we never be reconciled unto God, nor obtain his favour; so far is it off that we shall recover the heavenly benefit of his glorious gospel. "For the Lord our God is such a God as abhorreth wickedness. The evil cannot dwell by him, nor the unrighteous abide in his sight." Sin therefore, which drove God out of our host, and with him the light of his blessed word, must be weeded out both of our

Psal. v.

[1] Brewis or brose: a kind of pottage.]

heart and life, that we may be pure before the Lord our God, and glorify him in spirit and body. So shall we be made meet temples for his godly majesty to dwell in; whom if we once receive into our hearts, with him we may be sure to enjoy all good things. 1 Cor. vi.

Repentance. Now to put away sin, the first remedy is earnest and unfeigned repentance. Let us all even from the very heart be inwardly sorry for our unthankfulness and disobedience against God's most blessed will. Let us even with tears, as Peter and Magdalene did, lament and bewail our wretchednesses, being most heartily sorry that we ever offended so loving a Father and so merciful a Lord. For this unfeigned repentance and hearty bewailing of our sins is an acceptable sacrifice unto God; as David saith: "A sacrifice unto God is a troubled spirit: a broken and humble heart God will not despise." Yea, God himself saith by the prophet: "Unto whom shall I look, but unto him that is low brought, and of a broken spirit, and standeth in awe of my words?" This way of obtaining God's favour taught Moses and all the prophets, John Baptist, Christ, and all his disciples; as the holy scriptures testify. For without repentance nothing is to be had of God but wrath, displeasure, and everlasting damnation; as our Saviour Christ saith: "Except ye repent, all sort of you shall perish." But where true repentance cometh, and an earnest hate of sin, with a fervent study of innocency and amendment of life, there lie the grace, mercy, favour, and good-will of God, bent out for the penitent sinner; as God himself saith by the prophet: "If the ungodly turn away from all his sins that he hath done, and shall keep all my statutes, and do judgment and righteousness, he shall surely live, and not die. All his offences shall no more be laid before him; but in his righteousness that he hath done shall he live. For I have no pleasure in the death of a sinner, saith the Lord God; but rather that he turn from his wicked ways, and live." Again: "As surely as I live, saith the Lord God, I have no delight in the death of a sinner; but rather that he should turn from his ways, and live. Turn ye, turn ye from your evil ways; and why will ye die, O ye house of Israel?" Matt. xxvi. Luke vii. Psal. li. Isai. lxvi. Isai. lv. Jer. iii. Ezek. xviii. Matt. iii. Mark i. Luke xiii. Ezek. xviii. Ezek. xxxiii.

Examples of repentance. Divers examples have we hereof in the holy scripture, as the children of Israel, the Ninivites, David, Manasses, Peter, Magdalene, the thief, and such other; which, after they repented, found favour at the merciful hand of God. As we have followed them in sinning and doing evil, so let us follow them in repenting and doing well. Then may we be sure to find like favour with them. For it is written: "The Lord is at hand for them that are of a troubled heart; and the broken in spirit will he heal and save." Psal. xxxiv.

The Fifth Chapter.

Faith. Secondly, to this hearty repentance must a true and christian faith be annexed, which apprehendeth and layeth hand on the merciful promises of God freely set forth to all faithful penitent sinners in Christ's dear heart-blood. For without this faith and perfect persuasion of God's favour toward us repentance is vain; as the histories of Caim, Esau, Saul, Achab, Judas, and of such other do manifestly declare. In consideration whereof our Saviour Christ, when he began to preach, said not only to his hearers, "Repent;" but he added, "And believe the gospel;" teaching that true repentance must be joined with christian faith, or else it profiteth nothing. An example hereof, besides many other, have we in the history of the sinful woman in the gospel of St Luke, which did not only repent earnestly, as her bitter tears, sorrowful sobbings, and deep sighings do plainly declare; but she also faithfully believed, being constantly persuaded that she, although a most wicked sinner, should obtain remission of all her sins at God the Father's hand for Jesus Christ's sake, his dearly-beloved Son, whose feet at that present she ceased not to kiss, whose feet she washed with her tears, wiped with her hair, and anointed with most precious pleasant oil. Our Saviour Christ therefore, beholding her true repentance conjoined with undoubted faith, said not only to her, "Thy sins are forgiven thee;" but he added, "Thy faith hath saved thee: depart with peace;" that is to say, with a quiet, free, joyful, and merry conscience. Repentance and faith must go together. Mark i. Luke vii. Note.

Let us bring forth this faithful repentance and repentant faith, and with all humility

pour out our sins before the gracious throne of God's majesty, and heartily crave remission and forgiveness of all our sins in the precious blood of our Saviour Jesu Christ; and without all doubt God will be favourable unto us, have pity on us, and lighten his cheerful countenance once again upon us, that we on the earth may know his ways and his saving health among all nations. For "the Lord our God is full of compassion and mercy, long-suffering, and of great goodness. He will not alway be chiding: neither keepeth he his anger for ever. He will not deal with us after our sins, nor reward us according to our wickedness. For look, how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide also the east is from the west, so far will he set our sins from us. Yea, like as a father pitieth his own children, even so will the Lord be merciful unto them that fear him." All our sins will he cast behind his back: into the bottom of the sea will he throw them, and never remember them more: yea, if our sins, as the prophet saith, "be as red as scarlet, yet shall they be made whiter than snow; and if they were like purple, yet shall they be like white wool," if we unfeignedly repent, turn unto the Lord our God, believe his promises, and crave mercy of him for Christ's sake.

Psal. ciii.

Isai. xxxviii. Mic. vii.

Isai. i.

The Sixth Chapter.

God's words. [Good works.]

The nature of christian faith is not to be idle.

Eph. iv.

Rom. vi.

2 Cor. v.

Gal. v.

Matt. iii.

Matt. iii.

Matt. vii.

John xv.

John xiv.

Matt. v.

Note.

Tit. i.

THIRDLY, earnest diligence must be given that, according to this true repentance and unfeigned faith, we bring forth good works. For the nature of hearty repentance and of christian faith is not to be idle, but mightily to work, to change the penitent creature, and to transform him into a new man, that he may serve the Lord his God in holiness and righteousness all the days of his life. If there be not an alteration of life, if the "old man be not put off," with all his works, and the "new man put on, which is made according unto God, through righteousness;" if those members, which afore were "servants to uncleanness and unrighteousness," do not now become "servants to cleanness, righteousness, and holiness;" without all doubt we have neither true repentance, nor unfeigned faith, whose nature and property is to bring forth new, spiritual, and godly fruits; as the apostle saith: "If any man be in Christ, he is a new creature." Again: "They that are of Christ have crucified the flesh with the affects and lusts thereof."

Therefore the holy preacher John Baptist, that priest's son, did not only exhort his hearers unto repentance, but also unto amendment of life, and unto the bringing forth of such fruits as become true and faithful repentance. "Bring forth fruits," saith he, "worthy of repentance, &c. For now is the axe laid at the root of the trees. Every tree therefore that bringeth not forth good fruit is hewn up, and cast into the fire." And our Saviour Christ saith: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven." Again: "Ye are my friends, if ye do those things which I command you." Item: "He that hath my commandments, and keepeth them, he it is that loveth me." Also in another place: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These fruits of faithful repentance, which are the true good works that God requireth of us to be done in the holy scripture, (and not such as good intent, blind zeal, or man's idle imagination fantasieth,) ought to be brought forth, when time requireth, of every true christian man, to declare that his faith and repentance is true and unfeigned. We may not therefore, if we tender our own salvation, and will recover the favour of God, be slack and sluggish in bringing forth these weighty fruits of repentance and faith; but so adorn, garnish, deck, trim, and set forth our life with them, that it may appear to all men, yea, to the very adversaries of God, that our repentance is true, and our faith unfeigned, and that we be true Christians, not only in name, but also in deed, and not of the number of those of whom the apostle writeth on this manner: "They profess (with their mouth) that they know God; but with their deeds they deny him."

And albeit at all times it were convenient that the true Christians should bring

forth the works of repentance and the fruits of faith, and lead a life worthy their profession, yet in these our days it is most requisite. For who considereth not with how great a number of enemies (I mean the devil and the papists) the true Christians are environed and beset in these our days, which do nothing else but diligently mark what they may find in us worthy to be rebuked, that by this means they may slander the good doctrine that we profess, and bring us out of credit with all men, that they may go forth the more freely to lie (as they have begun largely already) and to sow their abominable, devilish, wicked, popish, superstitious, and antichristian doctrine the more frankly in the hearts of the simple and unlearned people, to the great derogation of the glory of Christ's gospel, and to the Lucifer-like avancement of their beastly and idle life? It were meet, therefore, that the true lovers of God and of his blessed word should, in these our days, seek all means possible so to garnish their life with good works, that in all things they may do honour to the doctrine of Christ our Saviour, and stop the mouths of the wicked and ungodly adversaries by well-doing; as St Peter admonisheth, saying: "This is the will of God, that by well-doing ye should stop the mouths of foolish and ignorant people; as free, and not as having a liberty to be a cloke of naughtiness, but as the servants of God." Again: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul; and have an honest conversation among the heathen; that, in that they do backbite you as evil-doers, they, judging you of your good works, may glorify God in the day of visitation." Hereto agreeth the saying of St Paul: "Do all thing without murmuring and disputing; that ye may be faultless and pure, and the sons of God, without rebuke, in the midst of a crooked and a perverse nation; among which see that ye shine as lights in the world, holding fast the word of life."

An urgent cause why we ought to do good works.

Tit. ii.

1 Pet. ii.

Phil. ii.

For there is nothing that so greatly abasheth the adversaries of God's word, and killeth their courage, striking them even down to the ground, as the godly and virtuous life of the Christians; and, contrariwise, nothing gladdeth them more than to see our life dissolute and swerving from our profession. For then, like hell-hounds, yell they out, and say, Behold your protestants. See your new gospellers. Consider their life. Note their manners. Mark their conversation. Where is found the like pride, covetousness, false bargaining, crafty buying and selling, oppressing of the poor, raising of rents, taking of incomes, idle words, vain oaths, superfluous banqueting, contempt of the poor, unmercifulness, breaking of promise, untruth, with all that ever set forth a wicked and ungodly life? O what a stumbling-block is this to weak consciences! What a dishonour to the word of God! What a slander to the christian profession! What a decay to godly religion! What avancement of papistry and idolatry! What encouragement to the blind to persevere in their blindness! What a glory to the wicked papists, and a confirmation to their abominable and devilish doctrine!

Therefore, if we tender the glory of God, the avancement of his true religion, and the salvation of our own souls, let us bring forth the worthy fruits of true repentance and unfeigned faith; that God may have a pleasure in us, rejoice to do us good, and delight to bring our enemies and their satanical superstition under foot, that his name may be glorified, and his true religion once again flourish among us, unto our singular joy and unspeakable comfort.

The Seventh Chapter.

Moreover, forasmuch as we are compassed about with daily troubles, and stand in continual danger, both of the devil and of his limbs the papists, not being able of ourselves to withstand their tyranny, and to rid ourselves out of their hands; it shall be expedient that we without ceasing flee unto God with most hearty prayers, pouring out with tears before the throne of his divine majesty our cares, sorrows, miseries, wretchednesses, and troubles; most humbly beseeching his fatherly goodness to have pity on us, to keep us from all evil, to defend us from our enemies, both bodily and ghostly, to preserve us from idolatry, papistry, superstition, hypocrisy, and

Prayer.

from all false religion, and to keep us in his fear, faith, love, and perfect obedience of his most holy law and blessed ordinances, to give his heavenly Spirit for to renew our hearts, and to send his holy angels to pitch their tents about us, and to defend us from all evil and wickedness; as it is written: "The angel of the Lord pitcheth his tent about them that fear him, and delivereth them."

Psal. xxxiv.

This kind of prayer is a sweet-smelling sacrifice unto God, and most highly pleaseth him. Therefore was it the daily exercise of all godly people in all ages, yea, their whole delight and pleasure. With whatsoever trouble they were accumbered, faithful prayer was their only refuge, solace, comfort, and succour. Being grieved with any kind of adversity, they hasted not unto saints with *Ora pro nobis*, as the dissembling hypocrites and wicked papists do in their pompous and idolatrous processions, but unto God, from whom alone "cometh every good and perfect gift," which also is "rich enough for all them that call on him;" and they desired to have their prayers accepted, not for the intercession and merits of any saints, nor yet for their own dignity and worthiness, but for Jesus Christ's sake, for his merits, worthiness, and excellency; and they were most graciously heard, as David saith: "When I was in trouble, I cried unto the Lord; and he mercifully heard me." Again: "Our fathers hoped in thee, O God: they trusted in thee; and thou didst deliver them. They called upon thee, and were holpen: they put their trust in thee, and were not confounded." Was not Jacob delivered from the tyranny of his brother Esau by prayer? Were not the children of Israel made noble conquerors of the Amelechites, when Moses prayed for them? What a wonderful victory had king Ezechias over that proud prince Sennacherib, after that he had prayed unto the Lord his God, although neither he nor any of his fought one stroke! Was not Peter delivered out of prison through the prayers of the faithful congregation? Had not the gospel of our Saviour Christ good success at the beginning through the fervent prayers of the holy apostles?

Papists.
James i.
Rom. x.
John xv. xvi.
Psal. cxx.
Psal. xxii.
Gen. xxxiii.
Deliverance by prayer.
Exod. xvii.
2 Kings xix.
Acts xii.
Acts ii. iv.

I should want both time, paper, and ink, if I should go forth to rehearse unto you all the histories of such as have received singular benefits at the hand of God through prayer.

"Pray" therefore "continually, and be thankful to God for all things," in the name of Christ; and ye shall shortly see the wonderful works of God in banishing again idolatry, papistry, and all false religion, and in restoring unto us the glorious gospel of Jesus Christ, his dearly-beloved Son and our alone Saviour, unto our great joy and singular comfort, and unto the utter confusion and destruction of antichrist and of his kingdom.

1 Thess. v.
Note.

The Eighth Chapter.

And albeit that ye do not perceive remedy straightways, yet cease not to pray; but "as the eyes of servants look to the hands of their masters, and as the eyes of a maiden unto the hand of her mistress, even so let your eyes wait upon the Lord your God until he have mercy on you." He will "undoubtedly come, and not tarry," when his godly wisdom seeth the time; yea, and that on such sort as shall make most for his glory and your comfort. "For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever." "The Lord will be a defence for the oppressed, even a refuge in due time of trouble;" as he himself witnesseth, saying: "For the comfortless trouble's sake of the needy, and because of the deep sighing of the poor, now will I up, saith the Lord, and will help every one from him that swelleth against them, and will set him at rest." Remember this saying of the prophet Esay: "In silence and hope shall your strength be;" and this sentence also of Jeremy: "It is good with silence to tarry for the saving health of God."

Continuance in prayer.
Psal. cxxiii.
Hab. ii.
Heb. x.
Psal. ix.
Psal. xii.
Isai. xxx.
Lam. iii.

Murmur not against God, nor appoint him not his time; but patiently abide his working, referring all things to his godly pleasure, and submitting your will to his blessed will, which always both willeth and doth that thing that is best for his

Patience.

glory and for our salvation. "In your patience," saith our Saviour Christ, "shall ye possess your souls." We are commanded to "hear the word of God with an honest and good heart, to keep it fast, and to bring forth the fruit thereof with patience." "The trial of your faith," saith St James, "bringeth forth patience; but let your patience have a perfect work, that ye may be perfect and whole and sound on every part." To the Hebrews also it is written: "Cast not away your confidence, which hath great reward to recompence. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Luke xxi. Luke viii. James i. Heb. x.

Pray, therefore, with patience, patiently abiding the good pleasure of God, and his most gracious working. Let your faith and hope never depart from God; but when things be come to most extremity, and reason judgeth havoc utterly to be made, and all things to be past remedy, then stick most fast to God and to his promises: let not your hold go; but in the midst of death hope for life, and look for deliverance at the Lord's hand. Be like unto him that said: "Though he killeth me, yet will I put my trust in him." Say with the psalmograph: "The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host of men were laid against me, yet shall not my heart be afraid; and though there rose up war against me, yet will I put my trust in him." For know ye this to be the property of God. He first casteth down before he lifteth up; as we may see by Joseph, David, Daniel, and such other. And when things seem to be past all remedy, then he setteth to his hand, and marvellously helpeth, that he may shew himself to be an almighty Lord, and valiant ruler of all creatures; and that "there is no wisdom, no forecast, no counsel that can prevail against the Lord;" as David saith: "The Lord bringeth the counsels of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes. But the counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation." Note. Job xiii. Psal. xxvii. God's property in his servants. Prov. xxi. Psal. xxxiii.

The Ninth Chapter.

That God sheweth his present help most of all in greatest extremities, divers histories declare evidently in the holy scriptures, whereof part briefly to touch it shall not be out of the way; that we may learn in the midst of greatest evils not to despair of the mighty working of God, but to conceive a sure hope, and to look for all good things at the hand of the Lord our God. In greatest extremities God chiefly helpeth.

Who knoweth not unto what great extremity the children of Israel were brought after their deliverance out of Egypt? Came they not to this point in their journey, that before them there was no way to go into but the Red Sea, wherein they must needs be drowned, if they went forward; and behind them was king Pharao with all his army, ready to slay them, if they tarried? Here natural reason saw nothing but present death. Before them was the Red Sea, unable to be passed through, and behind them their mortal foe with his bloody and cruel host ready to kill them. O to what extremity are the Israelites come! Yet behold, that merciful God, which is ever true and faithful in his promises, found a way for them to escape, where all reason, wit, wisdom, discretion, experience, and policy of man could do nothing in the matter. He caused the sea to divide itself, so that in the midst thereof he made a dry path for his people safely to pass through, the sea standing on both sides of them like two walls; and, the Israelites being once passed through, that which was a safeguard to God's people was an utter destruction to their enemies: for the sea, at the commandment of God, closed again together, and drowned Pharao with all his company. O the wonderful works of God! Exod. xiv. Israelites. Psal. cxlv. 1 Cor. x.

Again, when they were come into the wilderness, where neither meat nor drink was to be gotten, and they, judging after natural reason, thought that every one of Exod. xvi. xvii.

them should there most miserably have died for want of succour, how did the heavenly Father in that extremity provide for his people, by sending them meat from heaven, and giving them most pleasant and sweet waters, even out of the hard rock, to drink! O the exceeding great riches of the Lord our God!

Gen. xxxix. Joseph. To whom is the history of Joseph unknown? who being miserably kept in prison certain years without just cause, every man despaired of his deliverance at any time. But when all things seemed to be past remedy, and the matter brought to utter desperation concerning his coming out, God setteth to hand, and doth not only Gen. xli. deliver Joseph out of prison, but he also bringeth him to such honour and dignity, that he is made chief ruler over all the land of Egypt next unto the king. O the singular good-will of the Lord our God toward his faithful and loving servants!

2 Kings xviii. Ezechias. What shall I speak of that most noble and faithful king Ezechias? which, being in most grievous danger, both he and his countries, through the tyranny of Sennacherib, that most proud king of the Assyrians, which was at hand to destroy both him and his realm, and not perceiving how he and his people, with all their wit, policy, and strength, were able to enter battle with so mighty an enemy, utterly despairing of his own might and power, lamented his cause unto the Lord his God, 2 Kings xix. which so pitied the sorrowful estate of king Ezechias and of his people, that even the same night he sent his angel, which slew in the host of the Assyrians an hundred eighty and five thousand; so that Sennacherib with the rest of his host fled; which shortly after, as he was worshipping his false god, was slain of his own sons in the idolatrous temple? O the prince-like puissance of the Lord our God in defending his faithful people!

Esth. iii. Jews. Notable is the history contained in the book of Hester concerning the Jews, which were the people of God; where we read that wicked Aman, being highest in authority with king Ahasuerus, for displeasure that he bare unto Mardocheus the Jew, because he would not bow the knee unto him and reverence him, procured of the king a commandment to be directed unto all his officers and magistrates, that all the Jews that were within the king's dominions should be destroyed. And as for Mardocheus, Aman had prepared for him a new pair of gallows of fifty cubits high, purposing to hang him the next day following. Here was nothing at hand nor to be looked for, but present death and destruction. All was like to go to havoc; all things were brought to such an extremity. The commission is written and sealed with the king's own ring: posts are sent with it into all the king's lands: the day is appointed that all Jews, both young and old, children and women, should be destroyed in one day. What is here to be seen but present death? The Jews are not an handful in comparison of their enemies; so that utter destruction lieth bent out for them, and no way there is to escape it, so far as reason can judge. But now behold God's working, and here shall ye find that thing true which Salomon Prov. xxi. saith: "The king's heart is in the hand of the Lord, like as are the rivers of water: Esth. vii. he may turn it whithersoever he will." Aman, which before was so much set by Beware, ye papists. of the king, is now suddenly so far fallen from the king's favour, that he is commanded to be hanged upon those same gallows that he had set up for good Mardocheus; so that Mardocheus was made ruler of all that Aman had, and was exalted Psal. lxxv. with high dignity, that that may be found true which we read in the psalm: "I said unto the fools, Deal not so madly; and to the ungodly, Set not up your horn. Set not up your horn on high; and speak not with a stiff neck. For promotion cometh neither from the east nor from the west, nor yet from the south. And why? God Psal. xxxvii. is the judge; he putteth down one, and setteth up another." Again: "The ungodly seeth the righteous, and seeketh occasion to slay him. But the Lord will not leave Esth. viii. ix. him in his hand, nor condemn him when he is judged." Immediately after, also, May not God thus work in the queen's heart for his faithful servants in time to come? or else, taking her away, set up such one to reign as was a contrary commandment sent out by the posts with all haste from the king, straitly charging all the inhabitants of the king's dominions by no means to trouble or to vex the Jews, but to take them as most dear, faithful, and loving subjects of the king; and, if any would withstand the king's commandment in this behalf, that the Jews should gather themselves together, and slay their enemies, and take away their goods. Thus suddenly was sorrow turned into joy, heaviness into mirth, sad-

ness into gladness, slavery into honour, darkness into light, and death into life. O the unspeakable power of the Lord our God! O may favour his people?

To whom is the history of the three young men unknown, which, because they would not worship the golden image at the king's commandment, were cruelly cast into an hot brenning oven? Who would not have judged their life utterly lost? But God, which helpeth in most extremities, so provided, that the fire did hurt them nothing at all; no, not so much as an hair of their head perished with the fire, nor no part of their garments. Whole and sound came they out of the brenning furnace, unto the great glory of God. O the fatherly care of the Lord our God for all such as cleave to his holy and blessed word! Dan. iii. The three young men.

The history of casting the prophet Daniel into the den of lions, because, contrary to the king's commandment, he prayed unto the Lord his God, is not unknown to them that read the holy scriptures. Who durst have promised Daniel any life, being thus cast down unto the hungry and cruel lions? yet God was present with him, and stopped the lions' mouths, that they did not once hurt him. O the loving-kindness of the Lord our God toward all them that call on his holy name, and put their trust in him! Dan. vi. Daniel.

I pass over the histories of the citizens of Bethulia, of Job, of Thoby, of Susan, and of divers other contained in the old testament, which, in all their necessities and troubles, calling on the name of God, proved his present help, which by no means would suffer them to perish. "All these things are written for our learning, that through patience and comfort of the scriptures we should have hope." Rom. xv.

The Tenth Chapter.

Take one or two examples out of the new testament, for the confirmation of our faith in this behalf, that we may learn God to be one and the same loving Father in all ages, and never more doubt of his fatherly goodness toward us, but conceive an assured hope and perfect trust of his present help, even in the deepest of our adversities; as he saith: "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Mal. iii. Psal. xxiii.

When Christ and his disciples were in the ship, Christ at a certain time slept. In the mean while there arose a great tempest in the sea; insomuch that the ship was covered with the waves. The disciples, perceiving themselves to be in great danger and peril of drowning, and not knowing what to do, nor how to escape, came unto Christ, awoke him, and said: "Master, save us: we perish." Christ answered: "Why are ye afraid, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there followed a great calm." O the tender mercy of the Lord our God toward all such as in the time of their trouble fly unto his name as unto a strong bulwark! This history teacheth us that, though the seas and the winds, yea, though the devil and the world rise, roar, rage, and ruffle against us never so much, yet, if we fly unto God with hearty and faithful prayer, he will surely help us, so that nothing shall hurt us, seem our case never so miserable, and our danger never so perilous. "The waves of the sea are mighty," saith the psalmograph, "and rage horribly; yet the Lord that dwelleth on high is mightier." Matt. viii. The disciples of Christ. Psal. xciii.

The like history read we of Peter, which, when he saw Christ walking on the sea, said: "Lord, bid me come unto thee on the water. Christ said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw a mighty wind, he was afraid. And when he began to sink, he cried, saying, Lord, save me. And immediately Jesus, stretching forth his hand, caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" O the merciful favour of the Lord our God toward his weak and feeble creatures! Here find we the saying of the prophet true: "A bruised reed shall he not break, and smoking flax shall he not quench." Matt. xiv. Peter. Isai. xlii.

But as I may at the last come to the history of our Saviour Christ. Who seeth Christ.

Matt. xxvii. not the mighty power of God in raising up Christ crucified and dead, when all reason and wisdom of men thought it a thing impossible? The Jews now promised themselves many fair holy-days, great safeguard, much quietness, and continual rest; seeing they had brought Christ their head enemy to his long home, as they use to say.

Papists. Even as our papists at this present day promise themself many good morrows, great assurance of their wealthy livings, long rest, perfect establishment of their kingdom, and sure safety for ever; forasmuch as they have now gotten again their devilish and abominable mass, their unfruitful Latin service, their beggarly ceremonies, &c., and have so handled the matter that, the true preachers being put to silence, they alone, both at Paul's Cross and elsewhere, are the trumpet-blowers, not of Christ's gospel, but of that Romish antichrist's dirty, devilish decrees; as their sermons, if they be worthy that name, now of late have manifestly declared, unto the great derogation of God's glory, the dishonour of his holy gospel, and the unspeakable sorrow of all faithful and christian hearts.

Matt. xxvi. xxvii. Note. The Jews, but specially the bishops and the priests, the scribes and the lawyers, the Pharisees and the Sadducees, found the means to lay hand on Christ, to bind him, to carry him unto the high powers, to accuse him, to condemn him, to crucify him, and to kill him. Yea, being buried, and a great stone rolled to the door of the sepulchre, they sealed the stone, and set watchmen with bills, halberts, gleyves[1], staves, spears, pikes, and all manner of weapon, to keep Christ down, that he should rise no more and trouble

1 Cor. iii. the holy, religious, and spiritual fathers with his doctrine, as he did afore. But what ☞ is the power of this world before God? very weakness, and the wisdom plain foolishness. For when they thought themselves sure enough of Christ for ever rising again, and themselves set in such a goodly stay as no misfortune could chance to them

Matt. xxviii. and to their kingdom, Christ, by the power of his Godhead, rose again a triumphant and victorious conqueror of all his enemies, and reigneth now in the glory of his Father for ever and ever. And shortly after the doctrine of Christ, which they sought by all means possibly to destroy, and for the which they so hated Christ that they thought him unworthy to live, did so arise, spring, grow, increase, prosper, and flourish, that it was not only taught in Jewry and Samaria, but also in all the parts of the world; and the Jews, for their unthankfulness and disobedience, after certain years, with their country, utterly perished and came to nought.

Beware, ye papists. After this sort, without all doubt, shall it come to pass with our papists. For whereas they think prosperously long to reign by suppressing the word of God, and holding down, yea, quenching the glorious light of Christ's gospel, the gospel of Christ,

Rom. i. which is "the power of God," shall most triumphantly rise again, maugre the enemies, flourish, and prosper; and they, with all their pomp, pride, vanity, superstition, papistry, hypocrisy, idolatry, ceremonies, masses, decrees, constitutions, councils, customs, &c.

1 Sam. ii. shall perish and come to nought. For God himself saith: "I will honour them that honour me, and I will bring them to shame that do dishonour me." And our Saviour

Matt xxi. Christ saith: "He that falleth upon this stone shall be broken on pieces; but upon whomsoever it fall, it shall crush him all to powder." Hereto pertaineth the say-

2 Tim. iii. ing of St Paul: "They resist the truth, being men of a corrupt judgment, and lewd, as concerning the faith; but they shall prevail no longer. For their madness shall be

Rom. xvi. known to all men." Again: "The God of peace shall tread Satan under your feet shortly."

The Eleventh Chapter.

Acts xii. Peter. Moreover, in the Acts of the Apostles we read that, after king Herod had "killed James the brother of John with the sword," "he laid hand on Peter and put him in prison, committing him to four quaternions of soldiers to be kept; and intending after Easter to bring him forth to the people, and so to kill him. But prayer was made without ceasing of the congregation to God for him." Here Peter was apprehended,

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[1 Gleyves, or glaives: broad-swords, falchions.]

cast into prison, bound with chains, warders appointed to keep him, and all things so handled that he should by no means escape, but all times be ready at the first call to be brought forth unto death. Peter looked continually for present death. Herod and the Jews persuaded themselves to be so sure of Peter, to kill him at their pleasure, as though they had slain him already. But behold the mighty power of God, which findeth a means to deliver his servants when reason seeth no way to escape. The night before that Peter should be brought forth to death, there was a very diligent watch, because they would be sure of him. Peter himself was bound with two chains. Two soldiers also kept him in the prison, one on the one side of him, and another on the other side. Besides this there were keepers set before the door to keep the prison. All things were as sure as might be. Peter was past all hope of deliverance. He committed the matter unto God, and gave himself to rest, looking the next day after to have been slain. And while Peter was asleep, and had given over the matter, God wrought, and sent his angel into prison unto Peter, which wonderfully brought him out of prison, and delivered him from all danger. Read the chapter. O the almighty power of the Lord our God, in the deliverance of his servants! Note well, and despair not.

If God determineth to save alive, who is able to put to death? Here see we the saying of our Saviour Christ to be true, that all the hairs of our head are numbered, and that not one of them shall perish without the good-will of our heavenly Father. Here is that verified which is spoken by the psalmograph: "The angel of the Lord pitcheth his tent round about them that fear him, and delivereth them." "Great are the troubles of the righteous; but the Lord delivereth them out of all. He keepeth all their bones; so that not one of them shall be broken." "The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be forsaken." The tyrants of this world may threaten, persecute, imprison, chain, lock, stock, beat, buffet, &c.: but the life of a christian man can they not take away before the time cometh that God hath appointed. Matt. x. Psal. xxxiv. Note.

If the devils could not enter into the swine, and so drown them, before Christ gave them leave, much less can the limbs of the devil kill any faithful man, before God giveth them licence. What could Satan do to Job, before God gave him liberty to plague him? and yet could he exercise his cruelness against Job no further than he was appointed of God. Saul persecuted David, purposing cruelly to kill him; but David escaped his hands. That wicked queen Jesabel threatened and sware to slay the prophet Helias; but the Lord preserved him; and she afterward was most miserably slain. The godly woman Susanna, through false accusations of the two wicked judges, was at the point to be stoned unto death; but God wonderfully delivered her from the hands of her enemies. Esau burned with an immortal hatred against his brother Jacob, "because of the blessing wherewith his father had blessed him," and purposed fully to kill his brother. But Jacob prayed to the Lord, and so mollified Esau's heart, insomuch that, when Jacob thought that both he and his should have been slain, his brother Esau came gently unto him, lovingly embraced him, kissed him friendly, and for very joy wept; so mighty is God to mollify tyrants' hearts, when it pleaseth him, and to make them gracious and favourable to his servants. Matt. viii. Job i. ii. 1 Sam. xix. 1 Kings xix. Hist. Sus. Gen. xxxiii.

How oft read we in the history of the gospel, that the Jews went about to kill Christ! and yet laid they no hand on him. The evangelist sheweth the cause, saying: "For his hour was not yet come." But when the time came that God had appointed from everlasting, then prevailed the wicked against the manhood of Christ, laid hand on him, bound him, and finally put him to death; as Christ said unto them: "Ye be come out as unto a thief, with swords and staves. When I was daily with you in the temple, ye stretched forth no hand against me. But this is even your hour, and the power of darkness." "Certain of the Pharisees said unto Christ, Get thee out of the way, and depart hence; for Herod will kill thee. Christ answered, Go tell the fox, Behold, I cast out devils, and heal the people to-day and to-morrow, and the third day I make an end. For it cannot be that the prophet perish any other where than at Jerusalem." Here see we both the time and the place appointed where Christ should die. Even so goeth it with the faithful. Where and John vii. Luke xxii. Luke xiii. Note.

when God appointeth, the members of Christ likewise should die. For it lieth in no tyrant's power to take away the life of the faithful, till God appointeth both the time and place; as Christ said unto Pilate: "Thou couldest have no power at all against me, except it were given thee from above." God alone hath "the keys of death and hell." Read we not in the Acts of the Apostles, that certain men, about the number of forty, conspired Paul's death, and made a vow that they would neither eat nor drink till they had killed Paul? Yet for all their solemn vow they were deceived. For God delivered Paul out of their hands. Could Esau hurt Jacob, the sea hinder the Israelites, the whale destroy Jonas, the fire consume the three young men, the lions devour Daniel, the false judges slay Susanna, Herod kill Peter, the venomous adder destroy Paul at Milete? Nothing less: God hath the devil, the world, the flesh, and all things that are, in his power, and ruleth them all at his pleasure. Look, how far he suffer them to go and to do, so far go they and do they, and no further, seem they to rage never so much; as David witnesseth: "The Lord hath given a commandment; and none shall go beyond it." "Fire, hail, snow, ice, and vaporous stormy winds accomplish his word." Again: "Thou hast limited the waters their bounds, which they may not pass."

John xix. Rev. i. Acts xxiii. Gen. xxxiii. Exod. xiv. Jonah ii. Dan. iii. vi. Acts xii. xxviii. Psal. cxlviii. Psal. civ.

Note. God gave us our life: no man therefore can take it away without his appointment. We are God's people: he therefore will defend us from all evil. We are the workmanship of God's hands: no man therefore shall destroy us (I speak of our bodies) without his fatherly providence. We are sheep of God's pasture: no wolves therefore shall devour us but at his appointment. The angels of God have charge over us: they pitch their tents round about us, and watch continually for the safeguard and defence of us: what then can miserable man do against us, be he emperor, king, pope, bishop, or any other tyrant? If the devil, the lions, the sea, the fire, the winds, the serpents, &c. can do no harm to the faithful, without both the sufferance and determination of God, let us not fear the worldly tyrants, although never so mighty, fierce, and cruel, which are nothing else but vile flesh, earth, ashes, dust, and dung, whose tyranny is like to a staff of reed, whose imaginations, counsels, and devices are vain, foolish, and of none effect, when the Lord God taketh part against them, and whose glory is as the flower of the field. For they shall do no more against the elect and chosen people of God than God both suffereth and appointeth.

Psal. xxxiv.

John xix. When Pilate, sitting in judgment, said to our Saviour Christ, "Knowest thou not that I have power to crucify thee, and have power to deliver thee?" Christ "answered, Thou couldest have no power at all against me, except it were given thee from above." Even so may we say of the worldly tyrants, They shall have no power at all against us, except it be given them from above. And the holy apostles, in their prayer unto God, said that "whatsoever Herod and Pontius Pilate, with the gentiles and people of Israel did" against Christ, they did nothing but that "the hand and the counsel of God had determined before to be done." No more shall the tyrants of this world do any thing against us, but that which God before hath determined to be done from everlasting.

Acts iv.

Of this history of Peter, therefore, may we learn two notable things: first, that God then most chiefly helpeth, when things be brought to greatest extremities: secondly, that the tyrants of this world cannot take away a christian man's life, nor yet do any more against him than the good-will, pleasure, determination, and appointment of God is, in whose hand alone, as the wise man saith, is both "prosperity and adversity, life and death."

Ecclus. ii.

The Twelfth Chapter.

Seeing then that we are taught by so many credible histories that God doth at all times help, but chiefly when things be brought unto an extremity; again, that no man can take away the life of any faithful man till God appointeth; let us not doubt but that God will both hear our prayers, and help us also, and deliver us, although for a season he seemeth to defer his help, and to leave us in the briers.

He is the "Father of mercy, and God of all consolation." His "hand is not so shortened, but that he is able to help; neither is his ear so stopped," but that he both can and will hear us. "God is faithful," saith the apostle, "which will not suffer you to be tempted above your strength; but shall in the midst of the temptation make a way that ye may be able to bear it." 2 Cor. i. Isai. lix. 1 Cor. x.

Let us not therefore despair, though present help cometh not from God at the first calling; but rather go forth to pray unto God, after the example of the Canaanite, and not to be weary till we have obtained our request of the Lord our God, following the counsel of the psalmograph, which saith: "O tarry thou the Lord's leisure: be strong, take a good heart unto thee, and patiently abide the pleasure of the Lord." "In silence and hope," saith the prophet Esay, "shall be your strength." Hereto pertaineth the saying of Jeremy: "It is good with silence to abide the saving health of the Lord." If we on this manner behave ourselves toward the Lord our God, we shall without fail shortly behold the wonderful works of God. We shall see the downfall of our enemies, with all their tyranny, papistry, idolatry, superstition, ceremonies, masses, decrees, councils, customs, &c. We shall see the glorious gospel of our Saviour Christ spring again, grow, increase, prosper, flourish, and triumph. We shall see God truly honoured, not after the fond fantasy of men, but according to his blessed will and commandment. We shall see antichrist, "that son of perdition," slain with the breath of the Lord's mouth, and Satan trodden under our feet. God grant it may be shortly! Amen. Matt. xv. Psal. xxvii Isai. xxx. Lam. iii. 2 Thess. ii.

A BRIEF REHEARSAL OF THE WHOLE EPISTLE.

Thus have ye heard, most dear brethren, how it came to pass that the true religion of our Saviour Christ was taken away from us, and in the stead thereof a superstitious and idolatrous kind of worshipping God placed among us, unto the great discomfort and unspeakable sorrow of all faithful Christians. Ye have heard also by what means this plague may be turned away, and how the true and sincere doctrine of Christ may be restored unto us. The cause of God's wrath toward us, as ye heard, was our ingratitude and unthankfulness, yea, our sinful life and wickedness, which was grown up unto such an height that God could no longer dissemble the matter, but must needs take away his blessing from us. We were unthankful for the heavenly benefit of his blessed word, yea, we in a manner loathed and abhorred his godly ordinances, even as the ungodly Israelites were weary of the celestial manna; again, our life was nothing agreeable to the holy will of God, but defiled with pride, envy, covetousness, fornication, adultery, swearing, gluttony, drunkenness, with all other kind of wickedness, unto the great dishonour of the name of God which we profess. It therefore could none otherwise but come to pass that God should be avenged of these things, take away his holy word, and throw us again into the devilish darkness of the popish Egypt. For as "he filleth the hungry with good things, so sendeth he the rich empty away." And as our Saviour Christ pronounceth them "blessed Num. xi. Luke i. Matt. v.

which hunger and thirst after righteousness," and promiseth that all such "shall be satisfied" and have their desire, even so are they cursed which have no delight in the word of God; and from such shall the blessing of Christ's gospel be taken away, and the cursed traditions of men shall be thrown upon them; as the psalmograph
Psal. cix. saith: "He would none of the blessing; it shall therefore be taken away from him."
Matt. xxi. Hereto agreeth the saying of our Saviour Christ: "The kingdom of God shall be taken from you, and shall be given to a nation that bringeth forth the fruits of it."
John iii. Again: "This is condemnation, that light is come into the world; and men have loved darkness more than light: for their works were evil."

Now, to recover the favour of God, and to turn away his heavy displeasure from us, that he may once again lighten his glorious and loving countenance upon us, and bless us with the most blessed benefit of his Son's gospel, the means, as ye heard, is earnest repentance of our former life, humble knowledging of our sins unto God, undoubted faith in the merciful promises of God the Father, set forth unto us in the most precious blood of our Saviour Christ, diligent invocation and constant calling on the name of God for remission of our sins, for mercy, grace, favour, peace, rest of conscience, &c., patient abiding of the Lord's leisure, and finally a continual meditation and practice of a new life.

If we on this manner return unto the Lord our God, let us not doubt but that he will shortly turn unto us, mercifully behold us, and once again bless us with the heavenly benefit of his blessed word, that we here on earth may know his ways, and
Zech. i. his saving health among all nations. "Turn unto me, saith the Lord of hosts; and I will turn unto you."

Remember how favourably God at all times dealt with his people, both when they were captives in Egypt, and also in Babylon, yea, and at all other times, whensoever they were in any distress. For though he worthily plagued them for their wickedness, yet so soon as they unfeignedly returned unto him, he delivered them from their enemies, and gave them their hearts' desire. For God is never so angry with his people, but that in the midst of his anger he will remember his mercy. And though he sometime punisheth us, yet will he be pleased again, if he
Tob. iii. [Vulgate.] seeth our unfeigned conversion; as Toby said in his prayer: "After a storm, O Lord, thou makest the weather fair and calm. After weeping and heaviness thou givest great joy. Thy name, O God of Israel, be praised for ever."

Only let us return unto the Lord our God, and become new men, and without all doubt we shall see out of hand the mighty working of God. Repent betimes, therefore, repent: humble yourselves in the sight of God, believe his promises, call on his holy name, abide patiently his godly pleasure, become new men in life and conversation, walk worthy your profession, and so behave yourselves in all things that God may be glorified by you. Fare ye well, dear brethren; and, according to
1 Cor. xvi. the admonition of the holy apostle, "watch ye, stand fast in the faith, quit you like men, and be strong." The grace of the Lord Jesus Christ be with you all.
Amen.

Psal. xiii. *Man.* How long, O Lord?
Rev. xxii. *Christ.* I come quickly.
Rev. xxii. *Man.* O come, Lord Jesu.
Hab. ii. *Prophet.* He will come, and not tarry.

Give the glory to God alone.

THE HUNDRED AND THIRD PSALM,

MADE IN ENGLISH METRE

BY THOMAS BECON,

FOR A THANKSGIVING UNTO GOD, IMMEDIATELY AFTER HIS DELIVERANCE OUT OF PRISON, WHOSE IMPRISONMENT BEGAN THE 16th DAY OF AUGUST, THE YEAR OF OUR LORD 1553, AND ENDED THE 22nd OF MARCH THEN NEXT ENSUING.

PSALM CIII.

Be thankful, O my soul, unto the Lord,
And all that within me have their being,
Laud, praise, and magnify with one accord
His holy and blessed name above all thing.

O my soul, once again to thee I say,
Be thankful unto the Lord evermore,
And look thou forget not night nor day
All his benefits that thou hast in store.

For he it is, yea, he it is alone
Which pardoneth all thy sins, both more and less:
He delivereth thee from all grief and moan,
And sendeth thee health in time of sickness.

He saveth thy life from destruction,
Which otherwise should perish without doubt:
He of mere grace and tender compassion
Crowneth thee with loving-kindness round about.

He with good things thy mouth doth satisfy,
To eat and drink giving thee abundance:
He maketh thee joyful, young, and lusty,
Even as an eagle that is full of pleasance.

The Lord doth minister justice and judgment
To such as are opprest with violence:
He defendeth the good and innocent;
But the wicked he casteth from his presence.

He shewed his ways unto faithful Moses,
And his works to the sons of Israel,
That all his people might know both more and less
In all kind of virtue for to excel.

O the Lord God, even of his own nature,
Is bent unto gentleness and mercy:
Yea, friendly is he above all measure,
Long-suffering, and eke of great pity.

For though our sins be both great and many,
Yet will not the Lord be alway chiding,
Neither will he for ever be angry,
But shew himself to us both gentle and loving.

After our sins he dealeth not with us,
Neither according to our wickedness;
But like a father, both gentle and gracious,
He forgiveth all our sins, both more and less.

For look, how high is the heaven supernal
In comparison of the earth full low,
So great is his mercy toward them all
That fear him, and wickedness away throw.

And look, how wide the east is from the west,
So far hath he set all our sins from us;
Because our conscience should be at rest,
And no more troubled with works odious.

Yea, like as a father, gentle and tender,
Pitieth his own children natural,
Even so is the Lord merciful ever
Unto them that fear him, both great and small.

For he, being our Maker, knoweth certes
Of what matter we be made and formed:
He remembereth we are but dust and ashes,
All of vile and slimy earth created.

A man in his life is like unto grass:
His days are few, and but a while endure:
Like the flower of the field away he pass,
Flourishing for a time, but nothing sure.

For as a flower, with fierce wind assailed,
Fadeth shortly away and cometh to nought,
So doth man, of cruel death oppressed,
Depart hence, and unto nothing is brought.

But the merciful goodness of the Lord
Doth continue for ever and ever
Upon them that fear him with one accord,
And his justice upon their childer's childer;

I mean upon such as keep his covenant,
And do themselves diligently apply
To keep his precepts, and likewise do grant
To frame their whole life accordingly.

In heaven hath the Lord a seat prepared
For himself, both glorious and royal;
And his prince-like power is so outstretched,
That it reigneth and ruleth over all.

O praise the Lord, all ye angels of his,
Ye that excel both in strength and virtue;
Ye that do his will without any miss;
Ye that hearken to his voice, and that ensue.

O praise the Lord our God omnipotent,
All ye his hosts and armies supernal:
Ye servants of his, which always are bent
To do his will, O praise the Lord above all.

Yea, all things that ever God created,
Praise ye the Lord, the God of might and power;
But thou, O my soul, with heart unfeigned
Look that thou praise the Lord at every hour.

Give the glory to God alone.

PSALM CXII.

O BLESSED is the man at each season
That feareth the Lord God omnipotent,
For such one hath all his delectation
To accomplish the Lord's commandment.

His seed upon the earth shall be mighty,
Flourishing aye like the green olive-tree:
The generation of the godly
Shall be blessed in every degree.

Such a man in his house shall have alway
Of honour and riches great abundance;
And his righteousness shall never decay,
But in all ages have continuance.

When the other in darkness do remain,
Unto the godly pleasant light shall shine;
For such one doth love mercy to maintain,
To kindness and justice his heart he incline.

A good man is bent all unto mercy,
And gladly lendeth to such as have need:
As for his talk, he ordereth discreetly;
So that his words unto virtue do lead.

From his place shall he never be moved,
But alway abide both constant and sure:
The remembrance of the just and true-hearted
Shall for ever and ever still endure.

The righteous shall be nothing afraid
Of any evil tidings when they be brought;
For his heart on the Lord is wholly stayed
Through strong faith, that God therein hath wrought.

Yea, his heart is so throughly stablished,
That he will not shrink in no condition,
Until he seeth his desire satisfied
On his enemies and their destruction.

He disperseth abroad plenteously,
And giveth to the poor their need to sustain;
Remembered therefore continually
Shall he be, and his praise ever remain.

The ungodly seeing these things shall wax wood,
Gnash with his teeth, and consume away;
Yet shall the ungodly with all his mood
Shortly come to nought, perish, and decay.

Give the glory to God alone.

AN

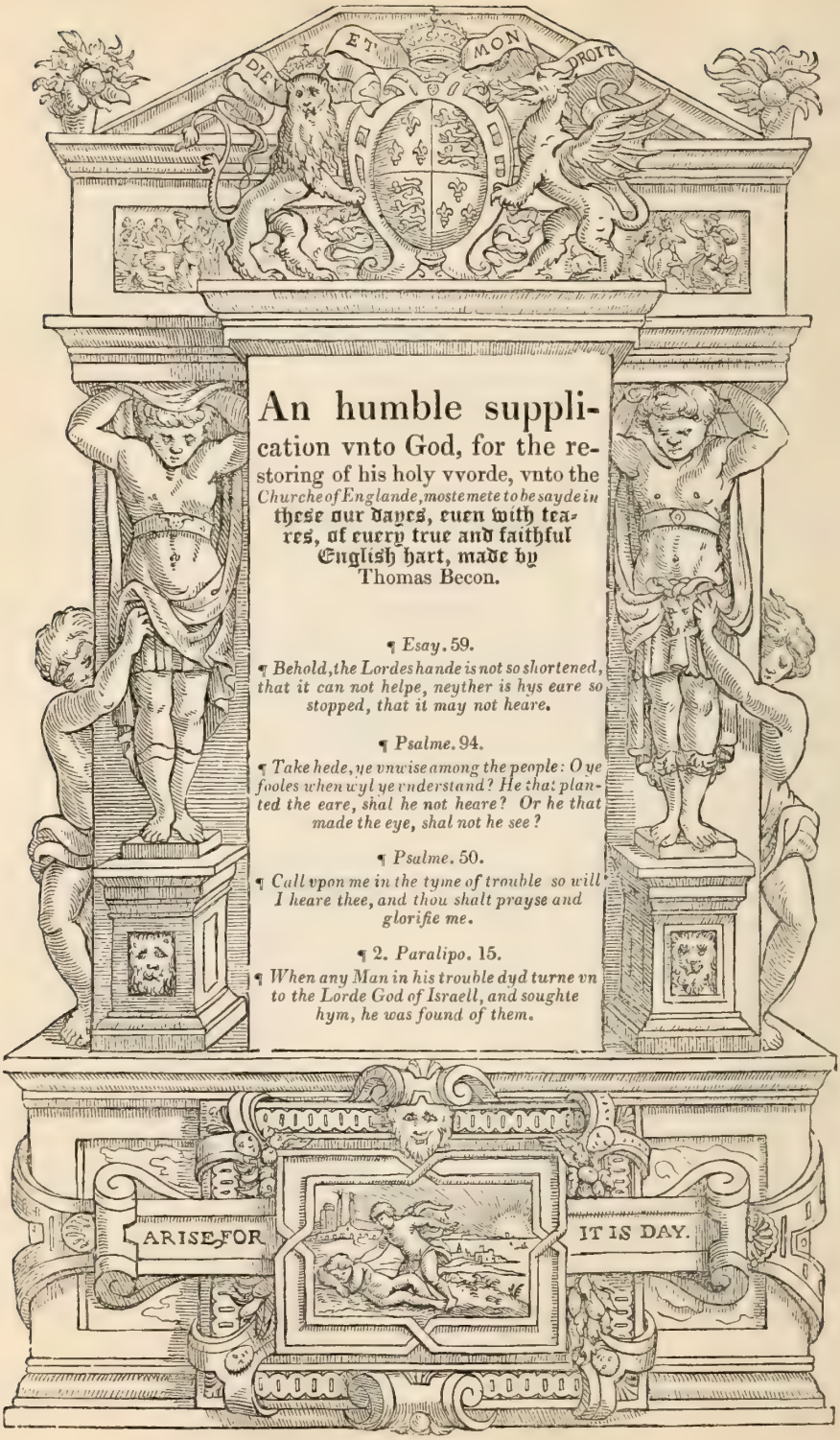
HUMBLE SUPPLICATION UNTO GOD,

FOR THE

RESTORING OF HIS HOLY WORD UNTO THE CHURCH OF ENGLAND.

BY

THOMAS BECON.



An humble supplication vnto God, for the restoring of his holy vvorde, vnto the Churche of Englande, moste mete to be sayde in these our dayes, euen with teares, of euery true and faithful English hart, made by Thomas Becon.

¶ *Esay. 59.*

¶ *Behold, the Lordes hande is not so shortened, that it can not helpe, neyther is hys eare so stopped, that it may not heare.*

¶ *Psalme. 94.*

¶ *Take hede, ye vnwise among the people: O ye fooles when wyl ye vnderstand? He that planted the eare, shal he not heare? Or he that made the eye, shal not he see?*

¶ *Psalme. 50.*

¶ *Call vpon me in the tyme of trouble so will I heare thee, and thou shalt prayse and glorifie me.*

¶ *2. Paralipo. 15.*

¶ *When any Man in his trouble dyd turne vn to the Lorde God of Israell, and soughte hym, he was found of them.*

THE SUPPLICATION.

O most dear, gentle, loving, and merciful Father, Maker, Ruler, Conserver, and Disposer of all things both in heaven and in earth; without whose will, ordinance, and commandment nothing is done that is done; in whose hands all the coasts of the earth, and the hearts of princes and of all other thy human creatures are, to be ruled, ordered, and bent as thy godly wisdom doth appoint; from whom also, as from a most righteous judge, cometh prosperity and adversity, health and sickness, wealth and scarceness, peace and trouble, blessings and plagues, the gift of thy holy word and the taking away of the same, the sending of faithful workmen into thy harvest and the displacing of them again, the appointment of godly magistrates and setting up of hypocrites and tyrants for the punishment of the disobedient, ungodly, and stiff-necked people: we feel, we feel, yea, we Englishmen feel, O Father of mercies and God of all consolation, so great a dung-hill of sin within us, such vileness, such corruptness, such unthankfulness, and such disobedience against thee and thy blessed will, that, except thou hadst given us a commandment to pray, and also joined unto the same a faithful and loving promise that thou wilt hear us whensoever we call on thee in the name of Jesus Christ, thy dearly-beloved Son, our Lord and our alone Saviour, we never durst so much as once to lift up our eyes unto thee, and to approach unto the gracious and merciful throne of thy divine Majesty, for a redress of those evils wherewith at this present (alas for sorrow!) we are miserably yet worthily plagued, punished, and tormented.

Gen. i. Wisd. viii. John i. Psal. xcv. Prov. xxi. Eccles. xi. Deut. xxviii. Psal. cxlvii. Amos viii. Matt. ix. Eccles. x. Job xxxiv. 2 Cor. i. Jer. xvii. Prayer. Psal. l. Matt. vii. John xiv. xv.

But, O heavenly Father, and our most benign and gentle Lord, thou, graciously considering both our vileness and weakness of conscience, hast notwithstanding given us a commandment by thy servant David, not to fear, but frankly to flee unto thee, as unto a most strong, mighty, and invincible bulwark, by fervent prayer in all our troubles; and hast also promised, "not for any works of righteousness that we have done," but for thine exceeding great and unspeakable mercy's sake, to hear us and to satisfy our requests, saying: "Call on me in the day of thy trouble; and I will deliver thee; and thou shalt honour me." Here have we poor wretches, unto our great comfort, both a commandment of thee to pray, and also a promise that thou wilt hear us.

Tit. iii. Psal. l.

And thy most dear and only-begotten Son commandeth us not only to ask, to seek, and to knock, but he also promiseth, that whosoever will ask, the same shall receive; whosoever will seek, the same shall find; and to him that knocketh it shall be opened; yea, his promise is that, whatsoever we ask of thee in his name, thou wilt give it us. We, being encouraged, and as it were under-propped with this thy gracious commandment to pray and loving promise to be heard, are bold at this present, in the name of Christ, to come unto the merciful throne of thy godly Majesty, and before the same to pour out the sorrowful griefs of our most sorrowful hearts, most humbly beseeching thee for thy mercies' sake, for thy promises' sake, for thy name's sake, yea, for thy dear Christ's sake, that thou, turning away thine eyes from our sins, wilt behold thine holy Anointed, whom thou hast made our Mediator and Advocate, for whose sake thou hast openly declared, even from the heavens, that thou art well pleased with man, and for his dignity and worthiness graciously hear the lamentable petitions and humble requests of our bruised hearts and troubled consciences.

Matt. vii. Luke xi. John xiv. 1 Tim. ii. 1 John ii. Matt. xvii. Mark ix. Luke ix. 2 Pet. i.

Ah, most dear Father! great are our miseries; but greater are our sins: grievous are our troubles; but more grievous are the wickednesses which we, most wretched sinners, have committed against thy fatherly goodness: intolerable are the plagues that be laid upon us; but those through our unthankfulness and wicked living (we freely con-

fess) have we most worthily deserved, which have so oft deserved the very torments of hell-fire; alas, wretches that we are! and yet are we compelled even of necessity
Jer. xvii. (for vain is the help that cometh from man, yea, "cursed be he that putteth his trust in man, and maketh flesh his arm") to flee for succour unto thee, whom we have so oft and so grievously offended; whose righteousness notwithstanding in punishing sinners when we behold, we begin to despair and to cast away all hope; but when we behold thy mercy, set forth in the precious blood of thy most dear Son Christ Jesu our Lord, we take a good heart unto us, and, setting before our eyes thy most loving, sweet, and fatherly promises in hearing us for Christ's sake, we are encouraged to believe that, although our sins be never so great and grievous, never so abominable and intolerable, and we were never so wicked and filthy sinners, yet for thy mercy's sake, for thy promise sake, for thy name's sake, yea, for thy dear Christ's sake, thou wilt mercifully hear us and grant us our earnest requests, yea, and that so much the more because the matter is not only ours but thine also; again, seeing we come not unto thee to desire long life, gold, and riches with the wicked worldlings, nor yet to crave at thy hand wealth and pleasure, bishoprics and benefices, deaneries, prebends, and such other worldly promotions, with the swinish and
Phil. iii. beastly epicures, "whose God their belly is;" but our humble supplication, our earnest
The christian man's desire. request, our hearty desire is only that thou wilt consider thine own glory, the hallowing of thy blessed name, the avancement of thy glorious kingdom, the accomplishment of thy heavenly will, the honour of thy only-begotten Son, the setting forth of his holy gospel, the pureness of the christian religion, the sincere preaching of thy lively word, the true administration of thy wholesome sacraments, and the salvation of such as thy dearly-beloved Son hath bought from the tyranny of Satan with the price of his most precious and dear heart-blood.

These things, these things, O heavenly Father, do we poor wretches crave and beg at thy merciful hand. These things, these things, even with sorrowful groanings and lamentable tears, do we miserable captives desire thee to consider, and not so to suffer thine adversaries to triumph as though there were no God at all, no Christ, no gospel, no faith, no true religion, but whatsoever pleaseth the hypocrites to command thy people to believe.

Exod. xx. Thou callest thyself a "jealous God:" why then dost thou suffer thy people, thy congregation, thy flock, thine heritage, to be thus seduced and led away from thee
Pestilences of the christian commonwealth. unto all kind of spiritual fornication and abominable whoredom by that antichrist of Rome, that great Baal, that stout Nemroth, that false prophet, that beast, that whore of Babylon, that son of perdition, and by his abominable adherents, cardinals, archbishops, bishops, suffragans, archdeacons, deans, provosts, prebendaries, commissaries, parsons, vicars, purgatory-rakers, priests, monks, friars, canons, nuns, anchors, anchoresses, pardoners, proctors, scribes, officials, sumners, lawyers, massmongers, canonists, papists, antichrists, mammonists, epicures, libertines, with all the rabble of beastly hypocrites that have received the beast's mark, which do nothing else than seek how they may establish their antichristian kingdom by suppressing thy holy word and leading the people into all kind of blindness, errors, and lies?

Isai. [xlii.] Thou callest thyself a Lord, and thou sayest that thou wilt give thy glory to none other, nor thy praise unto graven images: how cometh it then to pass that thou sufferest thy glory so to decay in the realm of England, so many to steal away thy
Abominations. praise and honour, by saying their idolatrous and devilish masses, by ministering a sort of heathenish and Jewish ceremonies, by praying unto dead saints, by blotting out of the temples thy holy law, there written according to thy commandment for the edifying of thy people, and by setting up in the stead thereof idols and mawmets, clean contrary to thy blessed word?

Deut. iv. Heb. xii. Thou callest thyself a lion and "a consuming fire," and threatenest utter destruction unto thine adversaries: why sufferest thou then these antichrists thus to rise, roar, and rage against the testament of thy most dear Son, to beat down thy truth, to call thy holy law heresy, to banish the preaching of the gospel and the true use of the sacrament, and to seek the destruction of so many as unfeignedly love thee and thy blessed word?

Thou promisest that so many as hate Sion, that is to say, thy faithful congregation, shall be confounded and brought to nought: how cometh it then to pass that the wicked now flourish like the green olive-tree, living in all wealth, pomp, and pleasure; and thy people, whom thou hast sealed with thy holy Spirit unto everlasting life, are most miserably entreated, some banished, some in prison, some cruelly murdered, but all in most sorrowful miseries and in miserable sorrows? Psal. cxxix.

Thou promisest that thou wilt deliver thy flock from the hand of the wicked shepherds, and that thou thyself wilt feed them in most pleasant and sweet pastures: ah, good God! how cometh it then to pass that, whereas before thy sheep were fed with the comfortable meat of thy glorious gospel by the ministry of the godly-learned preachers, the faithful shepherds are driven away, and a rabble of ravening wolves are brast into the sheep-fold, which spare not the flock, but cruelly murder, not only their bodies by imprisoning, hanging, heading, and brenning them, but their souls also, by teaching them wicked and pestilent doctrine? Ezek. xxxiv. Acts xx.

Thy most dear Son both promised and prophesied that "every plant" which thou, the heavenly Father, hast "not planted, shall be plucked up by the roots;" but we see it otherwise come to pass in the realm of England. For such plants as the devil and his chaplains had planted were, through the diligence and godly zeal of thy servants, king Henry the eighth and king Edward the sixth, most blessedly plucked up, and thy holy ordinances again planted, unto the great joy and unspeakable comfort of all the faithful. But now, through the tyranny and blind zeal of certain, are thy blessed statutes plucked up by the roots, and set in again are the damnable decrees and crooked constitutions of antichrist, unto the exceeding great grief, sorrow, and pensiveness of all faithful Christians. Ah, Lord God! seem these things matters of small importance before the eyes of thy divine Majesty? Can these outrageous things be done in earth, and thou wink at them in heaven? Art not thou he that keepeth Israel? But "he neither sleepeth nor slumbereth," saith the psalmograph, "that keepeth Israel." Arise, therefore, O Lord: why sleepest thou? Is thy ear so stopped that thou canst no more hear? and is thy hand so shortened that it can no more help? O Lord, arise for thy mercies' sake, and help us. Haste thee to deliver us for thy name sake; for great are our troubles, and intolerable are our miseries. Ah, Lord! vouchsafe once again to look down from heaven, and consider the lamentable state of the realm of England, and of the godly inhabitants thereof, which desire nothing so greatly as to see thy true honour perfectly set forth, thy holy word truly preached, the christian religion highly advanced, and thy holy name sanctified, praised, magnified, and commended for ever. Matt. xv. King Henry the eighth. King Edward the sixth. Psal. cxxi. Isai. lix.

Ah, Lord God! heretofore in the time of thy blessing thou gavest to the realm of England a man to reign over it, under whom the church was purged of many enormities and great abuses, and the true religion began to have good success. And when it was thy godly pleasure to call him from this vale of misery unto thy heavenly kingdom, thou gavest unto us his son to be our king, a prince, although young in years and tender in age, yet ancient in the knowledge of thee, of thy Son Christ, and of thy holy word, and, as another Josias, altogether bent utterly to weed out all false religion, superstition, hypocrisy, papistry, &c., and after a most perfect manner to set up thy holy religion and to advance the hearty favourers of the same, unto the great and wonderful example of all christian princes. But (alas for sorrow!) this most goodly and godly imp, this most christian king, this noble young Josias was, for our unthankfulness and wicked living, taken away from us before the time, unto our great sorrow and unspeakable heart's disease: whose death was the beginning, and is now still the continuance of all our sorrows, griefs, and miseries. For in the stead of that virtuous prince thou hast set to rule over us a woman, whom nature hath formed to be in subjection unto man, and whom thou by thine holy apostle commandest to keep silence, and not to speak in the congregation. Ah, Lord! to take away the empire from a man, and to give it unto a woman, seemeth to be an evident token of thine anger toward us Englishmen. For by the prophet thou, being displeased with thy people, threatenest to set women to rule over them, as people unworthy to have lawful, natural, and meet governors to reign over them. And verily, though we King Henry the eighth. King Edward the sixth. 1 Tim. ii. Isai. iii.

find that women sometime bare rule among thy people, yet do we read that such as ruled and were queens were for the most part wicked, ungodly, superstitious, and given to idolatry and to all filthy abominations; as we may see in the histories of queen Jesabel, queen Athalia, queen Herodias, and such-like. Ah, Lord God! we dare not take upon us to judge any creature, for unto thee alone are the secrets of all hearts known; but of this are we sure, that since she ruled (whether of her own disposition, or of the provocation of a certain wild boar[1], successor to Ananias, that white-daubed wall, we know not), thy vineyard is utterly rooted up and laid waste, thy true religion is banished, and popish superstition hath prevailed, yea, and that under the colour of the catholic church and the old ancient faith, when notwithstanding darkness is not more contrary to light, nor cold unto heat, than their proceedings are contrary to the truth of thy holy word, if the practice and doctrine of the true catholic church (we speak of the patriarchs and prophets, of Christ and his apostles, and of so many godly people as lived from Adam unto the time that antichrist the bishop of Rome set up his kingdom, and "advanced himself above all that is called God") might be the judge, and go for payment. For besides the giving of the kingdom unto the rule of a woman, O Lord, we most humbly beseech thee to consider what outrageous floods of most grievous enormities have brast in and overflowed the realm of England, unto the utter subversion of the same, except thy merciful goodness doth shortly help.

1 Kings xix. 2 Kings xi. Matt. xiv.

Psal. lxxx. Acts xxiii.

2 Thess. ii.

Ah, Lord God! heretofore, under the rule of that most christian king Edward the sixth, we were taught according to thy word to flee with our prayers unto thee alone in all our troubles and necessities, as a Lord plentifully rich for so many as call on thee. But now the antichristian preachers teach that we must also pray to creatures that are dead, that they may pray for us; or else we pray unto thee in vain, and our prayers shall never be heard.

Psal. l.

Rom. x. God alone is to be called on.

Heretofore we were taught that Christ, God and man, is our alone Mediator, Advocate, and Intercessor. But now the priests of Baal teach that Mary, James, Peter, John, Paul, Andrew, and we know not who, are also our mediators, advocates, and intercessors, and that we must call upon them in our troubles and adversities, whensoever we will have to do with thee, namely if we will have our matter go forward.

1 Tim. ii. 1 John ii. Rom. viii. Christ alone is our Mediator, Advocate, and Intercessor.

Heretofore we were taught that the precious blood of our Saviour Christ is the alone and sufficient purgatory for the sins of all them that repent and believe. But now the papists teach that there is a purging-place after this life, where the souls of the faithful shall be miserably tormented with fiery flames, till either they themselves have made satisfaction for all their sins by suffering due punishment, or else other in this world have made amends for them by praying, by singing of trentals, by going on pilgrimage, by dealing money, by buying the pope's pardons for their redemption, and such-like; when the holy scripture contrariwise teacheth that the faithful, so soon as they depart from this life, go straightways unto glory, the unfaithful unto everlasting pain and damnation; as we may see in the history of the rich glutton and of the poor man Lazarus.

1 John i. Rev. i. Christ's blood is the alone purgatory of the faithful.

Wisd. iii. Rev. xiv.

Luke xvi.

Heretofore we were taught that Christ, thy Son and our alone Saviour, made upon the altar of the cross, when he suffered and died for us, so sufficient, perfect, absolute, and consummate oblation and sacrifice for the sins of the people, that by that one and alone sacrifice grace, favour, mercy, forgiveness of sins, and everlasting life is for ever and ever plentifully obtained of thee for so many as repent and believe. But now-a-days those Baalite massmongers are not ashamed to reprove that sweet-smelling sacrifice of Christ, and to say that it is not so perfect but that they also must offer Christ up again daily in their masses for the sins of the people, and that their oblation is a propitiatory sacrifice, and of no less virtue, strength, efficacy, might, and power, than the passion and death of Christ, than the sacrifice which Christ himself offered on the altar of the cross. Our missal sacrifice, say the massing pa-

Christ's one and alone sacrifice sufficeth for ever and ever. Isai. liii. Heb. vii. ix. x. 1 Pet. ii. Rev. i.

[1 Gardiner is most probably here meant.]

pists, is propitiatory, satisfactory, expiatory, and necessary *ad salutem*, both for the quick and for the dead. The people sin daily: therefore must we offer sacrifice for the sins of the people daily in our masses. What other thing is this, O heavenly Father, than to defy the death of thy Son, to despise his most healthful sacrifice, to set at nought his wholesome oblation, to tread under foot the blood of the everlasting testament, and utterly to deface both the kingdom and priesthood of Christ, and to erect and set up a new kingdom and priesthood of their own, a new sacrifice and a strange oblation, invented of the devil, brought in by antichrist, confirmed by such as have received the beast's mark, and frequented, used, and sought of all that have their portion in that "lake that burneth with fire and brimstone," except they repent and amend? Is not Christ an everlasting Priest? Doth not his priesthood continue from generation to generation? Hath he not with one oblation made perfect for ever them that are sanctified? Are we not made holy "by the offering up of the body of Jesu, done once for all?" Did not Christ, after he had offered one sacrifice for sins, sit him down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool? Is not "Jesus Christ yesterday, and to-day, and the same continueth for ever?" What have we then to do with the sacrificing massmongers, or with their missal sacrifice? O heavenly Father, suffer us not to be "carried about with divers and strange learning."

O antichrists.

Heb. x.

Rev. xiii.

Rev. xxi.

Psal. cx. Heb vii.

Heb. x.

Heb. xiii.

Moreover, heretofore we were taught to beat down the idolatrous and heathenish altars, which antichrist of Rome, intending to set up a new priesthood and a strange sacrifice for sin, commanded to be built up, as though calves, goats, sheep, and such other brute beasts should be offered again, after the priesthood of Aaron, for the sins of the people, and to set in their stead in some convenient place a seemly table, and, after the examples of Christ, to receive together at it the holy mysteries of Christ's body and blood, in remembrance that Christ's body was broken and his blood shed for our sins. But now the sacrificing sorcerers shame not, both in their private talk and in their open sermons, spitefully to call the Lord's table an oyster-board; and therefore have they taken out of the temples those seemly tables which we, following the examples of thy dearly-beloved Son and of the primitive church, used at the ministration of the holy communion, and they have brought in again their bloody and butcherly altars, and upon those they sacrifice and offer daily, say they, that is, they kill, slay, and murder thy dear Son Christ for the sins of the people. For, as thy holy apostle saith: "Where no shedding of blood is there is no remission" and forgiveness of sins. If through their massing sins be forgiven, then must the sacrifice that there is offered be slain, and the blood thereof shed. If the massmongers therefore offer Christ up in their masses a sacrifice unto God for the sins of the people, so followeth it that they murder, kill, and slay Christ, yea, and shed his blood at their masses; and so by this means we must needs confess, that bloody altars are more meet for such bloody butchers than honest and pure tables. But we are taught in the holy scriptures that "Christ, once raised from death, dieth no more. Death hath no more power over him. For as touching that he died, he died concerning sin once; and as touching that he liveth, he liveth unto" thee, "God" his Father. If Christ therefore dieth no more, then do the papists sacrifice him no more. If they sacrifice him no more, then are they but jangling jugglers; and their masses serve for none other purpose but to keep the people in blindness, to deface the passion and death of Christ, and to maintain their idle and draffsacked bellies in all pomp and honour with the labour of other men's hands and with the sweat of poor men's brows; so far is it off that they with their abominable massing and stinking sacrificing put away the sins either of the quick or of the dead, as they make the unlearned and simple people to believe. Ah, Lord God and heavenly Father! if thou were not a God of long-suffering and of great patience, how couldest thou abide these intolerable injuries and too much detestable blasphemies, which the wicked papists commit against thee and thy Son Christ in their idolatrous masses at their heathenish altars?

Altars not tolerable among Christians.

Christ, his apostles, and the primitive church used tables at the ministration of the holy communion.

O cruel butchers.

Heb. ix.

O murderers.

Rom. vi.

Masses, why they serve.

Heretofore we were taught to receive the mysteries of the Lord's body and blood together, according to the ordinance of Christ. But now no communion is had. For

The faithful ought to receive the

sacrament together, and not the priest alone.

the popish and uncharitable massmongers, utterly abusing the Lord's supper, eateth and drinketh up all alone at his idolatrous altar.

The faithful ought to receive the sacrament under both kinds. Matt. xxvi. 1 Cor. xi.

Heretofore we were taught to receive the sacrament of the body and blood of Christ under both kinds, according unto Christ's institution, which saith: "Drink of this, all ye." And as the holy apostle saith: "So oft as ye shall eat of this bread and drink of this cup, ye shall remember the Lord's death till he come." But now the Romish sorcerers, contrary to the ordinance and commandment of thy Son, the Master

John xiv.

of truth, yea, the self truth, and contrary to the practice and usage of the primitive church, like thieves, robbers, and murderers, cruelly take away from thy people the mystical cup of Christ's blood, for the maintenance of their devilish decree, and minister after their sort the sacrament of thanksgiving to thy Christians only under one kind, yea, and that without the preaching of the Lord's death, repentance, faith, amendment of life, &c. And so make they it an idle and dumb ceremony, altogether unprofitable and without fruit, which, being rightly ministered, is to the faithful a sacrament of great joy and comfort.

The Lord's supper is a memorial of Christ's death.

Heretofore we were taught that the Lord's supper, or breaking of the bread, as the apostles term it, is a memorial of the body-breaking and blood-shedding of our Saviour Christ; and that, as we outwardly feed of the bread and wine, so we inwardly through faith feed of the blessed body and precious blood of Jesus Christ our Lord,

The cruelty of the papists in defending their kingdom.

unto the great and unspeakable comfort both of soul and body. But now the disciples of antichrist, knowing that the whole glory of their kingdom lieth in the false opinion and abuse of this sacrament, in all their sermons and private talk labour, swink, sweat, and seek all means possible, with tooth and nail, with hand and foot, with tongue and pen, with fire and fagot, with sword and halter, to persuade the people that, after they have whispered a few Latin words with one breath over the bread and wine, and have blessed, crossed, conjured, and handled them after their ghostly manner, there remaineth no more bread and wine; although we both see, feel, and taste very bread and very wine, yea, and although the holy scripture after the words of consecration called the sacrament bread and wine: but, say they, the bread, through the virtue of the words which we holy anointed rehearse, is turned into the

O jugglers.

natural substance of Christ's body, and the wine is changed into the natural blood of Christ, only the accidents of bread and wine remaining; when notwithstanding the

Mark xvi. Luke xxiv. Acts i. Rom. viii. Eph. iv. Col. iii. Phil. iii. Heb. x.

holy scriptures teach us in divers places that thy Christ is ascended into heaven, and sitteth on thy right hand, and there shall remain, concerning his humanity, till he come to judge the quick and the dead. And after these Capernaites have laboured to persuade the people, that the sacramental bread is the very true, natural, corporal, substantial, real, and sensible body of Christ, even the self-same that was born of Mary the virgin, lived upon the earth, was hanged upon the cross, and died for us; then

O abomination.

exhort they the people with all reverence and humility to knowledge and believe it to be their Lord God, their Maker and Redeemer, their Saviour and Defender, and so to fall down before it, to honour and worship it, to praise and call upon it, to flee unto it for succour, and to look for all good things of it, as of the very true and everlasting God. By these means, O heavenly Father, they bring away thy people, through

1 Tim. i.

their vain, fleshly, and sophistical reasons, from the honouring of the alone true, immortal, invisible, and everlasting God unto the worshipping of a piece of bread, yea,

Psal. lxviii.

of a very idol; whereas thou alone oughtest to have all the honour and glory. "O Lord, arise, and let thine enemies be scattered: let them also that hate thee flee before thee: like as the smoke vanisheth, so drive thou them away; and like as wax melteth at the fire, so let the ungodly" papists "perish" and be confounded; that thy people be no longer seduced and led from the way of truth by their subtile and carnal ima-

John xvii.

ginations, but that they, being truly taught, may "know thee to be the alone true God, and whom thou hast sent, Jesus Christ."

Common prayer ought to be in that tongue that all the people understand. 1 Cor. xiv.

Heretofore we had in the temples, when we came together to pray and to give thanks unto thee, all our prayers and thanksgiving in the tongue that we understood, whereby we received great comfort, and were much edified. But now the papists (which wish thy people to be more rude than asses, more blind than beetles, more ignorant than dastards, that they might make them their riding fools and laughing-

stocks), contrary to the usage and practice of the primitive church, yea, contrary to to thy commandment given by thine apostle, which willeth all things in the congregation to be uttered in such a speech as all might understand and be edified, or else silence to be kept, have brought the matter to this point, that, all English service driven out of the churches, they have stablished their popish Latin service, which the most part of thy people understand nothing at all. And yet so cruel and malicious are the papists, that they enforce, and with violence compel thy people to come unto their Romish, superstitious, blasphemous, and idolatrous Latin service, to hear it, to reverence and honour it with their presence, and to call it God's service, when they understand not whether Baal's priests, that there bleat and mumble, do bless or curse, praise or blaspheme. Most certain is this, that thy people are altogether without edifying, spend their time in vain, and return home again as unlearned and ignorant as they came thither.

O tyranny.

Heretofore we had read in our temples every Sunday, and at divers other times, a godly and learned homily or sermon, and certain chapters out of the holy bible in the English tongue, that all the people might understand what was done or said; which gave them occasion to forsake vice and to embrace virtue, to live in thy fear, and diligently to call upon thy blessed name. But now both those godly homilies and comfortable chapters have thine enemies the papists banished out of the temples, unto the great discomfort of all such as unfeignedly love thee and thy blessed word; and, in the stead of them, they have set up blasphemous collations[1], singing, ringing, piping, censing, holy-water-casting, holy-bread-dealing, palms and candles-bearing, cross-kneeling, bread-worshipping, ashes-dodding, fire and tapers-hallowing, with an infinite number of such-like heathen ceremonies, that the people, being occupied with such childish trifles, lousy traditions, and beggarly ceremonies, might forget the wholesome food of their souls, which is thy holy and blessed word.

Homilies in English, and chapters of the bible.

Popish baggage.

Matt. iv.

Heretofore upon the Sundays, and certain other days in the week, we had the litany rehearsed among us in our English tongue, every one of us kneeling devoutly and heartily calling on thee for mercy and grace. O heavenly Father, this was set forth in the time of thy servant king Henry the eighth, and continued among us until the death of that most godly and virtuous prince king Edward the sixth, and a little after, unto the singular joy and great comfort of all godly and christian-hearted people. But now the subtile and fleshly papists have so bewitched the queen's eyes, that, whatsoever her father and her brother most godly brought to pass for the advancement of thy glory and for the edifying of thy people, that is utterly subverted and taken for heresy, yea, and spitefully preached against in open sermons; so that this godly and most wholesome litany is not only taken away from us, but in the stead thereof we are compelled to go on procession, following an idol, with singing *Ora pro nobis*, *Salve festa dies*, or some other blasphemous song, unto the great sorrow and inward heart-breaking of all thy faithful.

The litany in English.

Heretofore thy sacraments were so ministered unto us, that we received great comfort by them. But now they are so ministered of these swinish spiritual sorcerers, that they are become dumb and idle ceremonies, altogether without edifying or profit. For besides that they are ministered in an unknown tongue, how be they defiled with men's traditions and beggarly ceremonies! Unto the sacrament of baptism they put heathenish rites and wicked conjurations. For Baal's priest, before the child can be baptized, bewitcheth the water, shutteth the church-door, conjureth the devil out of the poor young infant, bespueth the child with his vile spittle and stinking slavering, putteth salt in the child's mouth, smeareth it with greasy and unsavoury oil, &c. And without these apish toys they make the people believe that the baptism is nothing worth. Ah, good Lord! is this any other thing than a plain laughing to scorn of thy dear Son's institution? Do these papists, by adding their beggarly ceremonies, any other thing than set thy Son Christ to school, and avance their own fleshly imaginations above the wisdom of the Lord Christ?

Sacraments truly ministered.

The sacrament of baptism.

The sacrament also of thy dear Son's body and blood, how have the adversaries

The sacrament of Christ's body and blood.

[1] Collations: collections, the bringing together, viz. of blasphemous and superstitious ceremonies.]

A comparison between Christ and the papists in the ministration of the sacrament.

prophanated and defiled! Thy Son both before and after the ministration of the sacrament preached unto his disciples: the papists preach nothing at all. Thy Son spake the words of the institution openly in that tongue that all the disciples understood: the papists utter all things in a strange language, yea, and that so softly that they scarce hear themselves. Thy Son ministered the sacraments without putting on of any disguised apparel: the papists deck themselves like hickscorner in game-players' garments. Thy Son ministered the sacrament sitting at the table with his disciples: the papists stand at the altar, and give the bread and wine to the people kneeling. Thy Son gave the sacramental bread to the disciples in their hands, saying: "Take, eat:" the papists thrust the bread into the people's mouths, as though they had not so much wit as to feed themselves. Thy Son ministered the sacrament of his body and blood under both kinds to his disciples: the papists do minister it to the lay people only under one kind, and like thieves steal the other away from them, and reserve it to themselves alone. Thy Son brake the sacramental bread: the papists use no breaking of the bread, as Christ and his apostles and all the primitive church did, for to declare the mystery of Christ's body-breaking on the altar of the cross for our redemption; but they put into the people's mouths a little light white wafer-cake, speaking to them a few words in Latin which they understand not. Thy Son did appoint the sacramental bread to be broken and eaten: the papists keep it whole, and hang it up in the pix, yea, and carry it about for a pageant in their idolatrous, popish, pompous processions.

Bread and wine remain in the sacrament after the words of consecration.

Thy Son instituted the sacrament to be a memorial of his body-breaking and blood-shedding. The papists teach that the bread and wine is turned into the natural body and blood of Christ, God and man, even the self-same body that was born of Mary the virgin, flesh, blood, and bone, so that there remaineth neither bread nor wine; although the holy scripture affirmeth plainly that there is both bread and wine remaining; the doctors of the christian primitive church testify the same in their writings; the Greek church, even from the apostles' time unto this day, have so received and believed, utterly denying the popish article of transubstantiation; reason also, and all the senses of man testify that there remain both bread and wine after the words of consecration, as they use to term them; yea, and experience teacheth that, if the sacramental bread be long reserved, it will corrupt, putrify, mould, stink, and breed full of worms, and the wine likewise will change the colour and wax sour. O heavenly Father! such corruption cannot chance to thy dear Son's body and blood, which is uncorruptible and immortal, sitteth on thy right hand, and reigneth with thee in glory for ever and ever. This antichristian doctrine, O blessed Lord, was not known in thy holy church, until pope Nicholas, pope Innocent, pope Urban, friar Thomas, and such other ministers of Satan, partly with their tyranny, and partly with their sophistry (as their apish adherents do now again in these our days) brought it in, and compelled the Christians with fire and sword to believe this their monstrous opinion for the maintenance of their belly-kingdom, although it be never so much contrary to the articles of our faith, and to the doctrine of the holy scripture, and of all the ancient writers.

Transubstantiation.

O intolerable blasphemy.

Thy Son at his supper willed the sacramental bread and wine to be eaten and drunken for a remembrance of that one and alone sacrifice which he offered on the altar of the cross for the sins of the people. The papists in their idolatrous and abominable masses make of the sacrament a propitiatory, expiatory, and satisfactory sacrifice for the sins of the people, necessary *ad salutem;* affirming that their act in the mass is of equal price, dignity, virtue, might, efficacy, and power before the eyes of thy divine Majesty with the most healthful and sweet-smelling sacrifice that thy Son offered on the altar of the cross, when he gave himself unto the death for the sins of the people. Thy Son ordained the sacrament to be a sign and token of love, when the godly come together to eat all of one bread, and to drink all of one cup. The papists make it a sacrament of dissension, discord, and debate. For if any will not agree to their fleshly, wicked, and devilish opinion, confessing their error of transubstantiation, and affirming that the bread and wine is the very natural body and blood of Christ, God and man, and therefore ought to be kneeled unto,

worshipped, honoured, and called upon as the only true, living, and immortal God; they fall out with them, they call them heretics, they persecute them, they apprehend them, they imprison them, and burn them without mercy. And as the wicked papists prophanate and unhallow these two aforesaid holy sacraments, so do they like filthy swine defile all other mysteries that thy Son Christ hath ordained with reverence to be used in thy church.

Ah, Lord God and our heavenly Father! heretofore we were taught to worship thee "in spirit and truth," and to "pray" unto thee "every where, lifting up" our "hands without wrath or doubting." But now the papists teach us to pray unto thee and unto all the company of heaven with boaying[1] and bleating in the quire, with playing on the organs, with saying lady's psalters on beads, with mumbling over certain prayers in the tongue that we understand not.

John iv. 1 Tim. ii. Prayer.

Heretofore we were taught that thou alone forgivest us all our sins, whensoever we earnestly repent, and unfeignedly turn unto thee. But now the papists teach that they also have power to forgive sin, and that our sins cannot be forgiven, except we confess them unto the priest with all circumstances.

God alone forgiveth sin. Isai. xliii. Mark ii. Luke v.

Heretofore we were taught to look for all salvation of thee through faith in the blood of Christ. But now the papists teach to look for salvation in our own good works, in the intercession of saints, in prayers and merits of sinful hypocrites and beastly belly-gods, in ceremonies, in will-works, in traditions of men, in holy bread, holy water, holy candles, holy palms, holy ashes, Latin service, idolatrous masses, superstitious diriges, trifling trentals, popish fasting, bells, beads, &c.

Faith only justifieth. Abominations.

Heretofore we were taught to cast out of our temples the idols and mawmets wherewith many committed spiritual whoredom and ran an whoring, and to garnish the church with the holy scriptures, that the people might learn to know and to fear thee. But now the ungodly papists have brought the matter to this point, that the sentences of thy blessed law are blotted and utterly wiped out of the temples, and idols are there placed, manifestly and directly against thy blessed commandment, which thy enemies call lay-men's calendars or books: as though, O Lord God, the people might be sooner brought unto the knowledge of thee by looking on deformed stocks and stones, than by reading thy holy and blessed word.

Images not tolerable in the temples of the Christians. Exod. xx. Lev. xix. Deut. v. vii. xii.

Thy Son and our Saviour Christ commandeth us to "search the scriptures," and not to behold idols and mawmets. "He that is of God," saith he, "heareth the word of God." He saith not, He that is of God runneth unto images, and seeth what goodness he can pick out of them. Again he saith: "My sheep hear my voice." He saith not, My sheep hath a delight and pleasure to behold vain idols and Mahound-like mawmets. Thy servant David calleth them blessed that search thy testimonies, and have a pleasure to "study in thy law day and night." For thy holy word is only the book wherein thy people ought to look, and not dumb images and carved idols, which are cursed of thee in thy holy law, yea, and the makers of them also. Ah, Lord God! they that have this procured, that thy holy word should be wiped and blotted out of the churches, is it no[t] to be thought that their names are blotted and wiped out of the book of life also? Yea, is it not to be thought that such antichrists would gladly have both thee and thy holy word, yea, and thy blessed name so blotted and wiped out of all men's hearts, that thou mightest never be remembered more, but that they and their devilish decrees might alone reign, rule, ruffle, and triumph, making all men, even from the highest to the lowest, their miserable captives and wretched bond-slaves? It may right well be said unto them, as our Saviour Christ said unto the wicked and stiff-necked Jews: "He that is of God heareth the word of God. Ye therefore hear it not, because ye are not of God." Again: "Ye believe not, because ye are not of my sheep."

John v. John viii. John x. Psal. cxix. Psal. i. Deut. xxvii. The holy scriptures wiped out of the temples, and idols placed. John viii. John x.

Ah, Lord, these children of Belial have "forsaken thee the alone fountain of lively water, and they have digged to themselves puddles, yea, vile and dirty puddles, that are able to hold no water." They are such people as continually provoke thee unto anger. "They are lying children, yea, such children as will not hear the law of

Jer. ii. Isai. xxx.

[1 Boaying: bawling.]

God. They say to the preachers, Look out of the scriptures no good lesson for us. And to the godly-learned they say, Tell not us those things that are right, neither rebuke our wickedness and idolatry; but speak unto us pleasant things, and such as we delight to hear." Tell not us of God's anger, justice, and judgment against the stiff-necked idolatrous; but preach unto us false things, fables, lies, errors, saints' lives out of the Golden Legend, narration out of the Festival[1], examples out of *Vitas Patrum*, authorities out of sermons *Dormi secure*[2], men's traditions, laudable ceremonies, commendable customs, holy rites, ancient usages, good intents, justification of works, transubstantiation, the corporal presence of Christ in the sacrament of the altar under the accidents of bread, &c., the propitiatory sacrifice of the mass, the receiving of the sacrament under one kind, contrary to Christ's institution, auricular confession, &c. "Tread out of the way: go out of the path: away with the Holy One of Israel from us." We are weary of him. It grieveth us to remember him. We can neither abide his word truly preached, nor yet his laws written in our churches. Out with the scriptures, and in with the idols and mawmets. O Lord God, are not these the heathen that have "brast into thine heritage, that have defiled thy holy temple, and made Jerusalem an heap of stones?" Have mercy on us, O Lord, have mercy on us.

The doctrine of the papists.

Psal. lxxix.

The confirmation of children.

Heretofore we were taught so to bring up our children in the principles of christian religion, that, when they should come to be confirmed of the bishop, they might be able to say the articles of the faith, the Lord's prayer, and the ten commandments, and to answer to such questions as are contained in that short catechism, which was appointed to be learned of every child before he were brought to be confirmed. But now the papists say to such as are witnesses of the child's baptism, Ye are bound by the order of our mother the holy church to see that this child be confirmed so soon as is possible, or as soon as ye hear that the bishop cometh within seven mile of this town, without any further delay. Of the things contained in the godly catechism for the right institution of the child they make no mention. And what is the confirmation of the children that is used at this present, but plain sorcery, devilry, witchcraft, juggling, legerdemain, and all that naught is? The bishop mumbleth a few Latin words over the child, charmeth him, crosseth him, smeareth him with stinking popish oil, and tieth a linen bond about the child's neck, and sendeth him home. O Lord God, what a confirmation of the child's faith is this! Yea, rather, what a delusion and mocking is this of the godly ancient custom in confirming children!

The popish manner of confirming children.

The catechism both in Latin and in English.

Heretofore we were taught to bring up our children in the knowledge of thee and thy Son Christ, that even from the very cradles they might be instructed in thy holy mysteries, and learn to fear thee, to believe in thee, to love thee, to pray unto thee, to be thankful unto thee, and to frame their whole life according to thy blessed law, that they might serve thee their Lord God "in holiness and righteousness all the days of their life." And for this purpose had we set forth a godly and learned catechism, both in Latin and in English, wherein our young ones were most virtuously brought up, unto the great joy of their parents, the singular comfort of all godly Christians, and the wonderful increase both of thy glory and of all godliness and virtue. But now the wicked papists, which alway deal extremely with the righteous, and take away their labours, have condemned that christian catechism as heresy, and have procured certain antichristian articles from the queen, wherein, among too many other, a strait commandment is given that children should so be brought up that they might learn to help the priest to say mass; which mass is the very fountain and head-spring of all idolatry and spiritual whoredom. Ah, Lord God! thy servants both in the old and new testament brought up their children far otherwise; as the histories of Abraham, Isaac, Jacob, Daniel, Toby, Mathathias, the parents of Susanna and of Timothy, Philip the evangelist, and such other do declare: and thy holy commandment is not that parents should bring up their children in learning to help an idolatrous priest to say his abominable and blasphemous mass, but to know thee their Lord God, to believe in thee, to fear and love thee, to call upon thy blessed name, to be thankful unto thee, and to fashion their life according to thy holy word and commandment.

Luke i. Wisd. v. Catechism condemned for heresy.

Articles from the queen.

Examples of bringing up children.

[1 See before, page 199, note 2.] [2 See before, page 200, note 1.]

Heretofore we were taught that it is lawful for every man, be he bishop, priest, deacon, monk, friar, canon, hermit, or any other that have not the gift of continency, to take unto him a faithful yoke-fellow, and with her to marry in thy fear, and "to possess his own vessel in holiness and honour;" as thine holy apostle saith: "To avoid fornication, let every man have his own wife, and every woman her own husband." Again: "Marriage is honourable among all men, and the bed undefiled. But whoremongers and adulterers God shall judge." But now the wicked papists, those lecherous lubbers, those filthy fornicators, those abominable adulterers, those stinking sodomites, those cankered corrupters of maids, wives, and widows, those devilish despisers of all shamefacedness, charity, and honesty, those monstrous maintainers of all licentious living, whoredom, and dishonesty, and those sinful sinks of all filthy and loathsome abominations, have brought the godly and lawful marriage of ministers and their wives unto this point, that it is now counted whoredom. The faithful husbands are taken for whoremongers, and their honest wives for whores. Yea, unto such an height is their furious madness and mad fury grown, that they, against all right and conscience, against all truth and honesty, do not only most wickedly divorce them, but they also cruelly compel divers of the ministers which are faint-hearted, and were, as it seemeth, but timelings[3], serving rather the time (as the manner of the worldlings is) than marrying in thy fear, to do open penance before the people, and to confess (O the too much corrupt manners of this sinful world!) that their marriage was no marriage, but plain whoredom. And there those filthy dogs, which are returned unto their vomit most wretchedly, couch and kneel down before the people, and desire them to forgive them, and promise that they will never more come in their wives' company, but from henceforth live like good and catholic men, according to the order of their holy priesthood; that is to say, abstain from honourable wedlock, and defile themselves with all kind of whoredom, uncleanness, and dishonesty.

Of the marriage of priests. 1 Thess. iv. 1 Cor. vii. Heb. xiii. Papists. The tyranny of the cruel papists, in divorcing priests and their wives. Repent, ye wicked blasphemers of honourable marriage, and take your wives again unto you.

Ah, Lord God! thou commandest thy priests in the old law not only to marry, but thou also appointest them what wives they should marry; which thing thou wouldest not have done, if the marriage of priests had been so vile and detestable a thing in thy sight as the wicked and filthy papists make it.

Lev. xxi. Ezek. xliv. Priests of the old law married.

In the new law also the men, whom thy well-beloved Son did choose in this vale of misery to be his disciples and apostles, to be the preachers of his glorious gospel and the administrators of his holy sacraments, were not fleshly votaries, as the papists are, but honest and godly married men, living with their wives according to thy holy ordinances, and bringing up their children in thy fear, and after the doctrine of thy blessed word. Neither did the apostles put away their wives after they were called unto the ministry, as the lying papists for a colour of their sinful life do most falsely feign; but they continued with their wives lovingly and faithfully till death departed them; as we may see in ancient histories, and as it may easily be gathered of the manifest words of the holy scripture. "Have not we power," saith the apostle, "to lead about, a sister to wife, as well as other apostles, and as the brethren of the Lord and Cephas? Either only I and Barnabas have not power this to do?" Here it is evident that the apostles of Christ did not only not put away their wives after they were called unto the ministry, as the false papists fable, but they also led their wives about with them, as they went abroad preaching the gospel of Christ. Read we not that St Peter continued with his wife until her dying-day; and that, when she was led unto the place of execution to suffer death for confessing Christ to be God, St Peter her husband followed her, and exhorted her to be strong in the faith of Christ, and said unto her, "O wife, remember the Lord[4]"?

Christ's apostles married. 1 Cor. ix. Eccl. Hist. Lib. iii. cap. 30.

O with what forehead durst Peter have exhorted men to dwell in house together with their wives according to their knowledge, if he, contrary to his knowledge, had put away his wife? With what face could the apostle St Paul have made mention 1 Pet. iii.

[3 Timelings: time-servers.]

[4 Φασὶ γοῦν τὸν μακάριον Πέτρον, θεασάμενον τὴν ἑαυτοῦ γυναῖκα ἀπαγομένην τὴν ἐπὶ θανάτῳ, ἡσθῆναι μὲν τῆς κλήσεως χάριν καὶ τῆς εἰς οἶκον ἀνακομιδῆς· ἐπιφωνῆσαι δὲ εὖ μάλα προτρεπτικῶς καὶ παρακλητικῶς ἐξ ὀνόματος προσειπόντα· μέμνησο ὦ αὕτη τοῦ Κυρίου.—Euseb. in Hist. Eccles. Script. Amst. 1695—1700. Lib. III. cap. xxx. p. 82.]

Phil. iv. of his wife, calling her his "faithful yoke-fellow," and desiring her to "help the women which laboured with him in the gospel," if he, being unfaithful, had put away his wife contrary to his promise and the law of God? If the apostles had put away their wives after they were called unto the ministry and preaching of the 1 Cor. ix. gospel, how durst Paul have been so bold as to write unto the Corinthians, that they led their wives about with them? Yea, if the apostles had put away their Gen. ii. Matt. xix. Matt. v. wives, how could they have exhorted other men, according to the law of God, to forsake father and mother, and to cleave unto their wives, and no man to forsake his wife for any cause, except it be for fornication? This, therefore, is but a shadow of the filthy papists, to blind the eyes of the simple and ignorant.

The bishops and ministers of the primitive church were married. The Greeks. Furthermore, all the holy bishops and ministers of the primitive church were married men, or at the least were at liberty to marry, if they would.

Again, the priests among the Greeks, even from the apostles' time unto this day, have ever been at liberty to marry, neither is their ministry therefore the less Heb. xiii. esteemed of the godly, which are persuaded by the word of God that "wedlock is ☞ honourable among all men, and the bed undefiled." The marriage of priests was never forbidden in any place, till antichrist of Rome brought it to pass, partly by the tyranny of the secular power, and partly by flattering words, granting priests concubines and whores instead of their lawful wives, whom for an yearly pension they may at their pleasure either keep still, or put away and take a new.

But, O heavenly Father, as thy faithful servant Paul prophesied long before, so 1 Tim. iv. Paul's prophecy fulfilled. it is come to pass. "The Spirit speaketh evidently," saith he, "that in the latter days some shall depart from the faith, and shall give heed unto spirits of error, and devilish doctrine of them which speak false through hypocrisy, and have their consciences marked with an hot iron, forbidding to marry." This prophecy is fulfilled in that antichrist of Rome, and in his whorish generation. For they alone forbid mar- ☞ riage, which thing neither Jew, nor Turk, nor any infidel besides doth. Neither can the papists shift off this prophecy from them unto certain heretics, which utterly condemned marriage. For the holy apostle prophesieth of such as forbid marriage, Note well. and not of them that utterly cast away and condemn marriage as a thing altogether unclean and unmeet for a christian man. They therefore that forbid the marriage of priests are by the judgment of the most worthy apostle, yea, of the Holy Ghost, departed from the faith, and give heed to the spirits of error, and devilish doctrine of them which speak false through hypocrisy, and have their conscience marked with an hot iron, be they popes, cardinals, bishops, emperors, kings, queens, dukes, or any other. Swift damnation bring all such upon themselves, except they shortly repent.

Godly bishops and faithful preachers. Heretofore we had such shepherds as were tender fosters of thy flock. They cherished and made much of the sheep. For such as were weak they tenderly cherished, the sick they healed, the broken they bound up together, the outcasts and such as ran astray they lovingly brought home again, the lost they diligently sought, and restored them to the sheep-fold. None of thy sheep did they willingly suffer to perish. Even as a nurse among her children, so lived they among thy people. Not with the sour leaven of the Pharisees, but with the heavenly manna of thy blessed word, did they feed thy flock. Neither did they give thy sheep drink of the stinking John iv. and dirty puddles of men's traditions, but of the fountain of that "living water, Wolvish shepherds. which springeth unto everlasting life." But now the shepherds, yea, rather the wolves, which are brast into thy sheep-fold, and with violence have unjustly thrust out the faithful and fatherly pastors out of their cures, are lordly, cruel, blood-thirsty, malicious, and spiteful against thy sheep.

Acts xx. They are such "wolves" as "spare not the flock," but scatter and destroy the John x. Ezek. xxxiv. flock. They are "thieves, robbers," murderers, and soul-slayers. "They feed themselves with the fattest, and clothe themselves with the finest wool; but thy flock they nourish not." The food wherewith they pasture thy sheep is the drowsy dreams and idle imaginations of antichrist. Instead of the preaching of thy lively word, they feed thy flock with Latin mumblings, with dumb images, with heathenish ceremonies, with vain sights, and such other apish toys. Instead of the ministration of the holy and blessed communion, they feed thy sheep with vile, stinking, abominable, devilish,

blasphemous, and idolatrous masses. And unto these unwholesome and pestilent and poisonful pastures they drive the sheep, will they, nill they; and if any of thy flock refuse to come and to taste of those their pestilent poisons and poisons full of pestilences, him they accite[1] to appear before that great wolf[2], whose face is like unto the face of a she-bear that is robbed of her young ones, whose eyes continually burn with the unquenchable flames of the deadly cockatrice, whose teeth are like to the venomous toshes[3] of the ramping lion, whose mouth is full of cursed speaking and bitterness, whose tongue speaketh extreme blasphemies against thee and thy holy Anointed, whose lips are full of deadly poison, whose throat is an open sepulchre, whose breath foameth and bloweth out threatening and slaughter against the disciples of the Lord, whose heart without ceasing imagineth wickedness, whose hands have a delight to be imbrued with the blood of the saints, whose feet are swift to shed blood, whose whole man, both body and soul, go always up and down musing of mischief. This wolf, O Lord, is so arrogant, haughty, and proud, seeing the government of the whole realm is committed unto him, that he hath cast away all fear of thee. He maketh boast of his own wit, learning, and policy. "His ways are alway filthy: thy judgments are far out of his sight: he defieth all his enemies. For he saith in his heart, Tush, I shall never be cast down: there shall no harm happen unto me." "He sitteth lurking like a lion in his den, that he may privily murder the innocent, and suck his blood." When such, O Lord God, as will not obey their popish and devilish proceedings, are brought before that grievous wolf, they are miserably taunted, mocked, scorned, blasphemed, as thy dearly-beloved Son was in bishop Caiphas' house, and afterward cruelly committed to prison, to the Tower, to the Fleet, to the Marshalseas, to the King's Bench, to the Counters, to Lollards' Tower, to Newgate, &c., where they are kept as sheep in a pinfold appointed to be slain.

The description of a certain head wolf clothed in a bishop's rotch. Psal. x. Psal. v. Acts ix. Psal. xiv. [Vulgate.] Psal. x. Matt. xxvi. Mark xiv. Luke xxii.

And as this cruel and bloody wolf dealeth with the poor lambs, even so do the residue of that lecherous litter. He with all other of that wolvish kind hunger and thirst nothing so greatly, as the devouring of the bodies and the sucking of the blood of thy poor and innocent lambs.

Ah, Lord, while the ungodly have the overhand, the poor are most wretchedly handled: they are preys unto the wolves. "Arise, therefore, O Lord God; lift up thine hand: and forget not the poor," which giveth themselves over into thy hand, and committeth him unto thy defence. "Break thou the arm of the ungodly and malicious: search out the wickedness which he hath done, that he may shortly perish from the land of the living." Suffer thy sheep no more to be thus miserably scattered, rent, torn, and devoured of these most cruel, grievous, and insatiable wolves. Remember this thy promise: "Behold, I myself will upon the shepherds, and require my sheep from their hands, and make them cease from feeding of my sheep; yea, the shepherds shall feed themselves no more. For I will deliver my sheep out of their mouths; so that they shall not devour them after this, &c. Behold, I will look to my sheep myself, and seek them. Like as a shepherd among the flock seeketh after the sheep that are scattered abroad, even so will I seek after my sheep, and gather them together out of all lands. I will bring them into their own land, and feed them upon the mountains of Israel, by the rivers, in all the places of the country. I will feed them in right good pastures; and upon the high mountains of Israel shall their folds be. There shall they lie in a good fold, and in a fat pasture shall they feed, even upon the mountains of Israel. I will feed my sheep myself, and bring them to their rest, saith the Lord God. Such as be lost will I seek, such as go astray will I bring again, such as be wounded will I bind up, such as be weak will I make strong, such as be fat and well-liking, those will I preserve, and feed them with the thing that is lawful, &c. I will help my sheep; so that they shall no more be spoiled." "I will make a covenant of peace with them, and drive all evil beasts out of the land; so that they may dwell safely in the wilderness, and sleep in the woods. Good fortune and prosperity will I give them, and unto all that be round

Psal. x. Ezek. xxxiv.

[1] Accite: summon.]
[2] Gardiner is doubtless intended. See before, page 228, note 1.]
[3] Toshes: tusks.]

about my hill. A prosperous shower and rain will I send them in due season, that the trees in the wood may bring forth their fruits, and the ground her increase. They shall be safe in the land, and shall know that I am the Lord which have broken their yoke, and delivered them out of the hands of those that held them in subjection." O Lord God and our heavenly Father, have pity on thy poor, afflicted, and scattered flock; and according to these thy loving and fatherly promises deal with thy people. So shall all men understand that thou art their Lord God and Shepherd, and that they are thy people and the sheep of thy pasture, and by this means be occasioned to magnify and praise thy holy name for ever and ever.

Preachers and ministers heretofore reverenced. 1 Tim. v.

Heretofore the preachers of thy holy word, and the faithful ministers of the sacraments, were had in "double honour," according to the doctrine of the holy scriptures. But now of all men they are most miserable. For besides the too much despiteful words wherewith the wicked papists labour to obscure and deface, so much as lieth in them, the good name of the godly ministers, how cruelly, and against all order of law, are they thrust out of their livings, and deprived of all that they had! insomuch that they, and their poor wives, with their young children, are not only brought to the state of poverty, but also unto extreme beggary, without house or harbour, without meat, drink, and clothe! Yea, many of them, because they will not be defiled with the idolatry of antichrist, which is now received again into England, and bow their knee unto Baal, are compelled to forsake their native country, their parents, their friends, their livings, and to wander abroad in strange realms, leading most sorrowful and comfortless lives, but that they have thee their good Lord and merciful Father, which comfortest them in all their tribulation, and leavest none without succour that put their trust in thee.

A comparison between queen Jezabel's time and ours.

Ah, Lord God, under that most wicked queen Jezabel were not the prophets more cruelly handled than thy faithful ministers be now. For, as in the days of wicked queen Jezabel the priests of Baal were had in great honour, and were chiefest and of highest authority about the queen, none bearing so much rule in the court as they, none having so much reverence done unto them as they had; even so now is it with the idolatrous priests of England. They alone be chiefest, and of much estimation with the queen. They alone ruffle and reign. They alone bear the swing in the court. They alone have all things going forward as they desire. They alone be capped, kneeled, and crouched to. They alone have the keys of the English kingdom hanging at their girdles. Whatsoever they bind or loose, whispering and traitorously conspiring among themselves, that same is both bound and loosed in the star-chamber, in Westminster hall, in the parliament house, yea, in the queen's privy chamber, and throughout the realm of England. The very nobility of England are in a manner brought to such slavery, that they dare not displease the lessest of these spiteful spiritual limbs of antichrist.

Priests chief in the country, and throughout England.

Awake, ye nobility.

1 Esdr. iii.

It is read that certain men gave their judgments what thing was most mighty and strongest upon the earth. "The first said, Wine is a strong thing. The second said, The king is strongest. The third said, Women yet have more strength: but above all things the truth beareth away the victory." But we may now say (unto such an height is the tyranny of the spiritual sorcerers grown), that priests in England are mightier than either wine, king, queen, lords, women, and all that is there besides.

John vi.

But how agreeth this with the example of Christ, which fled away when the people would have made him a king or a temporal governor? Christ refused to meddle

Luke xii.

with any worldly matters; as the history of dividing the inheritance between the two brethren doth declare. Christ willed his disciples to refuse all worldly dominion and temporal rule. When they strove among them who of them should be taken for the

Luke xxii.

greatest, Christ said unto them: "The kings of the gentiles reign over them; and they that bear rule over them are called gracious lords. But ye shall not be so. For he that is greatest among you shall be as the lessest; and he that is chief shall be as the minister."

Christ sent not his disciples to be lords of the council, lords of the parliament, lord president, lord chancellor, lord bishop, lord suffragan, lord dean, master queen's almner, master comptroller, master steward, master receiver, sir John Massmonger, &c.,

but to be "ministers and disposers of the mysteries of God," to be preache[r]s of the gospel, to be labourers in the Lord's harvest, to be pastors and feeders of the Lord's flock, to be "the salt of the earth" and "the light of the world," to be "an ensample to the faithful in word, and conversation, in love, in spirit, in faith, and in pureness," to "feed Christ's flock so much as lieth in their power, taking the oversight of them, not as though they were compelled, but willingly; not for the desire of filthy lucre, but of a good mind; not as though they were lords over the parishes, but that they be an ensample to the flock, that when the chief Shepherd shall appear, they may receive an uncorruptible crown of glory." 1 Cor. iv. Matt. xxviii. Matt. ix. Acts xx. Matt. v. 1 Tim. iv. 1 Pet. v.

But these things, O Lord, have they all forgotten. These ambitious antichrists are so drowned in vain-glory, and in the desire of filthy lucre and worldly promotions, that they neither regard God nor the higher powers; that they neither esteem their office nor any one point of godliness and honesty; that they neither think upon the dreadful day of judgment, nor yet remember themselves to be mortal. Their whole study in the time of this their Lucifer-like pride is nothing else but to suppress thy holy truth, and to advance and set up their antichristian kingdom, that they as gods may sit alone in the consciences of men. The ambition and security of the papists.

But, O Lord God, though thou sufferest these priests of Baal for our unthankfulness awhile to prosper, to reign, to rule, to ruffle, to flourish, to triumph, and to tread down thy holy word under their feet, yet are we certain that thou wilt at the last arise, defend thine own cause against these antichrists, bring thine enemies unto confusion, and set thy people (after they have unfeignedly repented) in a quiet and blessed state. For thy word, O Lord, abideth for ever. Thy "truth endureth, and is always strong; it liveth and conquereth for evermore, world without end." And as for the wicked doers, "they shall soon be cut down like the grass, and be withered as the green herb." "The wicked doers shall be rooted out." "The sword, that they draw out to slay the simple and such as go the right way, shall go through their own heart." "The quivers of the ungodly shall be broken," "yea, the ungodly shall perish; and when the enemies of the Lord are in their flowers and in their chief prosperity, then shall they consume; yea, even as the smoke shall they consume away, and come to nought." Comfort. Isai. xl. 1 Esdr. iv. Psal. xxxvii.

Again, as in the days of wicked queen Jezabel the priests of Baal had all the promotions and livings given them that pertained unto the true prophets of God, yea, they were fed at the queen's table at the queen's costs and charges, and the faithful ministers of God were thrust out of their livings, and lived in all misery, poverty, and beggary; even so is it now with the idolatrous priests of England. They alone be promoted. They alone be advanced unto high dignities. They alone have the livings that were appointed for the preachers of God's word. They alone bear all the swing in the queen's court. They alone may be bold to command what they list in every office of the court, and to eat and drink their bellies full at the queen's cost. And as for the godly ministers, they are thrust most cruelly out of their livings, and are not suffered to have any portion at all to live on; that they, miserably stricken with the sharp dart of poverty, need, and beggary, might by that means be occasioned for living's sake to forsake thee their Lord God, to forswear thy truth, and with those antichrists to embrace a strange religion, to commit idolatry, and to blaspheme thy holy name. Preachers thrust out of their livings.

As in the days of wicked queen Jezabel the prophets of God were fain to fly and to hide themselves in caves and dens; even so at this time are the faithful preachers of God's word compelled for the tyranny of the papists to fly their native country, to go into strange places, where they may with a free and quiet conscience serve thee their Lord God in such holiness and righteousness as is accepted before the eyes of thy divine majesty. Preachers compelled to flee.

As in the days of wicked queen Jezabel the faithful prophets of God lived with bread and water, when the priests of Baal fared most deliciously, and pampered their idle draffsack bellies with all kind of pleasant wines and dainty dishes; even so now the true ministers suffer both hunger and thirst, while the idolatrous bishops and massing priests of England live like hogs of Epicure's flock in all kind of pleasure and delicate fare. Preachers poor and miserable

Preachers miserably handled for speaking the truth.

As in the days of wicked queen Jezabel so many of the prophets of God as rebuked idolatry, and sought the alone honour of thee, which art the alone, true, living, everlasting, immortal God, were apprehended and put to death, if the Baalites might come by them; even so in like manner now the godly preachers of the gospel (so many as the bloody papists can get) are miserably handled, persecuted, thrown into prison, threatened with death, and most wretchedly kept as sheep appointed to be slain.

The Lord's table cast out of the temples.

As in the days of wicked queen Jezabel the altars of the Lord were cast down, and other altars were reared and set up to Baal; even so now the tables of the Lord, where the holy communion was most godly ministered, are cast down and broken on

Dan. xi. [38.]

pieces, and idolatrous altars built up to the god Moazim, to Erkenwald, to Grimbald, to Caterine, to Modwyne[1], &c.

The papists in their masses offer strange sacrifice. Heb. vii. ix. x.

As in the days of wicked queen Jezabel the idolatrous priests offered strange sacrifices to strange gods, contrary to the commandment of God; even so now the idolatrous priests of England in their abominable masses offer strange sacrifices directly against the word of God, manifestly defacing the sweet-smelling sacrifice which Christ thy dearly-beloved Son offered once for all on the altar of the cross, for the omnisufficient purgation and perfect cleansing of all our sins.

The true preaching of God's word banished in England.

As in the days of wicked queen Jezabel there was a great hunger and drought in the land of Israel; even so is there now in the realm of England a great hunger and a great thirst, not of bread and water, but of hearing God's word; so that, if a man seeketh the sincere and true preaching thereof from the east to the west, and from the north to the south, he shall not find it at this day in the realm of England.

The faithful preachers accused to be authors of sedition.

As in the days of wicked queen Jezabel the true prophets of God were slandered and accused to be the troublers of Israel, and the authors of all the plagues and mischiefs that chanced to the realm, when notwithstanding not they, but the wicked queen and her ungodly husband, with all the rabble of their retinue and adherents were only the occasion of those miseries and plagues, forasmuch as they forsook the commandment of the Lord and followed Baal; even so now the true preachers of God's word are called seditious persons, troublers of the commonwealth, heretics, schismatics, sacramentaries, despisers of our mother holy church, haters of all laudable ceremonies, breakers of all old ancient customs, and the alone authors of all the evils wherewith the realm of England heretofore hath been, or now is troubled; when the peevish papists themselves through their idolatry, superstition, hypocrisy, false religion, abominable life, and disobedience against the law of God, provoke the vengeance of God to fall upon the realm, which vengeance without all doubt will shortly so

Note.

oppress our land (except thou, O Lord, be merciful unto us), that the inhabitants thereof shall not be able to abide it.

The papists' God.

As in the days of wicked queen Jezabel the prophets of Baal made the queen, the king, the lords of the council, the nobility, and the most part of all Israel to believe that Baal was a living god, and a god of great might and power; even so now the wicked bishops and idolatrous priests in all their sermons, books, and private talk do almost nothing else than persuade the queen, the council, the nobility, and all the commons of England to believe that the thin wafer-cake, which they hold up above their shameless shaven heads, is the alone true living God, able to do all things.

The papists' God worshipped.

As in the days of wicked queen Jezabel the idolatrous priests did not only fall down and worship Baal, but they also prayed unto him, asked petitions of him, and exhorted the people so to do; even so now our idolatrous priests do both worship their idol of bread, kneel unto it, ask all things of it, and also teach the people of all degrees so likewise to do.

The papists, only for their bellies' sake,

As in the days of wicked queen Jezabel the prophets of Baal made the queen,

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[1 See before, page 43, note 3. It may be added that Modwina was born in Ireland of royal parentage. Having heard St Patrick preach, she resolved to devote herself to a conventual life. She is said to have wrought many miracles, and to have founded many religious houses in England, Ireland, and Scotland. She died in Ireland; but her body was brought to England for burial; and her reliques were afterwards translated to Burton-upon-Trent.]

her council, and all the people believe that Baal was a living god, whom they served, because they might live the more easily, gloriously, and pompously, be the more reverenced and honoured, and be fed with the liberality of the queen and of the nobility, and also with the labour of the poor men's hands and sweat of their brows; even so now do the false blasphemous bishops and lying priests make the queen, the council, and all the subjects, so much as in them is, to believe that they, by whispering these five words, *Hoc est enim corpus meum*, over the bread, make the bread out of hand the very body of Christ, flesh, blood, and bone, sinews[2], and loins, &c., the bread losing her substance, and altered into the natural flesh of Christ, as he was born of Mary the virgin.

do so extol their idol of bread.

And this do they to this end only, that they may maintain their beastly spiritual kingdom, their greasy priesthood, and their idle idol-service, and live in all kind of voluptuousness, like beasts of the belly, and be had in the greater honour, not of the godly-wise, but of the foolish and ignorant, which refuse the knowledge of God, and delight in fables and lies. For who will not gladly reverence such as are able to make him that made them, yea, that made heaven and earth, and all things contained in them? Who will not think that mortal man worthy of honour, which is able to make the immortal God? But let these miserable jugglers first make the creatures; and we shall the sooner be brought to believe that they are able to make the Creator. Let them make flesh, fish, milk, eggs, and such other victuals, that the poor people may have the more freely to eat; and we shall the easilier suffer ourselves to be persuaded that they can make Christ, God and man. But if these spiteful spiritual sorcerers cannot do the lessest, we can never believe that they are able to do the greatest. He that cannot make a rush cannot make the Maker of the rush. He that cannot make milk cannot make the cow that giveth the milk, much less him that made both the cow and the milk.

Set to hand, ye lusty papists, and shew yourselves men.

If these jugglers say they have the words wherewith Christ made the bread his body, and by the virtue of the same words they also have power to make of bread the body of Christ, we will desire them to shew their commission. If they allege this commandment, *Hoc facite*, we would wish them once to become honest men, and no more to follow their master the devil, which never allegeth the scriptures truly; so notable a liar is he, and the father of all lying. Christ said not only, *Hoc facite*, but he added, *in meam commemorationem:* "Do this," saith he, "in the remembrance of me;" that is to say, When ye are determined to celebrate this holy supper, gather yourselves lovingly together, knowledge your sins before the throne of God's majesty, offer your prayers unto God the Father in my name, preach my death and passion, break and eat the bread in the remembrance of my body-breaking, pour out and drink the wine in remembrance of my blood-shedding for the remission of your sins, knit yourselves together in brotherly love, serve one another, do good one to another, become new men, be thankful to my heavenly Father, praise and magnify him for the benefits which ye receive by my death and passion. This meant our Saviour Christ by *Hoc facite*, and not that the sacrificing sorcerers should make the body of Christ anew of bread, and offer him up again unto thee, O Lord, for a sacrifice to put away the sins of the people; as the apostle declareth in these words, saying: "So oft as ye shall eat of this bread, and drink of this cup, preach," declare, set forth, and call to remembrance "the Lord's death until he come."

Matt. iv. John viii. Luke xxii. *Hoc facite* expounded.

1 Cor. xi.

If the papists have power given them to make Christ by this commandment, *Hoc facite*, then have the laymen and the laywomen (as they are called) power also given them to make the body of Christ, if they can rehearse these five words, *Hoc est enim corpus meum.* For this commandment, *Hoc facite*, was given to all Christians generally, to priests, to ministers, to laymen, to laywomen, and to so many as are meet to come unto the Lord's table; so that, if the priests by that commission can challenge power to make Christ, God and man, all the other Christians, though they be neither smeared nor shorn, have the like power so to do.

The papists well promoted fellows to the laity in making God.

If the smeared shavelings and chattering chaplains of lady church can work such

[2] A word is omitted.]

monsters with these five words, *Hoc est enim corpus meum*, because, as they say, Christ, God and man, by the virtue of the same made of the bread his natural body, we would wish them, for a trial of their power and ability, to attempt other things, which are not of so great importance, and to bring them to pass, that we may the better credit their doings in the matter of the sacrament, seeing they have the words wherewith God made other things also. As for an ensample, at the beginning, when darkness was upon the deep, God said, *Fiat lux*, "Let there be light;" and there was light straightways. Here have the papists the plain words wherewith God at the beginning made the light. Let these wonder-workers step forth at midnight in the winter, when the earth is overwhelmed with darkness, and say, *Fiat lux*, "Let there be light;" and if the darkness at their commandment remove, and light come in place thereof, we will be the easilier persuaded that with *Hoc est enim corpus meum* they make of bread the natural body of Christ. Again, when the earth was empty and unfruitful, God said, *Germinet terra herbam virentem*, "Let the earth bring forth green grass;" and it came so to pass. Let the papists likewise in the heat of summer, when the poor men's pastures be dried and burnt up through heat, so that they have no food for their cattle, go into the poor men's pastures, and say there, *Germinet terra herbam virentem*, "Let the earth bring forth green grass;" and if the pastures, after the words once spoken, be clothed with green grass, so that the cattle have straightways whereof to feed, yea, and that by the virtue of the words spoken by the papists, we will the sooner be brought to believe that with their *Hoc est enim corpus meum* they turn the bread into the natural body of Christ, God and man.

Gen. i.

Gen. i.

But if these monstrous miracle-makers with *Fiat lux* cannot put away darkness and make light to shine; if these wonder-workers with *Germinet terra herbam virentem* cannot make the green grass to grow; no more can the false lying papists, with their *Hoc est enim corpus meum*, make the substance of bread to be changed into the natural substance of the body of Christ, God and man. If they cannot do the lessest thing, they shall never be able to do the greatest. If they cannot make the light to shine, nor the grass to grow, neither are they able to make him which made both the light, and the grass, and all other creatures, both in heaven and in earth. O Lord, make the madness of these vain jugglers known to all men, that they may no longer go forth to bewitch thy people, and to drown them in all kind of pestilent errors: but, O Lord, so lighten the eyes of thy people, that they, perceiving the juggling casts of these spiteful spiritual sorcerers, may beware of them, and ever after walk in the glorious light of thy most blessed and holy word.

Weaklings and men-pleasers.

As in the days of wicked queen Jezabel many of the people of Israel, partly for fear, partly for pleasing the queen and her flatterers, and partly for saving their lives and goods, helped on both parts, that is to say, worshipped both God and Baal, God inwardly with the heart, and Baal outwardly with the body; even so now many of the English nation, partly for fear, partly for pleasing the queen and her champions, and partly for saving their life and goods, do inwardly serve God after their manner with their hearts, and outwardly, against their conscience, with their bodies they serve Maozim and the devil, by coming unto the popish mass and worshipping a vile idol of bread instead of the living God.

As in the days of wicked queen Jezabel God gave unto Achab her husband many noble victories over his enemies, yea, and that to this end, that he might be provoked to beat[1] his idolatry, and learn to know that the Lord is God alone, and not Baal; and yet afterward neither he nor his gave the glory to the Lord God, but to Baal (for there was none at all like Achab that was so utterly given to make wickedness in the sight of the Lord, and that because Jezabel his wife pricked him forward); even so now, if any thing fortunately chance either unto the queen or unto the realm, it is straightways ascribed of the papists, not to thee, which art the alone living God and givest all good things, but to the sacrament of the altar, and to that filthy and abominable idol the mass.

The papists ascribe all things to the virtue of the sacrament and mass.

[1] Perhaps the true reading is *leave*.]

As in the days of wicked queen Jezabel the godly Israelite Naboth was unjustly accused of treason and put to death, that the king and the queen might the more freely enjoy his vineyard and his other goods; even so now in these our days many be accused of treason against the queen (whom, notwithstanding, they reverence and honour as their lawful magistrate, pray for her, and wish well to her, although the love of their country sometime compel them, for the safeguard of it against unnatural and tyrannous strangers, to attempt extremities), and for a trifling matter put to death, namely if they be Naboths and true Israelites, that is to say, haters of papistry and lovers of thy godly truth, that the covetous cormorants may the more freely occupy their goods and possessions.

Men put to death in England for trifles or light matters, namely if they be gospellers.

As in the days of wicked queen Jezabel whatsoever commandment came from her was straightways obeyed and executed, though it were never so directly against the honour of God; even so now, whatsoever the queen commandeth and willeth to be done, it is out of hand accomplished of the papists, worldlings, and men-pleasers, though it be manifestly repugnant and contrary to the word of God, as the building up of the altars, placing of idols in the temples, wiping out of the holy scriptures, saying of the common prayer in a strange tongue, praying for the souls departed, honouring of saints and praying unto the same, worshipping of a piece of bread instead of God, receiving of the sacrament under one kind, justification of works, hope of salvation in ceremonies, divorcement of priests and their wives, putting out of godly married ministers out of their livings, and other wicked inventions and devilish articles.

The obedience of the papists in wicked matters.

As in the days of wicked queen Jezabel matters of religion were not rightly discussed, indifferently heard, and truly determined, but the verity was ever suppressed by the greater multitude, which is for the most part always wicked; even so now matters concerning christian religion are not egally[2] heard, godly debated, and truly judged; but whatsoever the greatest part holdeth (even many of them against their own conscience and knowledge, only to please the rulers, and to keep themselves and their livings out of danger, though it be never so wicked and abominable), that goeth for payment, that must needs be truth, that is old, ancient, commendable, and catholic, though neither the patriarchs nor prophets, Christ nor his apostles, nor any of the primitive church had ever knowledge thereof, but was of late years invented of the devil, and brought in by antichrist the bishop of Rome, and his Lucifer-like limbs.

The truth suppressed by the multitude.

As in the days of wicked queen Jezabel none could be suffered to preach but the priests of Baal; even so now none may be suffered to preach, or to have any ecclesiastical living, but such as are blasphemous Baalites, idle idolaters, mumbling massmongers, solemn sacrificers, filthy fornicators, stinking sodomites, &c.

None suffered to preach but papists.

As in the days of wicked queen Jezabel both the king and the queen could abide no prophets or preachers to speak before them, but such as were claw-backs, and flattered them, speaking what they thought might best content the king, the queen, the nobility, &c., although at the last (as the end of all flattery is) it rather turned to their damnation than salvation, to their destruction than preservation; even so now none may be suffered to preach before the queen and the nobility, but such as seek rather to please than to profit, to destroy than to edify, not to offend than to amend, to win love than vices to improve, to encourage them in their naughtiness than to reprehend their wickedness, to confirm them in their idolatry than to teach them the right way unto true godliness. Such men-pleasers ought to set before their eyes this saying of the apostle: "If I should study to please men, so could I not be the servant of Christ." But truly prophesied the holy apostle both of the Thrasos and Gnathos[3] in these our days, saying: "The time shall come when they will not suffer wholesome doctrine; but after their own lusts shall they (whose ears itch) get them an heap of teachers, and shall turn their ears from the truth, and shall be given unto fables." But those preachers, O Lord, whom thou sendest, have not men and women in great reverence for filthy lucre's sake, neither seek they to please nor to follow the fond

Flattering preachers.

Gal. i.

2 Tim. iv.

The prosperity[4] of God's preachers.

[2 Egally: equally.] [3 Ter. Eunuch.] [4 Perhaps *property*.]

fancies of such as be wedded to their own idle and fleshly imaginations; but they, setting before their eyes thy fear and thy commandment, without respect of persons teach, exhort, improve, rebuke, come lucre, come loss, come life, come death. This is not found in the papists, which for advantage sake magnify the rulers and such as be in authority; whereof we may easily gather, that they are those false prophets of whom the apostle Judas speaketh in his epistle.

The true preachers miserably handled.

As in the days of wicked queen Jezabel such as held on God's side, and told the king and the queen the truth of God's word freely and without fear, were miserably handled, put in prison, straitly kept, and fed with bread and water; even so now they that are enemies to papistry, they that speak against the drowsy dreams and idolatrous inventions of men, they that inveigh either by preaching or writing against any old ungodly crooked custom, against the new-found god in the box, against the blasphemous mass and the abominable sacrifice thereof, against public prayers mumbled in the congregation by lewd priests in a strange tongue, against the wicked ceremonies, against the receiving of the sacrament under one kind, against the devilish decree of the single life of priests, against auricular confession so shamefully abused, &c., are straightways apprehended, accused, mocked, scorned, wretchedly handled, committed to vile prisons, stocked, locked, chained, fettered, straitly kept, not suffered to speak with any man but with their tormentors, miserably fed, beastly lodged, polled and picked of all that they have, and in all points so handled as sheep laid upon the butcher's stall ready to be slain.

As in the days of wicked queen Jezabel the false prophets could not abide that any should have the spirit of truth but they, and if any taught otherwise than they dreamed, that must needs be an untruth, heresy, sedition, conspiracy, treason, &c., and the preachers thereof cruelly handled, as we have Micha the prophet with other for an ensample; even so now the popish praters, which in these days only occupy the office of preaching, persuade themselves that they alone have the Spirit of God, that they alone have the truth on their side, that they alone are to be credited; and if any will not consent to their devilish doctrine, but openly and freely speak against it, him they entreat more cruelly than if he were either Jew, Turk, Saracen, or any other miscreant; as we have at this present for an ensample thy faithful and worthy servants Thomas Cranmer, Hugh Latimer, Nicholas Ridley, John Hoper, John Rogers, John Philpott, John Bradforde, Laurence Saunders, with divers other, whom we most humbly beseech thee, O heavenly Father, for Christ's sake to confirm in thy holy doctrine through thy heavenly Spirit, and to bring unto good effect that which thou hast gloriously begun in them, unto the honour of thy blessed name, the encouragement of all thy faithful, and the utter subversion of antichrist and of his wicked kingdom. Amen.

No truth now but in papists only.

The prisoners of God for confessing his truth.

All these, with many more, were afterward more cruelly brent by the wicked papists.

Finally, as in the days of wicked queen Jezabel none were loved, esteemed, and bare rule, but such as followed the ways of Baal, and forsook their Lord God, walking after the wicked imaginations of the idolatrous priests; even so now is it come to pass in the realm of England. None be made bishops, deans, prebendaries, archdeacons, officials, beneficed men, school-masters, &c., none be appointed magistrates, councillors, rulers, justices of peace, judges, officers, &c., but such as are content to bow their knee to Baal, to worship an idol of bread instead of the living God, to hear the blasphemous mass, to be present at the unfruitful popish Latin service, to seek salvation in ceremonies, to go on procession following an idol, to make their confession to a drunken superstitious priest, to receive the sacrament under one kind, contrary to Christ's institution, to pray unto dead saints, to pray for the souls departed, and in all points to follow the devilish devices of the spiritual sorcerers.

None promoted but Baalites.

Thus seest thou, O most merciful Father, how miserably the face of the christian commonweal of England is beyond all measure defaced. Thus seest thou how thy godly doctrine and most holy ordinances are utterly abolished, and men's traditions set up in the place of them. Thus seest thou how thy glory, and honour that is due to thee alone, is attributed and given to an idol of bread and to their wicked mawmets. Thus seest thou how the salvation, which is through faith to be hoped and looked for only in the glorious passion, precious death, and triumphant resurrection of thy most dear Son and our alone Saviour and Lord Jesus Christ, is now reposed

The christian commonwealth of England miserably deformed.

in the sinful merits of hypocrites, in the intercession of saints, in ceremonies, in the observances of men's idle imaginations, &c. Thus seest thou how thy holy word is set aside, and man's doctrine hath the uppermost hand. Thus seest thou how thy holy mysteries are too much filthily defiled of the swinish papists. Thus seest thou how all things in the temples be done without edifying. Nothing is heard in them but boaying, bellowing, and delating[1]. Thus seest thou how the faithful bishops and faithful pastors are unjustly put out of their cures, deprived of all that they have, banished, and handled like sheep appointed to the slaughter; and in the stead of them white-daubed walls, painted sepulchres full of all filthiness and abomination, blind Pharisees, subtile hypocrites, unlearned asses, Romish foxes, ravening wolves, lordly tyrants, and such-like pestilences, are appointed to rule over thy flock. Thus seest thou how thy poor and miserable sheep are most vilely and wretchedly handled of these pastors, yea, idols, thieves, robbers, and murderers, while they are compelled, will they, nill they, to taste of their pestilent and poisonful pastures, to eat of their pharisaical leaven, and to drink of their dirty and miry puddles. Thus seest thou how the honourable marriage of the godly ministers is utterly condemned as a thing unlawful and unmeet for the ministries of thy word and sacraments, and abominable whoredom freely suffered, borne withal, and winked at. Thus seest thou how "the heathen are brast into thine heritage, Psal. lxxix.
have defiled thy holy temple, and made Jerusalem an heap of stones."

Ah, Lord! since the putting down of thy holy religion in England, we that pro- The misery of the English Christians.
fess thy name, and would gladly serve thee according to thy blessed word, and not after the fancies of men, which we know to be abominable in thy sight, "are become Psal. xliv.
an open shame unto our enemies, a very scorn and derision unto them that are round about us. They that hate us spoil our goods. We are eaten up like sheep." Yea, sometime our dear friends and neighbours abhor us and refuse our company; so fearful are they of life and goods. A very by-word are we among the papists, and the ungodly people shake their heads at us. "Our soul is brought low, even unto the dust; and our belly cleaveth even unto the ground." "For thy sake are we killed all the day long, and are counted as sheep appointed to be slain. Up, Lord: why sleepest thou? awake, and cast us not off for ever. Wherefore hidest thou thy face? Wilt thou clean forget our misery and oppression?" "Arise, O Lord, help us and deliver us for thy mercy sake."

Ah, "Lord, how long wilt thou be angry? shall thy jealousy burn like fire for Psal. lxxix.
ever? Pour out thine indignation upon the heathen which know thee not, and upon the kingdoms that call not upon thy name. For they have devoured Jacob, and laid waste his dwelling-place. O remember [not] our old sins; but have mercy upon us, and that soon; for we are come to great misery. Help us, O God our Saviour, for the glory of thy name. O deliver us, and forgive us our sins, for thy name's sake. Wherefore shall the heathen (the papists) say, Where is now their God?" Where is now their gospel? "O let the vengeance of thy servants' blood that is shed be openly shewed upon the heathen in our sight. O let the sorrowful sighing of the prisoners come before thee; and according to the power of thine arm preserve those that are appointed to die. Stir up thy power, O Lord, and come to help us."

"Turn to us again, and shew us the light of thy loving countenance, that we may Psal. lxxx.
be saved. O Lord God of hosts, how long wilt thou be angry over the prayers of thy people? How long wilt thou feed them that believe in thee with the bread of tears, and give them plenty of sorrows to drink?" How long shall they be a laughing-stock to the papists? How long shall thy vineyard be rooted up of the wild boar, and be devoured of the beasts of the field? How long shall her hedges be broken, that they which go by may pluck up her grapes? How long shall it be brent with fire, and lie waste? "O turn thee again, thou God of hosts: look down from heaven, behold and visit thy vineyard."

"Hold not thy tongue, O God: keep not silence: refrain not thyself, O God. For, Psal. lxxxiii.
lo, thine enemies make a murmuring, and they that hate thee lift up their head. They imagine craftily against thy people, and take counsel against thy holy ones.

[1 Delating, perhaps a mistake for *bleating*. See before, p. 233.]

Come, say they, let us root them out from among the people, that the name of Israel may be put out of remembrance. For they have cast their heads together with one consent, and are confederate against thee" and thy holy word. They shame not to say, "We will have the house of God in possession." We will have men to believe as we list. "Our tongue shall prevail. We are they that ought to speak: who is lord over us?" "As for the words which" the faithful preachers "speak unto us in the name of the Lord, we will in no wise hear them; but whatsoever goeth out of our own mouth, that will we do. We will do sacrifice and offer oblations to the queen of heaven, like as we and our forefathers, our kings and our heads, have done in the cities of Juda, and in the streets and fields of Jerusalem. For then had we plenteousness of victuals. Then were we in prosperity; and no misfortune came upon us. But since we left to offer and to do sacrifice unto the queen of heaven, we have had scarceness of all things, and perish with sword and hunger." "It is but lost labour to serve God."

Psal. xii.
Jer. xliv.
Mal. iii.

O Lord, keep and preserve us from this generation for ever. For they are "a sinful people, which are overladen with blasphemies, a froward generation, and wicked children. They have forsaken thee, their Lord God: they have provoked the Holy One of Israel unto anger, and are gone backward." "There is no truth in their mouths. Their throat is an open sepulchre: with their tongues they deceive: the poison of adders is under their lips: their feet are swift to shed innocent blood. They eat up and devour thy people as it were bread. Destruction and unhappiness is in all their doings; but the way of peace they know not; for there is no fear of God before their eyes." O Lord God and our most merciful Father, look down from thy holy hill and consider our miseries. "Save thy people, O Lord, and bless thine heritage. Govern them with thy holy Spirit, and lift them up above their enemies for ever."

Psal. xii.
Isai. i.
Psal. v.
Psal. xiv.
Psal. xxviii.

"Rise up, O Lord, and have pity on Sion; for it is time, yea, it is high time for thee to have pity on her." "O Lord, let it be thy pleasure to deal favourably with Sion, that the walls of Jerusalem may be built." Build up, O Lord, that spiritual house with living stones, whereof thy Son Christ is the foundation and head corner-stone. Be that same good Lord and merciful God to thy congregation that thou hast ever promised to be. Comfort her as the loving mother cherisheth her tender babes. As a natural mother cannot forget her young one, but that she must needs have pity on the child of her womb; even so, O Lord, pity thou the congregation of England, and by no means suffer the godly people thereof to fall out of thy remembrance.

Psal. cii.
Psal. li.
1 Pet. ii.
Isai. lxvi.
Isai. xlix.

And although our life be such that it rather deserveth punishment than reconcilement, anger than favour, destruction than preservation, yet, O Lord God, we most humbly beseech thee to forgive us our sins, and for thy name's sake, yea, for thy dear Christ's sake, have mercy on us, and deal with us according to thine old accustomed goodness. We have nothing to offer unto thy fatherly gentleness, but only our repentance, our broken hearts, and troubled spirits, our tears, our sighings, and our most sorrowful supplications. These we pour out before the merciful throne of thy divine majesty in the name of Jesus Christ, our alone Mediator and Advocate, most humbly beseeching thee, for his sake, for his dignity and innocency, to have mercy on the godly inhabitants of England, and on so many as unfeignedly reverence thy holy name, and with true heart love the coming of our Lord Jesus. Let it suffice, O Lord, that, since the death of our most christian king Edward the sixth, thy faithful servant, unto this day, thou hast for our unthankfulness and wicked life taken away from us the holy and glorious gospel of thy dear Son Christ, and suffered hypocrites to feed us, yea, rather to choke and strangle us with the pestilent doctrine of men's traditions. Look upon thine holy Anointed, and for his sake have mercy on us, bless us, and lighten thy cheerful countenance upon us, that we Englishmen here on the earth may once again know thy blessed ways, and thy saving health among all nations. Let the realm of England be full of the knowledge of the Lord Jesus, even as though the water of the sea overflowed the earth. Let thy word run swiftly throughout all the borders of England. Let the people thereof drink no more of the dirty and miry puddles of the swinish papists and filthy hypocrites;

The christian sacrifice.
Psal. li.
Psal. lxvii.
Isai. xi.
Psal. cxlvii.
Jer. iii.

but let them "with joy draw water out of the wells" of that alone Saviour which saith, "If any man thirst, let him come unto me and drink." "I will give to him that is athirst of the well of water of life freely." And "whosoever shall drink of the water that I shall give him shall never be more athirst; but the water that I shall give shall be in him a well of water springing up unto everlasting life." Isai. xii. John vii. Rev. xxi. John iv.

And, that thy blessed word may have the more free passage, take away from us those idolatrous massmongers, those idle Latin mumblers, those shaven Madianites, those lordly loiterers, those wolves, those thieves, robbers, and murderers, which do nothing else than poison thy flock, whom thy most dear Son purchased with his most precious dear heart-blood, and make havoc of thy silly simple sheep, by leading them away from thee through their vain sophistry unto the devil and the pope, from thy holy word and blessed ordinances unto the trifling traditions and crooked, yea, cankered constitutions of hypocrites: and in the stead of them place thou godly bishops, learned preachers, christian ministers, faithful teachers, true spiritual fathers, loving pastors, even such as will diligently seek up the lost sheep, whom the wolvish papists in the time of their tyranny have most wretchedly scattered abroad, lovingly lay them on their shoulders, and faithfully bring them home again unto the sheepfold, "give thy household meat in due season," "be able to exhort with wholesome doctrine, and also to convince and overcome them that speak against it," and brent with a fervent and unfeigned zeal toward the setting forth of thy glory and the health of thy people. Preachers. Ezek. xxxiv. John x. Acts xx. Luke xv. Matt. xxiv. Tit. i.

Send us again the true ministration of thy blessed sacraments, that we may know what they are, what they signify and preach unto us, yea, and that without the corruption of men's traditions, wherewith at this present they are most unworthily defiled of these swinish and filthy papists. Take away from us the Romish Latin service, which the smeared shavelings mumble in the temples before thy people without all edifying, and restore unto us our accustomed common prayers in the English tongue, that we may know what we pray, and by this means "worship" thee "in spirit and truth." Banish out of the congregation that most vile and stinking idol the mass, and restore unto us the holy and blessed communion, that we, eating together of one bread, and drinking of one cup, may remember the Lord's death, and be thankful to thee. Sacraments. Latin service. 1 Cor. xiv. John iv. Mass. 1 Cor. x.

Purge our temples of all popish abominations, of ceremonies, of images, of altars, of copes, of vestments, of pixes, of crosses, of censers, of holy-water-buckets, of holy-bread-baskets, of chrismatories[1], and above all, idolatrous priests and ungodly ignorant curates. Ceremonies

The propitiatory sacrifice of the popish mass, the wicked opinion of the corporal presence of Christ in the sacramental bread, the receiving of the sacrament under one kind, the intercession of saints, the doctrine of the justification of works, the popish purgatory, the wicked traditions of the elders, with all ungodly customs and strange doctrines, take thou, O good Lord, away from us, and teach us by thy holy Spirit to walk only in that way that thou hast appointed, and by no means to turn neither on the right hand nor on the left; but, all blind zeals and good intents laid aside, give us grace to serve thee our Lord God in such holiness and righteousness as is accepted before thee all the days of our life. Abominations. Deut. iv. vi. xii. Prov. xxx. Isai. xxx. Luke i.

O heavenly Father and most merciful Lord, preserve and sanctify with thy holy Spirit thy universal congregation, namely the faithful congregation of England; that as in their baptism they have given themselves over wholly unto thee, forsaking the devil, the world, and the flesh, with all their works, pomps, lusts, and vanities, and have sworn to serve thee with all that they are able to make, even so they through thy grace may answer to their profession and live according to their promise made in their baptism, entangling themselves with no new counterfeit and strange religion, nor yet defiling themselves with any unrighteousness, but walking in that only way that thou hast appointed. God's congregation.

And such as through the strength of thy Spirit abide still constant and stedfast in Strong in Christ.

[1 Chrismatories: vessels in which the chrism was kept.]

the confession of thy truth before the worldly tyrants and bellied hypocrites, O Lord, confirm them in thy truth through the Holy Ghost, and give them grace to persist and continue in it unto the end, that thou mayest be glorified by them, and that the truth of thy holy word may the more earnestly be received, embraced, and believed
Psal. xvii. of the christian weaklings. "O hold thou up" their "goings in thy paths, that" their "footsteps slip not." Thou hast delivered them from stinking Sodom: suffer them no more to look back toward it. Thou by thy mighty power and out-stretched arm hast brought them out of sinful Egypt, and hast fed them with the heavenly manna: suffer them no more so much as once to have a lust to return unto that land of bondage, nor to have a desire to sit among the greasy flesh-pots of Egypt, and to eat of the fishes, melons, cucumbers, garlic, onions, leeks, &c., wherewith the filthy Egyptians
Matt. ii. are fed. They have visited and seen Christ thy Son and our King: suffer them no
Luke ix. more to return unto wicked king Herod. They have put their hand to the plough: grant that they never look back again, but persevere, continue, and go forward unto
2 Pet. ii. the end. They have escaped from the filthiness of the world through the knowledge of thee and of our Saviour Jesu Christ: suffer them no more to be entangled therein and overcome, lest the latter end be worse than the beginning. "For it had been better not to have known the way of righteousness, than after they have known it to turn from the holy commandment that is given them. So might it be said of
Prov. xxvi. them according to the true proverb, The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire."

Weaklings. The weaklings, and such as are not yet perfectly stablished in thy true religion, but like reeds waver with every wind of doctrine, O Lord, confirm thou and make them thoroughly strong in the knowledge of thy truth, that they with a constant ‡ faith and lusty courage may both believe and confess thee before the tyrants of the world, that thou alone art the Lord, and that there is no truth necessary unto salvation but that only which is contained in thy holy scriptures.

God's prisoners. To them that are in bonds for the confession of thy truth give thou grace, O
Acts v. most loving Lord, to rejoice that they be counted worthy of thy fatherly goodness to suffer rebuke, infamy, imprisonment, loss of goods, &c. for the name of the Lord
Rom. viii. Jesu, and to be "persuaded that the afflictions of this life are not worthy of the glory which shall be shewed" upon the sons of God in time to come; notwithstanding, that
2 Cor. iv. their "trouble, which is short and light, prepareth an exceeding and eternal weight of glory unto them, which look not on the things which are seen, but on the things
2 Tim. ii. which are not seen;" again, that "if they die with Christ, they shall also live with Christ; and if they suffer with Christ, they shall also reign with Christ."

Backsliders for fear. And as for them that, for fear of life or loss of goods, or else for pleasing the higher powers, are outwardly gone from thy true religion, and with their body serve Baal, yea, and that against their own conscience, when in their hearts they wish all idolatrous and strange worshippings utterly to be abolished, that thou alone mightest be glorified and honoured; we most humbly beseech thee to pardon their imperfections and to forgive their infirmities, which by the prophet speaketh of thy Son concern-
Isai. xlii. ing the weak and fearful on this manner: "A bruised reed shall he not break, and
Matt. xii. Mark ix. flax that beginneth to burn he shall not quench." O Lord, help their unbelief. Increase their faith. Make them strong with thy holy Spirit, that that which they inwardly believe they may outwardly confess, and work accordingly, though loss both of goods and life do ensue. Give them grace always to have before their eyes these
Matt. xvi. sayings of thy dear Son and our loving Saviour Christ Jesu: "If any man will follow me, let him forsake himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it. What shall it profit a man though he should win all the whole world, if he lese his own soul? or what shall a man give to redeem his
Mark x. own soul again withal?" Item: "Verily I say unto you, There is no man that forsaketh house, or brethren and sisters, or father and mother, or wife, or children, or lands, for my sake and the gospel's, which shall not receive an hundred-fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with
Matt. x. persecutions, and in the world to come everlasting life." Again: "Whosoever shall

confess me before men, him will I confess before my Father which is in heaven." But "whosoever shall be ashamed of me and of my words among this advouterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark viii.

Now as touching the enemies of thy word, whereof some sin of ignorance and for lack of knowledge, some again of obstinate malice and pretensed hate, and make war against thy true religion, we most humbly beseech thee for Christ's sake favourably to behold them that ignorantly and of a blind zeal toward the traditions of their elders, and not of a malicious heart, hate the gospel of thy dear Son, and persecute the preachers of the same. Bring them, O Lord, into the knowledge of their errors and blindness, that they may repent, believe, and amend, which madest Saul of a wolf a lamb, of a persecutor a preacher, and of a tyrant an apostle. Make them of the enemies of thy truth earnest lovers and fervent embracers of thy truth. Turn their hard and stony heart into a fleshly, soft, and gentle heart: make them new bottles, apt to receive the new, sweet, and pleasant wine of the gospel. Make them as zealous in setting forth the truth of thy word as they have heretofore been in the advancement of the blind and unfruitful traditions of men. Be merciful unto them, bless them, and lighten thy countenance upon them, that they may know thy ways and thy saving health. Replenish them with thy holy Spirit and with the graces of the same, that, as they are thy creatures with us, so they may be saved with us.

Enemies to the gospel for lack of knowledge.

Acts ix.

Matt. ix.

Psal. lxvii.

But those, O Lord, which are thy sworn enemies, and of a set purpose, even against their own conscience and contrary to their knowledge, persecute the glorious gospel of thy dearly-beloved Son, and the true favourers of the same, and will by no means be reconciled nor lean unto the truth, but go forth daily more and more to hinder the free and joyful passage of thy holy word, and to withdraw so many as they can from believing, receiving, and embracing the same, seeing they sin the sin unto death, and are not to be converted, O Lord, haste thee to root them up from the face of the earth, that they be no more stumbling-blocks to the weak Christians. "Destroy thou them, O God: let them perish through their own imaginations. Cast them out in the multitude of their ungodliness; for they have rebelled against thee." Rain thou "snares, fire, brimstone, storm, and tempest upon them: let this be their portion to drink." "Let them be confounded and put to shame, that seek after the lives of the faithful. O let them be turned back and brought to confusion, that imagine mischief against them. Let them be as dust before the wind, and the angel of the Lord scattering them. Let their way be dark and slippery, and let thy angel, O Lord, persecute them." "Yea, let sudden destruction come upon them unwares, and the nets that they have laid privily catch themselves, that they may fall into their own mischief." "Let the swords that they draw out go thorough their own hearts, and the bows that they have bended slay themselves." "Let the arms of the ungodly be broken," and "let the wicked perish and consume as the fat of lambs; yea, as smoke let them consume away." "Destroy them for ever, and pluck them out of their dwelling, and root them out of the land of the living." "Break their teeth, O God, in their mouths, smite the jaw-bones of the lions: O Lord, let them fall away like water that runneth apace, and when they shoot arrows, let them be rooted out: let them consume away like a snail, and be like the untimely fruit of a woman, and let them not see the sun." "Stand up, O Lord God of hosts, thou God of Israel, to visit all heathen, and be not merciful unto them that offend of malicious wickedness." "Pour out thine indignation upon them; and let thy wrathful displeasure take hold of them." "Let them be cumbered with shame and dishonour, that seek to do thy people evil." "Do thou to them as unto the Madianites, unto Sisera, and unto Jabin, at the brook of Kison; which perished at En-dor, and became as the dung of the earth." In fine: "Let them be confounded and turned backward, as many as have evil will at Sion. Let them be even as the grass growing upon the house-tops, which withereth afore it be plucked up." But let all those that love thee and thy blessed word be joyful, merry, and glad. Let them continue, prosper, flourish, and triumph in thee their Lord God for ever. Let their joy and mirth be sound and everlasting, even such joy and mirth as no man shall be able to take

Enemies to the gospel of set malice.

1 John v.

Psal. v.

Psal. xi.

Psal. xxxvii.

Psal. liii.

Psal. lix.

Psal. lxix.

Psal. lxxi.

Psal. lxxxiii.

Psal. cxxix.

Rev. xviii. Rev. xii. xiii. xix. xxi. away from them. Let stinking Babylon fall down, and let the new and heavenly Jerusalem be built up again. Let the venomous dragon, that filthy beast, that false prophet, and that purpled whore of Babylon shortly come to confusion, that all the glory may Rev. vii. 2 Thess. ii. be given to the Lamb that sitteth with thee in the throne. Kill antichrist, that son of perdition, with the breath of thy mouth, that thou alone mayest be known to be the Lord.

Psal. liii. Psal. cxxvi. O most loving Lord and our heavenly Father, "when thou shalt deliver thy people out of captivity, then shall Jacob rejoice and Israel be right glad." Yea, then shall the mouth of the faithful be filled with laughter, and their tongue with joy. We therefore most humbly beseech thee, O Lord, to "turn our captivity as the rivers in Psal. xc. the south, that they which sow in tears may reap in joy." "Turn thee again, O Lord, at the last, and be gracious unto thy servants. O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life. Comfort us again now after the time that thou hast plagued us, and for the years wherein we have suffered adversity." So shall we with joyful hearts and merry voices sing continual praises to thy glorious and blessed name, which, with thy only-begotten Son Jesus Christ, our alone Saviour, and with the Holy Ghost, that most sweet Comforter, livest and reignest one, alone, true, living, immortal, and everlasting God, world without end.

Amen.

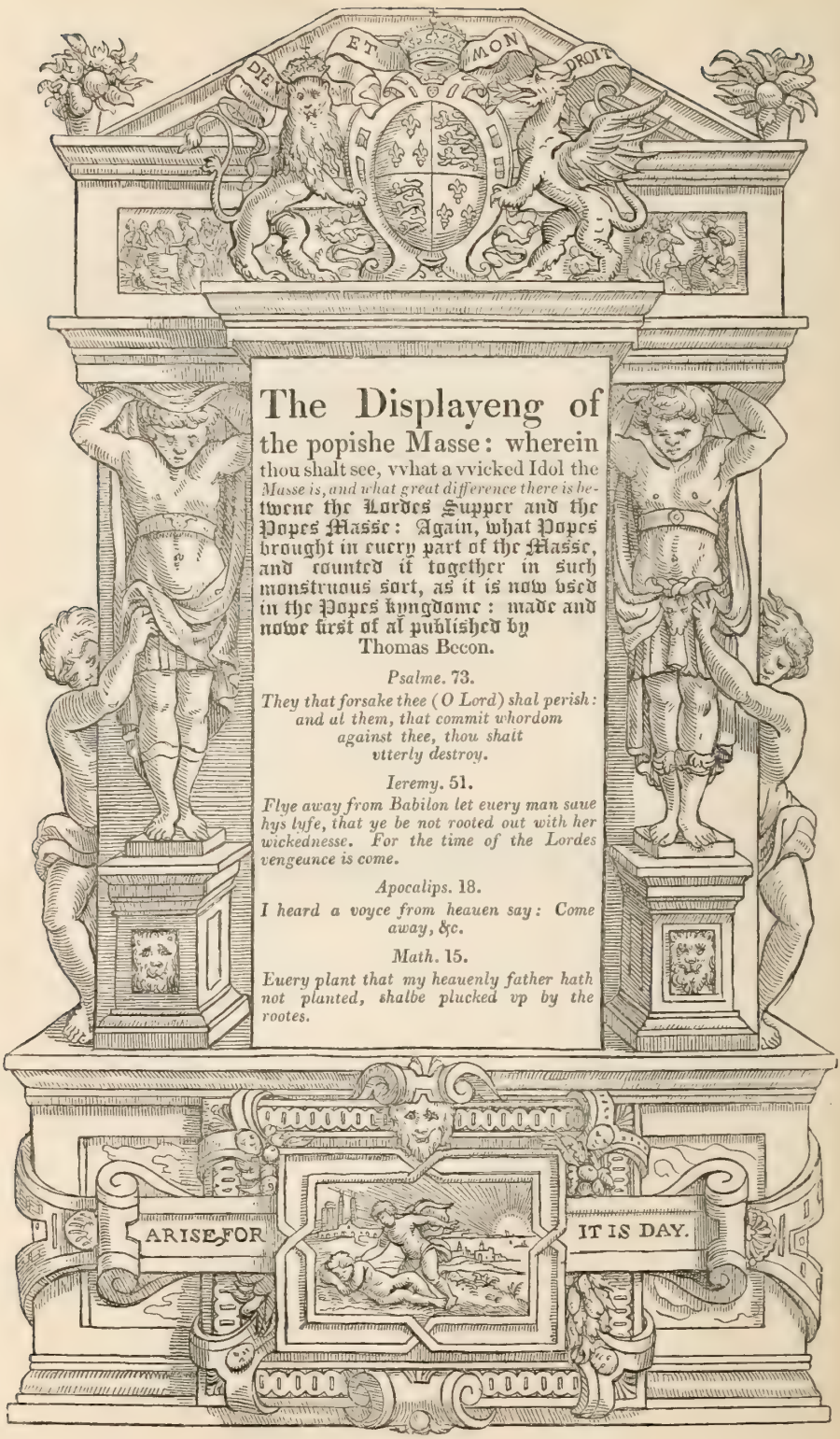
Give the glory to God alone.

THE

DISPLAYING OF THE POPISH MASS,

BY

THOMAS BECON.



The Displayeng of the popishe Masse: wherein

thou shalt see, vvhat a vvicked Idol the *Masse is, and what great difference there is be-*twene the Lordes Supper and the Popes Masse: Again, what Popes brought in euery part of the Masse, and counted it together in such monstruous sort, as it is now vsed in the Popes kyngdome: made and nowe first of al published by

Thomas Becon.

Psalme. 73.

They that forsake thee (O Lord) shal perish: and al them, that commit whordom against thee, thou shalt vtterly destroy.

Ieremy. 51.

Flye away from Babilon let euery man saue hys lyfe, that ye be not rooted out with her wickednesse. For the time of the Lordes vengeance is come.

Apocalips. 18.

I heard a voyce from heauen say: Come away, &c.

Math. 15.

Euery plant that my heauenly father hath not planted, shalbe plucked vp by the rootes.

THE

DISPLAYING OF THE POPISH MASS.

If I were not led, O ye massing priests, with a natural and fervent affection toward this our common country, which as a most tender mother hath tenderly brought me forth, and as a most loving nurse hath hitherto sweetly embraced, kindly fostered, and carefully kept me up, whose destruction and utter desolation (if provision betimes be not made) I see unfeignedly to be at hand; again, if I were not moved with very pity and tender compassion toward you my countrymen, greatly lamenting and even from the very heart bewailing the miserable and wretched state wherein at this present ye stand, perceiving also your dreadful damnation, besides the corporal plagues which with other ye shall suffer, not to be far off except ye shortly repent, turn unto the Lord our God, and leave your abominable idol-service; I would choose rather quietly to go forth in giving my mind to the study of the holy scriptures according to my profession, and in calling on the name of God by fervent prayer for the redress of the great abominations which now of late days as most fierce and outrageous floods have violently brast in, overflowed, and utterly deformed the christian commonweal of this our realm of England, than breaking off my present studies to take upon me at this time to write unto you, and specially of such a matter as some brain-sick persons straightways will condemn as heretical, but all will judge it superfluous, seeing the matter whereof I intend to write doth but a little agree with the common opinion of religion, yea, rather superstition, that is now received among us; against the which to strive who will not count it a thing of great folly, being so defenced not only with laws and statutes, but also with the power of the head rulers, with the wily subtilties of the fleshly hypocrites, and with the consent of the gross multitude, as I may speak nothing of the untowardness, yea, rather frowardness and malicious madness of a number of you massmongers, to whom these my letters be directed, which have been so rooted from the beginning of your greasy priesthood in this wicked kind of massing, taking it for most perfect, pure, true, sound, godly, and christian religion, and have found so great ease, quietness, lucre, gain, and advantage in it, that it shall be more easy, except God setteth to his helping hand, to make a man of Inde white, than to pluck many of you from your old accustomed and cankered trade; so hard a thing is it to use an old dog to the beam, or to cure that disease that is bred by the bone.

But, notwithstanding, having a good opinion, although not of all, yet of some of you, which sin not of obstinate malice against the truth, but of simplicity, ignorancy, and blindness offend for lack of better knowledge; whom also, peradventure, God hitherto hath suffered to remain in error, that he now at the last, through the riches of his mercy, might bring you into the glorious light of his blessed gospel, and make you of Sauls Pauls, of ravening wolves faithful shepherds, of cruel persecutors christian preachers, of abominable idolaters true worshippers of God, that by this means ye may believe and be saved; I will attempt even for your sakes even to the uttermost of my power, as time shall serve, to declare unto you my mind concerning the great abuse, yea, the abominable idolatry which ye commit in the most wicked and devilish mass, while ye take upon you contrary to the word of God to defile the blessed sacrament of Christ's body and blood; to minister it in your masses unto yourself alone, contrary to Christ's institution; to offer it for a sacrifice unto God for the sins of the quick and dead; to avouch it to be of no less excellency, price, dignity, efficacy, might, virtue, and power, than the sacrifice which our Saviour Christ offered on the altar of the cross; and to make a shew of it to the people, that they may fall down and worship it as a god, yea, God himself, Creator and Maker of all things; that ye, having the knowledge of these your errors, may from henceforth cease to offend the Lord our God, give over your idolatrous

The abomination of the popish mass.

massing, repent you of your former life, and become godly ministers in the church of Christ, unto the glory of God, and the profit of his holy congregation.

And that ye may the better discern the truth from the falsehood, and the profanation of the sacrament from the true ministration thereof, I will compare Christ's doing in this behalf and yours together, that, when ye shall perceive how far ye dissent and swerve from the truth, ye may forsake your error, and follow no more the trifling traditions of antichrist, the bishop of Rome, and of his adherents, but rather embrace that godly and faithful order which our Saviour Christ hath set and appointed in his holy word for the due ministration of his blessed communion.

What Christ did, when he ordained his holy supper.

It is not unknown to you that the Lord Jesus, after he had eaten the paschal lamb with his disciples according to the law of Moses, that same night wherein he was betrayed, knowing that the time appointed of his heavenly Father from everlasting, wherein he should offer himself a sweet-smelling sacrifice to God for the sins of the world, was at hand, and willing to leave behind him a memorial of his glorious passion and precious death to his holy congregation, that the fruits, commodities, and benefits, which the faithful penitent sinners have by the offering up of his blessed body, should not be forgotten, but had in an everlasting remembrance, first of all preached a most fruitful and comfortable sermon to his disciples, and afterward, as he sat at the table with them, he took bread into his hands, and, after that he had given thanks to his heavenly Father (as his manner was) for his corporal gifts, but specially for the dear love that he of his own mere mercy and free hearty good-will bare toward mankind, he brake bread and gave bread unto his disciples, saying: "Take ye, eat ye: this is my body, which is betrayed for you. Do this in remembrance of me." And as he took the bread, and made it a sacrament, that is to say, an holy sign, figure, token, and memorial of his body-breaking; so likewise he took the wine, and made that a sacrament, holy sign, figure, token, and memorial of his blood-shedding, and, after thanksgiving to his heavenly Father for the benefits aforesaid, he delivered the cup unto his disciples, saying: "Drink of this all ye. This cup is a new testament in my blood, which is shed for many for the remission of sins. Do this, so oft as ye shall drink it, in the remembrance of me." And this heavenly banquet once done, they said grace, that is to say, they praised God by saying either certain psalms of David, or some other thanksgivings, and so departed. Here is the whole institution of the Lord's supper.

Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi.

Now let us compare Christ's supper with your popish and idolatrous mass, and see how well Christ's doings and yours agree together. If ye be the ministers of Christ, and not of antichrist, the servants of God and not of the devil, then will ye follow your Master Christ, which saith: "I have given you an example, that as I have done, so likewise ye should do." Let us now then go in hand with the matter.

John xiii.

Christ preached before his supper.

First, we read that Christ, before he fed his disciples with the mystical food of his body and blood, made a sermon unto them, wherewith, as with a certain most wholesome preparative, he made meet the minds of his disciples unto so worthy a banquet, giving all faithful ministers an example, that whensoever they with the congregation come together to celebrate the Lord's supper, there should be some sermon or exhortation made unto the people, that they might the better examine themselves, and the more deeply consider the thing that they go about.

And, according to the example of Christ, not only the apostles, but all the holy fathers also of the primitive church used that trade; and so did it continue in the church of Christ, till antichrist the bishop of Rome had driven Christ out of place, and set up himself as God; again, till he had expulsed the supper of the Lord, and set up his own peevish, yea, thievish idolatrous mass, as we may see in the monuments of the ancient writers. "They continued," saith blessed Luke, "in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." And St Paul saith: "As often as ye shall eat this bread, and drink of the cup, shew," set forth, declare, and preach "the Lord's death till he come." A practice hereof have we in the Acts of the Apostles: there we read that "upon one of the sabbath-days, when the disciples came together for to break bread" (so termeth St Luke the receiving of the sacrament of Christ's body and blood), blessed Paul preached unto

Acts ii.

1 Cor. xi.

Acts xx.

them, and continued the preaching unto midnight. And the sermon ended, they brake bread, ate, thanked God, and departed. For if the sacraments of Christ be never so comfortable, yet, if they be not known what they are, to what use they were instituted, what joyful promises are annexed unto them, what they signify and preach unto the faithful receivers, &c., what other thing are they to us than that the precious stone was to Esop's cock? A sacrament ministered without preaching of the word is but a dumb ceremony, a glass offered to a blind man, and a tale told to one that is deaf. Note.

The apostles, before the ministration of any sacrament, preached; and so did the holy fathers of the primitive church. St John Baptist, the son of the priest Zachary, preached unto the people before he baptized them. Our Saviour Christ, a little before his ascension, said to his apostles: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here is baptism and the preaching of the word joined together. And as concerning the blessed sacrament of Christ's body and blood, did not our Saviour Christ himself preach at the institution and ministration of it? Are we not also commanded by the holy apostle, that whensoever we come together to receive the blessed communion, the death of the Lord should be preached, declared, and set forth? Did not the apostles of Christ, and all the godly bishops of the primitive church, observe the same order? They considered right well, how little the ministration of the sacraments availeth without the preaching of the word. For, as Paul saith: "How shall they believe...without a preacher?" "Faith cometh by hearing; and hearing cometh by the word of God." Matt. iii. Matt. xxviii. John xiii. xiv. xv. xvi. 1 Cor. xi. Ministration of the sacraments without preaching profiteth little. Rom. x.

None therefore of the Lord's sacraments ought publicly to be ministered without preaching of the word, yea, and that not in a strange tongue, but in such a speech as the people understand; or else it were as good to speak the words unto a sort of sheep or geese, as unto them that are gathered together at the ministration of any sacrament. And this meant St Austin, when he said: "Take away the word; and what is water but water? But let the word be added to the element, and it is made a sacrament[1]." Whence hath the water such a power, that it should touch the body and wash the heart, but by the virtue of working of the word? not because it is spoken, but because it is believed. The word signifieth here not only the speaking of *Ego baptizo te*, *&c.*, or, *Hoc est corpus meum*, *&c.*, pronounced by the priest in a strange tongue, but the preaching of the word of God uttered by the mouth of the minister in such a language as the people understand; or else how shall they believe? It is not the utterance of God's word in an unknown speech that bringeth faith, but when it is so spoken that it is understanded of them that hear it, and that faith through the operation of the Holy Ghost ensueth; which otherwise is cold, lieth idle, and worketh nothing in the heart of the hearer. For, as St Austin saith: "Take away the word, and what is water but water?" That is to say, take away the preaching of God's word from the sacrament of baptism, which declareth what baptism is, who instituted it, to what use it was ordained, what fruits and commodities we receive by it, &c.; and what doth the water of baptism profit? I speak concerning such as are come to the use of reason, or such as are present at the ministration of baptism. And so likewise may we say of the sacrament of Christ's body and blood: Take away the word; and what is bread but bread? What is wine but wine? That is to say, Take away the preaching of the Lord's death from the holy communion; and what doth it profit to eat and drink the sacramental bread and wine, seeing the mystery is not known nor understanded? But put the preaching of the word to the elements, water, bread, and wine; and so are they made holy and honourable sacraments, full of singular joy and great comfort; as St Austin saith: "Let the word be added to the element, and it is made a sacrament." In Joan. Tract. 80. Note.

[1 August. Op. Par. 1679—1700. In Johan. Evang. cap. xv. Tractat. lxxx. 3. Tom. III. Pars II. col. 703. See Vol. I. page 12, note 1.]

What things ought to be preached at the ministration of the Lord's supper.

Therefore, where the Lord's supper is rightly ministered, there is declared the death and passion of Christ; there is shewed forth the misery of man, from the which he could none otherwise have been released, but only by the death of Christ; there is taught what the sacrament is, what it signifieth, and to what use Christ our Saviour did institute it; there are the people exhorted not rashly nor with unwashed feet, as they use to say, to come unto the Lord's table, but to prove, try, and examine themselves, whether they come with such faith and love unto that most worthy mystery as they ought, lest they eat and drink their own damnation; there are they stirred up unto the works of mercy toward the poor, and unto hearty thanksgiving to God the Father for the death of his Son Christ; there also are they put in remembrance that, after they have tasted these heavenly mysteries and have spiritually fed upon the body and blood of Christ, which through faith are there present and truly received in spirit of the faithful communicants, and are become one body with Christ, they ought no more to return unto their old sinful and wicked conversation, but from henceforth to serve their Lord God in holiness and righteousness all the days of their life.

Luke i.

The popish mass hath no preaching.

Is there any such thing done in the popish mass? Who preacheth? Who maketh the exhortation? Who moveth the people unto repentance, faith, love, amendment of life, mutual reconciliation, works of mercy, or unto thanksgiving to God the Father for the death of his Son Christ? Who playeth the school-master, and giveth the people such exhortations that they go home from your masses better learned than they came thither? What thief ever left his theft, what false lawyer gave over his bribing, what whore forsook her whoredom, what wicked man at any time repented him of his wickedness, by coming unto your mass? Yea, rather, they go from your mass so well instructed, that they think, that now they have heard mass, they may do all the day after what they will. Amends is made aforehand. If they bribe, poll, pill, steal, lie, slander, blaspheme, kill, murder, run on whoring, play the harlot, fall to drunkenship, to dicing, to carding, and do all other unlawful things, it maketh no matter; for they have heard mass. They have satisfied for the sin before it be committed. The hearing of mass hath dispatched all the matter aforehand.

No goodness is learned at the popish mass.

The mass is the nurse of all vices.

And what marvel is it, though such abomination followeth of your massing, seeing the people heareth no goodness at it, but rather are confirmed in all kind of ungodliness? The chiefest jewel of all, I mean the preaching of God's word, is utterly exiled from your mass, as all goodness is besides. There is none of you all that stand up in the pulpit, that lift up your voice to declare unto the people either their wickednesses, or preach unto them the most joyful, pleasant, and comfortable gospel of our Saviour Christ. If there be any preaching at all, the bells make it when the popish clerk ringeth unto mass. The bells, being hanged up, tell the people somewhat which they understand, namely, that there is a popish mass ready at hand, come hear it who list, and be never the better when ye have done. But ye speak nothing at all that the people understand, and so are ye worse than the bells.

Isai. lviii.

Mark xvi.

The bells are better preachers than the massers.

What goodness followed the ministration of the holy communion.

O how oft have I seen here in England, at the ministration of the holy communion, people sitting at the Lord's table after they have heard the sermon, or the godly exhortation set forth in the book of common prayer read unto them by the minister, bitterly weep, heartily repent, and sorrowfully lament their too much unkindness and unthankfulness toward the Lord God, for the death of his Son Christ, and for his other benefits: again, their negligence in doing their duty toward their poor neighbours! What free and large gifts also have I seen given to the poor men's box! What laying aside of all enmity, and renewing of unfeigned mutual reconciliation! What loving embracing and holy kissing of one another! What assurance of hearty friendship, for ever to continue, where immortal hatred was afore! What godliness also of life have I seen afterward practised by them that were the communicants! What alteration of manners! What newness of conversation! The covetous man to abhor his covetousness, the adulterer to leave his adultery, the whore to defy her whoredom, the proud man to detest his pride, the usurer to give over his usury, &c. by hearing the word of God preached, and by the worthy receiving of the holy communion, hath full oft been seen in England, when the doctrine of the gospel flourished among us.

No man the

Never saw I one point of like godliness practised of any man by hearing your

popish masses; but, as they have come thither wicked and ungodly, so have they departed again with the same wickedness and ungodliness, rather being the worse than the better by hearing that your idolatrous mass: and yet (O God, be merciful unto us and forgive us our sins!) the glorious and blessed communion is now, through the craft and subtilty of the devil, and through the wiliness of his sturdy and stout champions, that filthy "synagogue of Satan," utterly banished out of this realm, unto the great dishonour of God and the unspeakable sorrow of all true Christians; and that most vile, most stinking, most pestiferous, most abominable, most wicked, most devilish, and most idolatrous popish private mass received again, set up, and magnified above the stars, yea, above God and his holy ordinance, when indeed of all idols the mass is most to be abhorred of such as fear and love God.

better for hearing mass.

The mass is to be abhorred of all good men.

But though your mass were never so good, as it is indeed stark naught without comparison, yet, forasmuch as it is done without the preaching of the word, and in a strange tongue, it is altogether unprofitable, yea, and abominable. Notwithstanding, behold the hypocrisy and counterfeit holiness, yea, rather your double dissimulation and devilish deceiving of the simple people: when ye have stand awhile pattering like a sort of asses ye know not what[1] at the lower end of the altar, saying the *Introite*, or office of the mass, as they call it, the *Kyries*, the *Gloria in excelsis*, the collects, the epistle, the gradual, the alleluia, the tract, or the sequence[2],—and all in Latin, because such as are there present should keep counsel and not bewray your subtile secrets,—ye remove, as men soon weary of a place, from the one end of the altar to the other, and like pretty fellows ye take up the mass-book in your hands, making the people believe that now ye will speak somewhat whereby they shall greatly be edified and well grounded in the knowledge of Christ.

And because like politic and wise men ye will not stumble in your doings, but the better see what ye shall speak, ye have a candle lighted, though the day be never so fair, and the sun shine never so bright. Besides this, that ye may be in the better readiness to do some great nothing, ye pray to God, or I know not to whom, on this manner: *Jube me, Domine, benedicere:* "O Lord, command me to speak well." A prayer very necessary for yourselves, which very seldom speak well, but nothing meet for the purpose that ye go about. For ye intend to speak nothing to the people whereby they shall take any profit. Neither purpose ye, for all your bragging, any more to preach to your mass-hunters, than ye intend with your bird-bolt to shoot down the weather-cock of Paul's steeple.

And because God is not at hand, but far enough from your elbow, and very seldom cometh at such men's callings, ye yourselves take the pain to answer on this manner: *Dominus sit in corde meo et in ore meo, ad annuntiandum populo sanctum evangelium Dei:* that is to say, "The Lord mought be in my heart and in my mouth, to set forth, preach, and declare to the people the holy gospel of God." O most vain prayer! O wicked dissemblers, both with God and man! Ye wished that the Lord God mought be both in your heart and in your mouth to set forth, preach, and declare to the people the holy gospel of God; and ye intend nothing less. For as God is neither in your heart nor in your mouth, so do ye not preach the holy gospel of God to the people; but only ye rehearse a few Latin sentences out of the gospel, which neither ye yourselves for the most part, nor yet the simple people understand. And, notwithstanding, the silly, sheepish, simple souls solemnly stand up and give good ear, as though they should hear some notable thing, and go home the better instructed; but all in vain: for they learn nothing. Only when ye rehearse the name of Jesus, they learn to make solemn courtesy; and so, a piece of the gospel being once read, they stroke themselves on the head and kiss the nail of their right thumb, and sit down again as wise as they were afore. And ye yourselves, in the stead of your pretty Petronilla[3], kiss the book, and turn you to the people, and say: *Dominus*

The mass-mongers are double dissemblers.

The people are mocked at the popish mass.

[1 Folio, *that*.]

[2 The different parts of the mass are enumerated more fully, and the origin of each more explicitly detailed, in a subsequent treatise, the "Reliques of Rome." The authorities need not therefore be given here.]

[3 Petronilla is said to have been a daughter of the apostle Peter. The sense in which the term is here used is evident.]

robiscum, "God be with you," as though ye could tarry no longer, but had some great journey to go; and yet do ye tarry there still so long till all good people be weary both of you and of your popish mass. Here is all your preaching. Here is the whole sum of your exhortations.

Are not the people well taught? Have ye not played the good school-masters? Have ye not well deserved your dirige-groat and your dinner? Have ye not followed Christ aright? Tell me, of good fellowship, whose disciples are ye massmongers? Christ's that preached, or antichrist's that preach not? Look, whose order ye follow, his disciples are ye. But Christ's order follow ye not; therefore are ye not the disciples of Christ, but the vile slaves of antichrist. Here see ye then one foul fault which ye massmongers commit in your wicked masses. The best part ye utterly leave out, I mean the preaching of the gospel, which our Saviour Christ, his apostles, and all true ministers in all ages chiefly practised at the ministration of the holy communion. And in this behalf ye agree not with Christ; neither is your mass any thing like the Lord's supper.

Christ ministered his supper at a table.

After the sermon Christ came to the table, where he ministered the sacrament of his body and blood to his disciples. Now compare your doings with Christ's. Christ came to a table to minister his holy supper: you come to an altar for to say your popish and idolatrous mass. Christ tabled the matter; and ye altar it. O how well-favouredly ye agree! even as Christ and Belial, God and the devil, light and darkness, or, as they use to say, "like harp and harrow." Christ ministered his supper at a table; and so did it continue certain hundred years after in the church of Christ, who used no altar at all, but a table, at the ministration of the Lord's supper, following the example of Christ, which is the self truth and example-giver of all perfection and righteousness. But you, following the example of antichrist, like bloody sacrificers, fall in hand with altars, as though ye had sheep and oxen to kill.

The primitive church used no altars, but tables at the Lord's supper.

Why Christ ministered at a table rather than at an altar.

Christ, willing to declare that all bloody offerings and sacrifices were come to an end, which were but signs, figures, and shadows of him, being the true and alone acceptable sacrifice for the sins of the world, came not unto an altar, but unto a table, and there ordained and ministered his holy supper; shewing hereby that not only all bloody sacrifices, but also all altars, which were built for bloody sacrifices' sake, do now cease, and are utterly abolished. But ye, whose desire always is to come as near unto Christ, or unto his holy ordinance, as the hare covet to come nigh unto a tabret, refuse Christ's order, and despise the table, spitefully calling it an oyster-board; and, like heathenish and Jewish priests, ye build altars, and upon them ye offer your vile and stinking sacrifice, not unto God, but unto the devil, and unto antichrist.

Christ and his apostles, with all the holy bishops and reverend fathers of the primitive church, ministered the Lord's supper at a table; and dare ye, O ye massmongers, contrary to Christ's order, whose example in this behalf is as it were a commandment, and contrary to the practice of Christ's apostles and of the primitive church, minister it at an altar? The holy scripture maketh mention of eating the Lord's supper at the Lord's table, but at an altar to have it ministered, not one word. We have none altar but one, which is Jesus Christ the Lord; and he is in heaven only concerning his humanity, and not here in earth (as the idle-brained papists dream), upon whom and by whom we do "offer sacrifice of praise always to God, that is to say, the fruit of those lips which confess his name." For he is our alone Intercessor, our alone Mediator, and our alone Advocate. Besides this altar (Christ) the faithful congregation knoweth none, neither in heaven nor in earth. All other altars, therefore, which ye have in your churches, chapels, and oratories, are idolatrous and abominable, and by no means to be suffered where God is truly honoured, and his holy name faithfully called upon. And what other thing do ye by maintaining your altars, than shew yourselves very antichrists, and adversaries to God's holy ordinance, and (as much as in you is) declare that Christ is not yet come, or at the least have not offered himself a sacrifice to God the Father for the sins of the people?

1 Cor. x.

Christ alone is our altar.

Heb. xiii.

Rom. viii. 1 Tim. ii. 1 John ii.

All bloody sacrifices for sin cease now in the new testament, for the which altars served: therefore Christ ministered unto his disciples the sacrament of his body and

blood not at an altar, but at a table. But you, although[1] all bloody sacrifices for sin were not yet gone, have still your altars, and offer sacrifice upon them, as the heathenish and Jewish priests did. They killed and sacrificed brute beasts upon their altars; and you take upon you to sacrifice the Son of God, and to make him meat, when it pleaseth you. Abomination.

If ye be persuaded that whatsoever Christ did at the ministration of the holy communion is best and most perfect, why then do ye not follow him, and minister at a table, as he did? Are ye wiser than Christ? Are ye better learned than the Wisdom of God? Have ye gone so long to school with that Romish antichrist, that ye dare take upon you to teach Christ, the master of all perfection; and to find fault in his work, as the cobbler played with Apelles' picture? I would have you remember Apelles' answer: *Ne sutor ultra crepidam.* The communion of the body and blood of Christ ought to be ministered at a table.

Again, if ye believe that all bloody sacrifices be ceased, and that the Lord Christ, by the once offering up of his body, hath paid a full, sufficient, and perfect ransom for the sins of all them that repent and believe, why then do ye stand at the altars like Baal's priests, and take upon you to offer sacrifice for the sins of the people, as though all such things were not perfectly ended in the passion and death of Christ? If your altars be of God, shew it by the holy scriptures. But this can ye not do: therefore are your altars not of God, but of the devil; not of Christ, but of antichrist. Is this to walk as Christ hath walked? Is this to do as Christ hath given example? Is this to be Christ's minister, or rather Christ's controller? God amend you, and once again destroy those your idolatrous and abominable altars! Note.

When Christ came to the table to minister the holy communion, he came in such comely apparel as he used daily to wear. But how come ye, in the name of God? that we may see how well ye follow Christ in this behalf also. Ye come unto your altar as a game-player unto his stage. And as though your own apparel[2], or else a fair white surplice, were not seemly enough for the due ministration of the sacrament, ye first put on upon your head an head-piece, called an amice, to keep your brains in temper, as I think. Then put ye on also a linen alb, instead of a smock, to declare how well ye love women, specially other men's wives; and that alb ye gird unto you for catching of cold, though it be in the midst of summer. After this ye cast a stole about your neck, instead of an halter, which signifieth that ye will persecute and strangle with halter, or else burn with fire, so many as speak against your abominable apish mass, and such other wicked traditions. Again, upon your left arm ye put on a fannel, much like to a manacle or a fetter. And this hath also a solemn mystery. For it preacheth, that so many as ye can come by that unfeignedly favour the truth of Christ's gospel, ye will manacle, fetter, lock, stock, imprison, chain, and do them all the mischief ye can. Last of all come on your fool's coat, which is called a vestment, lacking nothing but a cock's comb. This is diversly daubed. Some have angels, some the blasphemous image of the Trinity, some flowers, some peacocks, some owls, some cats, some dogs, some hares, some one thing, some another, and some nothing at all but a cross upon the back to fray away spirits. This your fool's coat, gaily gauded, signifieth your pleasant fineness and womanly niceness, and your delectation in the verity or change of Venus' pastimes, because ye will not be cumbered with one lawful wife. Thus, as men well harnessed for an interlude, ye come forth to play hickscorner's part with your shameless, smooth, smirking faces, and with your lusty, broad, bald shaven crowns, antichrist's brood of Rome; to signify...that ye...above all other, both for your idleness and belly-cheer, are most meet.....[3] to furnish the place *per alium* when *per se* is out of the way: such is your unchaste chastity, O ye filthy haters of godly matrimony! Christ ministered without cope or vestment. Massing apparel. Amice. Alb. Stole. Fannel. Fool's coat, otherwise called a vestment. Shaven crown. Never none evil of that mark for lady Venus' pastime.

But whence have ye your game-players' garments? Of the heathen and idolatrous priests? But with such have the Christians nothing to do. Of the Jewish ministers? But that law is abrogated by Christ's coming, of whose virtues the garments of the What the garments of the priests in the old law signified.

[1 Although: as though.]

[2 A particular description of the various articles of dress worn by the Romish priests may be found, Raban. Maur. Op. Col. Agrip. 1626-7. De Inst. Cler. Lib. I. capp. xxiv. &c. Tom. VI. pp. 7, 8. Durand. Rat. Div. Offic. Lugd. 1565. Lib. III. fol. 62—82.]

[3 Part of the sentence is omitted.]

priests were figures and signs, whereof ye have none at all. Had ye them of the devil, and of antichrist of Rome? Send them thither again betimes, lest ye go to the devil with them for company. Wheresoever ye had them, certain am I that ye have them not of the authority of the holy scripture. Christ and his apostles used no such fond coats at the ministration of the sacrament. Christ alloweth no pomp nor pride, but all simplicity and plainness. Therefore plainly and simply, without any such hickscorner's apparel, did Christ deliver the sacramental bread and wine to his disciples. The more simply, so that it be comely, the sacrament is ministered, the nearer is it unto Christ's institution.

But I know not whether your gay, gaudy, gallant, gorgeous game-player's garments, which ye wear at the mass, are more to be disallowed than your blind and corrupt judgment is to be lamented in the wearing of them. For the most part of you have such spiced and nice conscience in the use of them, that, if ye lack but the lessest of these fool's baubles, ye dare not presume to say mass for a thousand pound. The laudable order of our mother holy church is broken. Ye cannot consecrate aright. Ye have not all your tools. Therefore can ye not play cole under candlestick[1] cleanly, nor whip master Wynchard above the board, as ye should do. And graciously considered. For what is a workman without his tools? God have mercy on you, and give you grace to be better minded, and to lay away such apish toys, and to "put on the Lord Jesus Christ," that ye may know him to be your alone Saviour, and garnish your life with his most godly virtues, practising that in your ministration whereof ye have him a precedent in his conversation!

Spiced conscience.

Rom. xiii.

And this is also to be noted, that, when Christ came in his own usual apparel unto the table, he did not kneel, as the papists do, nor yet stand, as the Jews did in the old law, but he sat down at the table. How do ye agree with Christ at your mass in this behalf? Christ sat: ye sometime stand right up, sometime lean upon your elbows, sometime crouch downward, sometime kneel; but sit do ye never, because ye will still contrary Christ, and be one ace above him. And although gestures in this behalf seem after some men's judgment to be indifferent, yet the nearer we come to Christ's order, the better it is: for who can prescribe a more perfect trade for all things to be done at and about the ministration of the Lord's supper, than that which Christ used himself?

Christ sat at his supper.

Gestures.

Why the Jews stood at the eating of the paschal lamb.

Psal. xxxix. Heb. xiii. 1 Pet. ii.

Indeed the Jews, when they received their sacrament, I mean the paschal lamb (which was also a figure of Christ to come and to be slain, as ours is a sign and token that he is already come, slain, and gone), stood upon their feet with their loins girded and staves in their hands, to signify not only that they were strangers and pilgrims in this world, and had here no dwelling-city, but also that there was a further journey yet to go in the religion of God, and that other sacraments were to be looked for.

Why Christ with his disciples sat at his supper. Rev. xiii.

But Christ and his disciples did sit at their supper, to declare that all things afore figured in the law are now perfectly fulfilled in Christ, that Lamb of God, which was "slain from the beginning of the world," and that there are no more sacraments to be looked for, nor none other doctrine to be inquired for, neither the Jews' Talmuth, nor Mahomet's Alkaron, nor the pope's Decretals, nor yet the emperor's Interim[2], but that doctrine only which Christ hath already taught and left in writing by the hands of his apostles.

The doctrine of Christ is perfect and sufficient for our salvation.

The christian religion, both concerning sacraments and doctrine, is now by Christ brought unto such a consummate perfection and perfect consummation, that nothing ought to be added as necessary also for our salvation. Therefore doth Christ with his apostles sit at the receiving of the sacrament, and not stand, after the manner of the Jews; even as they, which, travelling by the way, are come unto their journey's end, are wont to sit down and to take their rest. Here have we an example of Christ to sit at the Lord's table when we receive the holy communion, and not to kneel. But this do ye papists neither observe yourselves, nor yet suffer other so to

Note.

[1 This proverbial expression seems to imply deceitful secrecy. Coll is deceit. See Nares' Glossary, in Cole-prophet.]

[2 The Interim, so called because it contained temporary regulations, was a system of doctrine laid before the German diet May 15, 1548, by the emperor Charles V., and shortly after published.]

do. Ye are like those lewd lawyers, subtile scribes, boisterous bishops, saucy Sadducees, fine Pharisees, prattling priests, and hollow hypocrites, against whom our Saviour Christ thundereth on this manner: "Wo unto you, scribes and Pharisees, ye hypocrites! for ye shut up the kingdom of heaven before men: ye neither go in yourselves, neither suffer ye them that come to enter in." There may be no sitting at your ministration, though we have Christ for a precedent never so much. The servant may not follow his Lord, nor the disciple his Master. Whatsoever Christ practiseth, we may not do; but what antichrist deviseth, that must we needs do. Therefore do ye papists, which be always enemies to Christ and to his holy ordinances, bind all your captives to kneel at the receiving of the sacrament, and so make them plain idolaters in worshipping the bread for a God. O wicked soul-slayers! Matt. xxiii.

But why bind ye the people rather to kneel at the ministration of the Lord's supper than at the ministration of baptism? seeing Christ is no less present at the one than at the other, and by his holy Spirit worketh no less effectually in baptism than he doth in the supper. Why do ye not also compel the people to kneel at the preaching of God's word? seeing it is of no less authority than the sacrament of Christ's body and blood. Christ is no less present at baptism than at the supper.

But I know your subtilties right well. Ye will say: The sacrament of the altar (I use your own terms) is God and man in form of bread, and therefore it cannot have too much reverence, worship, and honour given unto it. I answer: It is sooner said than proved. As the old idolaters in times past had gods of their own making, and worshipped them; so have ye a god of your own devising, which ye yourselves worship, and compel other so to do likewise. And as the old idolatrous priests, by boasting the dignity of their feigned gods whom they served, lived an idle and voluptuous life, and were fed of the painful labours of other men's hands; so likewise ye new idolaters and priests of Baal advance, set forth, and blow out at Paul's Cross and in all other places the majesty, excellency, dignity, and worthiness of your new-baken little great god, that by this means ye may be had in admiration among the foolish simple idiots, and be nourished of the sweat of other men's brows, you yourselves, like idle, lazy, loitering lubbers, and very pestilences of the commonwealth, only born to consume the good fruits of the earth[3], going idly up and down swinging with your long gowns, sarcenet tippets, and shaven crowns, like very caterpillars of Egypt. An error of the papists. A comparison between the old idolatrous priests and ours.

A wonderful god it is that ye set forth to the people to be worshipped. Not many days past it was corn in the ploughman's barn; afterward the miller ground it to meal; then the baker, mingling a little water with it, made dough of it, and with a pair of hot printing-irons baked it. Now at the last come you, blustering and blowing, and with a few words spoken over it, ye charm the bread on such sort that either it trudgeth straightways away beyond the moon, and a fair young child, above fifteen hundred years old, come in the place of the bread; or else, as the most part of you papists teach, of the little thin cake ye make the very same body of Christ that was born of Mary the virgin, and died for us upon the altar of the cross, the bread being turned into the natural flesh of Christ, and the accidents of the bread only remaining, according to the doctrine of pope Nicholas and pope Innocent[4]. O wonderful creators and makers! O marvellous fathers, which beget a child older than the father! And, after ye have made him, ye tear him on pieces, ye eat him, ye digest him, and send him down by a very homely place. O cruel and unmerciful fathers, so to handle your poor young old child! The God of the papists.

And this is the goodly god whom the people may not receive sitting nor standing, but kneeling upon their marrow-bones. O false and subtile hypocrites, right cousins to the idolatrous priests of Babylon! For as they made the king believe, and his nobility with all the commons, that Bel was a living god, and that there must be prepared for him every day twelve cakes, forty sheep, and six great pots of wine, to eat and drink; so do ye make the queen, her council, the nobility, and commons of this realm for the most part believe, that the little thin round white cake, which ye hold up above your head at your abominable mass, after ye have once said these B. & Dr.

[3 Hor. Epist. I. ii. 27.] [4 See Vol. II. page 260, note 2, and page 264, note 3.]

five words over it, *Hoc est enim corpus meum*, and have blowed, blasted, and breathed over it, is straightways both a very living God and a very living man, even Christ, God and man, as he was born of Mary the virgin. But full falsely do ye lie and dissemble with the queen, with her council, and with the commons of this realm; even as those idolatrous priests of Babylon did with the king and with his subjects. For as that idol Bel was not a living God, but an image made of clay within, and of metal without; so likewise, for all your consecrating, blowing, blasting, and breathing, your little cake is neither a living God nor a living man; but as it was bread before ye brought it to your idolatrous altar, so is it when ye both hold it up and eat it. But as the idolatrous priests of Babylon taught the people plainly that Bel was a living God, that they by that means might live in wealth and idleness; so do ye likewise stoutly, both at Paul's Cross and elsewhere, preach unto the people, that the sacrament of the altar is the true, natural, real, corporal, carnal, and substantial body of Christ, God and man, even as he was born of virgin Mary, and hung on the altar of the cross, flesh, blood, and bone, that ye by this means may maintain your popish kingdom, and live idly and pleasantly of the labours of other men's hands. But, if a Daniel might sit at the queen's table, talk with the nobility, and preach to the commons of England, the juggling of the papists should soon be espied.

God, for his mercies' sake, and for the dear heart-blood of his most dear Son, send us a Daniel, and open the eyes of the queen, of her council, and of all the inhabitants of this realm; that they, perceiving your subtile juggling and crafty daubing, may know you to be as ye are, even very antichrists, hiss you out of all honest company, and for ever after beware of your pestilent and damnable doctrine! Amen, amen.

After that our Saviour Christ was set down at the table with his disciples, and had eaten the paschal lamb, willing to institute an holy memorial of his passion and death, "he took bread, and gave thanks," saith the scripture. Now let us see what ye do.

What the papists do at their mass.

Priests' massing vestments.

First, ye come solemnly forth in your gay, gallant, game-player's garments, which, as Isidore and Polydore write, was the invention of pope Stephanus, about the year of our Lord two hundred fifty and six, borrowed, as it may seem, of the Jewish priests[1]. Ye come unto the altar with your mass-book, corporass, chalice, and bread,

Altars.

with such other trinkets. Your altars brought into the church first of all pope Sixtus the second, about the year of our Lord two hundred three-score and five.

Hallowing of altars.

And pope Felix the first adjoined the hallowing of altars, commanding that no mass should be sung upon any altar, except it were first hallowed, in the year of our Lord

Altar-cloths.

two hundred and seventy-six. And pope Bonifacius appointed white linen cloths to be laid upon the altars, about the year of our Lord six hundred and ten. The

Corporass.

corporass was the device of pope Sixtus (as Platina and Sabellicus write), about the year of our Lord an hundred and twenty-five. The cup, wherein the sacrament of Christ's blood was ministered, which we now commonly call the chalice, was in the

Cups of wood.

time of the apostles and of the primitive church made of wood; but pope Zepherinus commanded chalices of glass to be used, in the year of our Lord two hundred and

Chalices of glass.

Chalices of silver or gold.

two. And afterward pope Urbanus ordained that the chalices should be made either of silver or of gold, in the year of our Lord two hundred and twenty-seven. The

Bread.

bread appointed for the communion was indifferent whether it were leavened or unleavened, till pope Alexander came, which, as they write, in the year of our Lord an hundred and eleven commanded that only unleavened bread should be used at the Lord's supper. Notwithstanding, the Greeks, from the apostles' time unto this day, have ever used leavened bread in the ministration of the holy communion, as they use

Wine mingled with water.

also wine only in their cup; whereas the Latin church customably mingle water with the wine, which was also pope Alexander's device.

Now standing before the altar, after ye have crossed yourselves upon your fore-

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[1 Item ab Hebræis sumptum est, ut vestes sacerdotales cum altarium tegumentis ac reliquis rebus ad usum templi necessariis sacrarentur, et vestimenta ipsa sacerdotibus aliisque initiatis assignarentur, qui ea induerent, cum sacris essent operam daturi. Quod Stephanus pontifex primus apud nostros primo faciendum statuit.—Polyd. Verg. De Invent. Rer. Amst. 1671. Lib. vi. cap. xii. pp. 415, 6.]

head and breast, for fear of wicked spirits, ye say the *Confiteor*, and make your confession; which was the ordinance of pope Damasus, about the year of our Lord three hundred and seventy. But to whom do ye make your confession? To God alone? None of that: but to blessed Mary, and to all the saints of heaven, *et vobis*, ye might say, *et bobus*, well enough. For many times, besides the boy or parish clerk that wait upon you, there be in the church as many white bulls and fat oxen as there be men or women. But where have ye learned to confess your sins to blessed Mary and to all the company of heaven, which hear not one word that ye speak? Ye have sinned against God, and ye confess your faults to Mary, Peter, James, Thomas, Adam, Abel, Nohe, Abraham, John Baptist, and I know not to whom nor to how many. This is new catholic divinity, found in your portass and missal, but in no part of God's blessed book. Divinity meet for such divines! Again, whom do ye desire to pray for you? Our Saviour Christ, which alone is our Intercessor, Mediator and Advocate? Nothing less. Ye make no mention of him. He is utterly forgotten. Ye desire holy Mary and all the saints of God to pray for you. But where learned ye this tyrology? For theology is it not. Even of your father, antichrist of Rome. But as Mary and the other heavenly citizens hear your confession, so pray they for you. But they hear not your confession, neither do they pray for you. O vain babblers and talkers of trifles! Your mass, having so good a beginning, must needs have a glorious ending. It beginneth with lies; we shall find it also to proceed with lies, yea, and to end with lies, that it may be proved a monster of lies.

Confiteor.

An error of the papists concerning confession.

An error of the papists concerning the intercession of saints.

The mass is a monster of lies.

After that ye have made your confession to God and to our lady, and to all the holy company of heaven, and have given yourself absolution, for lack of a ghostly father, ye approach to the altar, and making a cross upon it, ye kiss it instead of some other whom ye love much better. Then fall ye in hand with your massing, and ye begin the *Introite*, or office of the mass, which pope Celestinus brought in about the year of our Lord four hundred and thirty. That done, ye say the *Kyrie*, which, as some report, pope Gregorius the first put to the mass about the year of our Lord six hundred. Some ascribe it to pope Silvester, which lived about the year of our Lord three hundred and thirty. But it seemeth to be borrowed of the Greek church; forasmuch as the words be Greek, and sound in English, "Lord, have mercy on us."

The Introite, or office of the mass.

The Kyrie.

After these things ye go unto the midst of the altar, and looking up to the pix, where ye think your god to be, and making solemn courtesy, like womanly Joan, ye say the *Gloria in excelsis;* a godly both thanksgiving and prayer, and very fruitful and comfortable, if it were spoken in the English tongue. The author hereof some affirm pope Stephanus to be, who lived in the year of our Lord seven hundred and seventy. Some ascribe it to pope Telesphorus, which was in the year of our Lord an hundred and thirty: some to pope Symmachus, who lived in the year of our Lord five hundred: some to St Hilary, bishop of Pictave[2], about the year of our Lord three hundred and forty-five.

Gloria in excelsis.

The papists cannot agree.

These things dispatched out of the way, ye have a pleasure to see who is in the church, and how well your mass is frequented; and therefore ye turn you to the people, if any be there, and bid them God speed in Latin, with *Dominus vobiscum*, because they understand nothing but English. Turning again to the altar, ye say certain collects, whereof although some of them be good, yet many of them be very superstitious and stark staring naught. For in them ye set forth before God the intercessions and merits of saints, and ye desire for the dignity and worthiness of them to be heard, to have forgiveness of sins and everlasting life. O blasphemous idolaters! What is it to rob Christ of his priesthood, if this be not? What spoileth Christ of his merits, if this do not? What treadeth under foot the precious blood of our Saviour Christ, if the saying of such abominable and blasphemous collects doth it not? The author of the collects some make pope Gelasius, which lived in the year of our Lord three hundred and ninety[3]; some pope Gregory, of whom ye heard afore.

Collects.

The collects once done, ye read the epistle, but in such a tongue as the people

The epistle.

[2 Pictavensis, i. e. of Poitiers.]

[3 Probably an error for *four hundred and ninety.*]

understand nothing, as ye do all other things. Some say that pope Telesphorus, of whom we spake afore, added the epistle to the mass. Some make Jerome the author of it, which lived about the year of our Lord three hundred four-score and seven.

The grail. Then do ye say the grail, whereof they make pope Gelasius the author, of whom

The alleluia. we spake afore. Immediately followeth the alleluia, which they say pope Gregory brought in, of whom also we spake afore. Some say it was borrowed of the church of Jerusalem, and so brought into the church of Rome in the time of pope Damasus. It soundeth in English, "O praise ye the Lord." Here is Latin, Greek, and Hebrew in your popish mass, whereof the people understand nothing; but as for English, which the people understand, ye meddle nothing withal, because ye will make them your

The tract or sequence. riding fools[1], and keep them still in blindness. Then follow the tract or the sequence, one brought in by pope Telesphorus, the other by abbot Nothgerus, who lived in the year of our Lord eight hundred and forty-five.

The gospel. After that ye have mumbled over all these things, ye take up your mass-book, and away ye go to the other end of the altar to read the gospel. But first of all ye uncover the chalice, and look whether your drink be there or no, lest ye should chance to be deceived when the time of your repast come. If it be there, ye make solemn courtesy to your little idol that hangeth over the altar, and so go in hand with the gospel: and all in Latin, because it shall do no man good. The author of adding the gospel to the mass some make pope Telesphorus, some St Jerome, of whom we spake afore. Pope Anastasius, who lived in the year of our Lord four hundred

Why the people stand up at the gospel. and four, ordained that the people should stand up when the gospel is read, that they might hear and understand the doctrine of the gospel, and frame their lives according to the same. This use is observed at this day in the popish masses; I mean, the people stand up and make courtesy when they hear the name of Jesus, but they understand not one word. It were as good to be read on such sort to swine and dogs as to the christian people, seeing they understand it not.

The creed. The gospel ended with another kiss upon the book, ye say the creed, which, as they write, pope Marcus made about the year of our Lord three hundred and thirty-five, and commanded that the clergy and the people should sing it together, for the

Censing of the altars. confirmation of their faith. After the creed, upon solemn feasts, ye use to cense the altar, which was first brought in by pope Leo about the year of our Lord eight hundred and seventy-six. These things done with all solemnity, ye turn you again into the church to see whether your customers be come or no, and so bidding them God speed, ye turn again to the altar, and go forth with your business.

The offertory. Then do ye say your offertory, which pope Eutichianus brought in, who lived about the year of our Lord two hundred and eighty-five. After the offertory is said, ye take the chalice up in your hands, with the little round cake lying upon the patine or cover of the chalice, and lifting up your eyes, ye pray on this manner:

A blasphemous orison. *Suscipe, sancta Trinitas, &c.:* "Take, O holy Trinity, this oblation, which I, unworthy sinner, offer in the honour of thee, of blessed Mary the virgin, and of all thy saints, for the salvation of the living, and for the rest or quietness of all the faithful that are dead." The author of this prayer I cannot find. It is so good that, I think, he was ashamed to tell his name. But what think ye of this prayer? Be judges yourselves, whether any thing may be uttered more unto the dishonour of God, and the utter

Idolatry. defacing of Christ's blood, than this your popish and blasphemous orison. First of all, what offer ye? Ye must answer, either the little round cake, or else the chalice, or the wine and water that is in it. To whom do ye offer it? To God, to Mary the virgin, and to all the saints of heaven, because ye will lack no company, but gratify a multitude with a thing of nought. Wherefore do ye offer that oblation? For the salvation of the living, and for the rest or quietness of all the faithful that are dead. Ah, who ever heard of such a sacrifice or oblation? A wafer-cake, which is yet but mere bread, and no sacrament, and a chalice with a spoonful of wine

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[1 The allusion may be to the "episcopus stultorum," who upon his election "per consocios elevatur, ac super humeros ad domum, ubi ceteri pro potu sunt congregati, lætanter deportatur." See Du Cange, v. *Kalendæ*.]

mingled with two or three drops of water, to be offered for the salvation of the living, and for the rest or quietness of all the faithful that are dead! O abomination! O intolerable blasphemy! If Adam's posterity might have been saved by such trifling oblations, what needed the Son of God to have died for us? If a morsel of bread and a spoonful of wine, offered up of an idolatrous priest, be of such virtue that it may obtain salvation for the quick and dead, was not Christ greatly overseen to suffer so great pains for the redemption of man? If thousands of great oxen, bulls, kine, calves, goats, sheep, lambs, doves, &c., in the old law could not take away the sins of the people, although they were offered at the commandment of God; is it to be thought that a wafer-cake and a spoonful of wine mingled with water, and appointed to be offered by antichrist, is a sufficient oblation to purchase salvation for the living, and rest and quietness for the dead? O damnable idolatry!

The death of Christ is the alone sacrifice for sin.

There is no sacrifice that can save us, but the glorious passion and precious death of our Lord and Saviour Christ Jesu alone; as St Paul saith: "God forbid that I should rejoice in any thing but in the cross," that is to say, in the passion and death, "of our Lord Jesu Christ." And to whom do ye offer your new solemn sacrifice? To God alone? Nay, but to blessed Mary also, and to all the company of heaven. In this also, if your oblation and sacrifice were good, do ye grievously offend: for ye may offer sacrifice to none but to God alone. Therefore you, making your oblation also to Mary, to Peter, to Paul, to Magdalene, to John, to James, to Erkenwalde, to Grymbalde, and I cannot tell to how many thousands more, are abominable idolaters; seeing that, as much as lieth in you, ye make of the saints gods, and so do ye rob God of his glory. God saith by the prophet: "I am the Lord: this is my name: I will give my glory to none other." And the saints themselves cry on this manner: "Not to us, O Lord, not to us, but to thy name give the glory."

Gal. vi.

Sacrifice ought to be offered to God alone.

Isai. xlii.

Psal. cxv.

A new sacrifice.

After that your prayer, ye set your chalice down again, saying these words: *Acceptum sit omnipotenti Deo hoc sacrificium novum:* that is to say, "O that this new sacrifice might be thankfully taken of Almighty God!" Why, do ye doubt of the matter? Is your prayer so good and your faith so strong, that ye doubt whether God will hear you and receive your sacrifice or no? Indeed ye may right well call it a new sacrifice. For it was never heard of afore, that a wafer-cake and a spoonful of wine mingled with water should be an oblation and sacrifice for the salvation of the living, and for the rest or quietness of all the faithful that are dead. But notable is your doing afterward. When ye have thus sacrificed and offered, ye trudge straightways to the altar's end, and wash your hands: to what end, I know not, except it be that ye have defiled yourselves with your new stinking sacrifice, which you even now offered unto God, to blessed Mary, and to all the company of heaven, for the salvation of the quick, and for the rest and quietness of all the faithful that are dead, and think by the writhing of your hands to be cleansed from the abominable spiritual whoredom which ye have committed against God. I suppose ye learned this washing of your hands of Pilate, which, when for favour of the Jews and for fear of Cæsar he had unjustly condemned Christ unto death, called for a basin of water to wash his hands, and said: "I am clean from the blood of this righteous man." But as he, for all his washing, escaped not the vengeance of God, but died a most miserable death; even so may ye be sure, though ye wash your hands never so oft, not to escape the heavy hand of God for speaking such blasphemies against the Lord and his Anointed, except ye out of hand cease from your abominable massing; which is nothing else but very idolatry, mere blasphemy, great dishonour to God, and extreme injury to the precious blood of Christ, while ye ascribe that unto bread, wine, and water, which only appertaineth unto the passion and death of our Saviour Christ.

Washing of hands.

Matt. xxvii.

After ye have washed your hands, ye return again to the altar, holding your hands before you like maidenly priests, and, mannerly bowing yourselves to your little great god that shall be, ye make a cross upon the altar, and kiss it instead of your pretty Petronilla; and then, having peradventure a good mind to behold some she-saint in the church, ye turn yourselves, looking down to the people, and saying: *Orate pro me, fratres et sorores:* "O pray for me, ye brethren and sistern;" when many times there is nobody in the church but the boy that helpeth you to say mass; and so,

Crossing. Kissing.

Turn and return.

making solemn courtesy, like womanly Joan, ye return unto your accustomed pattering. What ye say, no man can tell. For now come in your subtile secrets. And they may right well be called secrets; for they are so secret and so secretly spoken, that no man is the wiser for them. But whatsoever they are, good stuff, I warrant you, they are. And forasmuch as they be certain collects, they father them upon pope Gelasius and pope Gregory, of whom we spake afore.

The secrets.

When ye have once done with your subtile, solemn, sleepy secrets, ye brast out into open words, and exhort the people to lift up their hearts unto God, and to consider the mysteries that are now in hand, and to be thankful to God for the benefits of their redemption. Ah, would God ye so spake the words that the people might be edified by them! But ye speak on such sort that it were much better for you to hold your peace, and the people to be at home asleep. For ye do nothing else than beat the air with your breath. The people understand nothing at all, neither do they consider any thing, but only are there present as vain gazers. These admonitions to the people, of lifting up their hearts unto God, and to be thankful to him for his benefits set forth in the death of his Son Christ, were used in the primitive church; as we may see in St Cyprian[1] and St Austin[2]. The author of these godly exhortations is not known.

The preface.

Immediately followeth the preface; and because there be divers, they father them upon pope Gelasius and pope Gregory, as they do all other things whereof they can find no certain author. But this is most certain, that the ancient church used but one preface, which is called the quotidian, or daily preface. These things passed over, ye fall in hand with the *Sanctus*, which, lifting up your hands, ye speak with a loud voice; and that ended, ye kiss the mass-book, because some other is not at hand. The *Sanctus*, as they say, was brought in by pope Sixtus, which was about the year of our Lord an hundred and twenty-five, and commanded to be sung in the church.

The sanctus.

Kissing.

The canon of the mass.

Now cometh in your holy mass-canon, whereof be divers authors. For it is an hotch-potch, devised and made by a number of popes, and by other also. It is a very beggar's cloke, cobbled, clouted, and patched with a multitude of popish rags. And yet the papists affirm it to be the holiest part of your mass. And it may soon be: for there is not one part of the mass that can worthily be called good, as it is used at this present; all things are so far out of order, without edifying, and contrary to God's holy ordinance. The authors of this their goodly and godly canon they make pope Alexander, pope Gelasius, pope Gregory, pope Sixtus, pope Leo, and a certain man called Scholasticus, with other.

The authors of the canon.

Crossing.

And here begin ye wonderfully to cross, and to pray for the universal church; first for our lord pope, secondly for the bishop of the diocese wherein ye dwell, thirdly for your king and queen, last of all for all those that be of the catholic faith. And now come ye to your first *Memento*, which serveth for the living; where ye stand nodding like a sort of drunkards, and praying (ye say) for all your good friends and benefactors, for all that uphold and maintain the kingdom of the clergy, and defend our mother holy church against the assaults of the gospellers: and here ye allege a sort of saints, and ye desire that, for their merits' and prayers' sake, ye may be saved and preserved from all evil. O abominable blasphemers!

The first memento.

A blasphemous error of the papists.

This done, ye fall to crouching and beholding the little cake and chalice; and speaking a few little good words in Latin, ye bless and cross wonderfully the cake and chalice, as though they were haunted with some ill spirits. While ye are thus blessing, the boy, or parish clerk, ring the little sacry bell, which biddeth the people lay all things aside now, and lift up their heads, behold their Maker, kneel down

Ringing to sacry.

[1 Ideo et sacerdos ante orationem præfatione præmissa, parat fratrum mentes dicendo, Sursum corda; ut dum respondet plebs, Habemus ad Dominum, admoneatur nihil aliud se quam Dominum cogitare debere.—Cypr. Op. Oxon. 1682. De Orat. Domin. p. 152.]

[2 Quia corda fidelium cœlum sunt, quia in cœlos quotidie eriguntur. Nam dicente sacerdote, Sursum corda; securi respondent, Habemus ad Dominum.—August. Op. Par. 1679-1700. Serm. cxii. 4. de Verb. Apost. Tom. V. Appendix, col. 205. The Benedictine editors, but perhaps without sufficient reason, pronounce against the authenticity of this sermon.]

and worship their Lord God, which sir John shall straightways make with as much speed as may be, and shew him unto them above his head. Before it was *Sursum corda*, "Lift up your hearts," unto the Lord; but now is *Sursum capita* come in, "Lift up your heads," and look upon your Maker between the priest's hands, with his back[3] turned toward you, because no woman at that present shall be enamoured with his sweet and loving face. Come off, kneel down, look up, knock your breast, behold the apple-maker of Kent, and mark well him that killed thy father[4]. This is the Lord thy God. Let us fall down and worship him. O unsufferable idolatry! Notable is the doctrine of Nicene council, which commandeth that we shall not direct our minds downward to the bread and cup, but lift them up to Christ by faith[5], which is ascended up into heaven really and corporally, and not present carnally in the sacramental bread, as the papists teach. Christ, while we live in this world, is not to be seen with the eyes of this body, but of the spirit by faith. If we will see and worship Christ aright, we must see and worship him in spirit, sitting in his glory and majesty above in heaven at the right hand of God his Father; and not behold him in the sacramental bread with the corporal eyes, where nothing is to be seen, felt, tasted, or received with mouth, but bread only.

Why the priest at mass turneth his back to the people.

Idolatry.

The council of Nice.

An error of the papists.

But before we come to your consecration, to your sacring, and to the lifting up of your little great, young old god, we will first see what Christ did, and afterward compare your doings with his.

What Christ did.

Christ, sitting at the table, took bread, and, after he had given thanks, he brake the bread, and gave it to his disciples for to eat. Christ sat at the table: ye stand at an altar. Christ took bread to make it a sacrament of his body: ye take a little thin round cake, or rather a thin piece of starch, to make it the natural body of Christ, God and man, and to offer it a sacrifice for the sins of the quick and dead. Christ delivered the bread to his disciples, to eat it in the remembrance of his death: ye take the bread, and hold it up above your head, and make a shew of it to the people, and when ye have once so done, ye alone devour and eat it up. Christ brake the bread, signifying thereby the breaking of his body on the altar of the cross for the salvation of the world, according to this his promise in the gospel of John: "I am that living bread which came down from heaven. If any man eateth of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world." Ye break the bread also, which, ye say, is the natural body of Christ, flesh, blood, and bone. But very fondly ye break it. For ye break your host (I use your own terms) in three parts, holding it over the chalice while ye break it, I think, because ye would lose none of the blood that should[6] issue out of the body, which ye newly have made, and now suddenly ye break and destroy again. When ye have broken your new-formed god in three parts, two pieces ye keep still in your hands for flying away, and the third ye let fall down into the chalice, to lie there awhile a sleeping, or to put you in remembrance of your nappy ale[7] and toast, which your pretty Parnel hath full lovingly prepared for you against your mass be done, lest ye should chance to faint for taking so great pains at your butcherly altar.

A comparison between Christ and the massmongers.

John vi.

Breaking of the host in three parts.

Many significations have the papists invented for those three broken pieces of the cake, which all here to rehearse were too too long. I will rehearse one; and, if ye desire to know more, inquire of your brethren the papists; and they shall easily teach you. The first part, say they, which is both the longest and the greatest, doth not only signify, but also is a sacrifice of thanksgiving to God the Father, for his benefits declared to mankind in the death of Christ his Son. The second is a sacrifice propitiatory for the sins of the people that be living in this world, but specially for the sins of such as have bought the mass for their money, that they may be delivered *a pœna et culpa toties quoties*. The third piece, which is let down into the

What the breaking of the host signifieth and is.

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[3] A word is substituted.]

[4] The editor regrets his inability to explain this and two or three other proverbial allusions occurring in this treatise.]

[5] Gelas. Hist. Concil. Nic. in Concil. Stud. Labbei. Lut. Par. 1671-2. cap. xxx. Tom. II. col. 233. See Vol. II. p. 295, note 11.]

[6] Folio, *shed.*] [7] Folio, *noppy nale.*]

chalice, is a satisfactory sacrifice for the souls that lie miserably puling in the hot fire of purgatory, to deliver them from the bitter pains and grievous torments that they there suffer, and through the virtue and merits of that sacrifice to bring them unto everlasting glory. O intolerable abomination! Here is the breaking of your host, with the goodly mysteries thereof.

Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi. A point of little good fellowship.

Christ, say the evangelists, took bread, brake it, and gave it to his disciples, saying: "Take, eat: this is my body, which is broken for you. Do this in the remembrance of me." Ye also take bread and break it; but ye give it to yourselves. But as Christ gave the bread to his disciples, willing them to eat it in the remembrance of his passion and death; so ought ye to do to the faithful congregation that are present, and not like swinish beasts to eat and drink up all alone yourselves, and afterward to bless the people with an empty cup, as ye do at your high and solemn feasts. But this do ye not; therefore are ye plain antichrists. Take this bread, saith our Saviour Christ: take it in your hands. Hand off, say ye papists: gape; and we will put it in your mouths, and feed you, as children use to feed their jackdaws. Handle so precious a relique? Marry, sir, God forbid! The woman, peradventure, hath lien with her husband all night, or the husband with his wife; and shall such touch the precious body of our Lord with their hands? Marry, sir, God forbid! That were a piteous case. But ye abominable whore-masters, ye filthy fornicators, ye stinking sodomites, ye deceitful deflowerers of maids, ye devilish defilers of men's wives, ye cankered corrupters of widows, and ye lecherous locusts, may lie with your whores and harlots all night, and the next day after go to mass, consecrate, make, touch, handle, break, eat, and devour your god; and yet ye defile the sacrament nothing at all. O abominable whore-hunters! O monstrous massmongers! Honest matrimony, after your corrupt judgments, defileth the sacrament of Christ's body and blood; but filthy fornication, abominable adultery, wicked whoredom, and stinking sodomitry advanceth the dignity thereof. O right chaplains of that filthy idol Priapus!

Handling of the sacramental bread.

Of the hand and mouth.

But come off, I pray you, what hath the hand more offended than the mouth, that it may not touch the sacrament? Are they not both the good creatures of God? Are they not made both of one substance? And, to say the truth, there cometh not so much evil from the hand, as there doth out of the mouth. For out of the mouth come blasphemies, cursed speakings, evil reports, bannings, slanders, lies, malicious words, filthy tales, idle talk, singing of bawdy ballads, &c. But from the hand cometh virtuous occupation, honest labour, painful travail, getting of thy living, helping of our neighbours, and alms-giving to the poor.

But ye are always like yourselves, that is to say, very antichrists: for ye are evermore contrary to Christ. Christ delivered the sacrament into his disciples' hands; and you put it into the communicants' mouths, as though the people were not so wise as to put a morsel of bread in their own mouths. The people are much bound to you that have so good opinion of them. Ye make them momes indeed, asses, louts, and your very riding fools. God once open their eyes, that they may perceive your juggling! Ye are well worthy to have your tithes and offerings truly paid, ye do your duty so well. Verily they that give ought to find you massmongers withal, and to maintain you in your abominable massing, do nothing else than offend God, dishonour Christ, tread under foot the precious blood of Christ, make Christ's death of no price, maintain idolatry, defy the holy communion, destroy the christian commonweal, uphold antichrist's brood, cherish Satan's chaplains, pamper Priapus' pilled-pates, make fat Venus' stout stallions, enrich Bacchus' sacrificers, and nourish such monsters as do nothing else than murder, kill, and slay the souls of so many as follow your damnable doctrine, and haunt your idolatrous masses. Let the Christians, therefore, beware, how and upon whom they bestow their goods, lest by giving to massing priests they get to themselves everlasting damnation. The doer and the maintainer shall receive like punishment.

Beware, ye that maintain massmongers.

Note.

He that readeth the practices of the ancient church shall evidently see that the manner of the godly ministers at that time was not to put the sacramental bread into the people's mouths, as ye do at this present, but to give it them into their

hands. For it was not then taken and honoured for a God, as it is now; but it was reverently used and taken as an holy and worthy sacrament of Christ.

But what marvel is it though ye will not suffer the people to handle the sacramental bread, seeing ye will not suffer the communicants to touch your pope-holy chalice; wherein, notwithstanding, is not the sacrament of Christ's blood, but only mere wine, dedicate and appointed to no godly use? Ye are contrary to Christ in all things. God amend you! Touching of the chalice.

"Take, eat," saith our Saviour Christ. Nay, say ye massmongers, neither take ye nor eat, but come and hear mass devoutly, and see us take and eat up altogether; and it is enough for you. Fall down, kneel, and worship your Maker that we shew unto you. Honour your God that is hanged up in the pix over the altar; and so shall ye be good catholics and dear children of our mother holy church. If ye come at Easter, according to pope Zepherinus' commandment, and then receive your Maker devoutly, it is enough for you. At all other times we will receive the sacrament for you; and it shall do you as much good as though ye had eaten it yourself. O false and subtile hypocrites! O wicked corrupters of the Lord's blessed testament! If other men should eat up your dinners and suppers in your stead, as ye eat up the sacrament from the people, ye should not have so fat paunches as ye have, nor yet so fry in your grease as ye do. Christ delivered the sacramental bread to his disciples, and bade them eat; but ye eat up all yourselves, and will give no man part with you. O cankered carls! O churlish chuffs! Idolatry. Houseling at Easter. A point of little good fellowship. Antichrists.

And here may we note by the way, to what end the sacramental bread is ordained; not that it should be kneeled to nor honoured as a God, nor gazed on, nor carried about in popish pompous processions, nor offered up for a sacrifice for the sins of the quick and dead, nor yet to reserve it and to hang it up in the pix over the altar, as ye papists do; but that it should be received and eaten of the faithful communicants at the Lord's supper in the remembrance of Christ's death. "Take, eat," saith our Saviour Christ. Why the Lord's supper was instituted.

Hitherto have we heard that your peevish, popish, private pedlary pelting mass agreeth with the Lord's blessed supper and holy communion nothing at all. Let us now see how well ye behave yourselves in the words of consecration, as ye call them, wherein, after your opinion, hangeth all the matter.

Christ said: "This is my body, which is betrayed for you. Do this in the remembrance of me." Now let us behold your consecration. Taking the little cake in your hands, ye say these words: "The day before he suffered he took bread into his holy and worshipful hands, and lifting up his eyes unto heaven to thee God his Father Almighty, and giving thee thanks, he blessed, brake, and gave to his disciples, saying, Take and eat of this, all ye. For this is my body." The author of these words, as they be here recited, was pope Alexander, about the year of our Lord an hundred and twelve. Here do ye not rehearse the words truly as our Saviour Christ spake them. Some words ye added, and some ye have taken away. Consecration. Juggling.

But I much marvel of your gross ignorancy in this one thing. Ye put a difference between blessing and thanksgiving. For when ye rehearse this word, *benedixit*, "he blessed," ye cross and bless the bread with your greasy fingers; as though Christ's blessing in that place were the wagging of his fingers, and not rather thanksgiving. For where St Mark hath, *cum benedixisset*, "when he had blessed," St Matthew, Luke, and Paul hath, *cum gratias egisset*, "when he had given thanks." So that to bless, after Mark's phrase, is nothing else than to give thanks, to praise, and to magnify. And so is it taken in divers places of the holy scriptures, both in the old and new testament. Ignorancy. Blessing signifieth thanksgiving.

Again, ye put to these four words of Christ, *Hoc est corpus meum*, this word *enim*, and ye say, *Hoc est enim corpus meum*, one word more than ever Christ put in, because ye may be found still as ye are, even abominable liars. But for putting in of this one word *enim* (which is of so great virtue, say ye, that without it there can be no perfect consecration; and then what is to be thought, I pray you, of Christ and of his apostles, of the primitive church, and of the Greeks at this day, which never used that word?) being your own superfluous addition, ye most wickedly leave Enim. Corrupters of Christ's testament.

out these most necessary words that Christ spake: "Which is betrayed for you: Do this in the remembrance of me." This joyful promise, that Christ's body was betrayed, given, and broken for us, with the residue, ye leave clean out, as a thing pertaining nothing to the purpose. And yet are they so necessary, that without the knowledge of them the sacrament profiteth nothing at all. If I receive the sacrament a thousand times, and yet if I know not to what use it was instituted of Christ, what profits and benefits I have by the worthy receiving of it, if I do not set before the eyes of my mind the death of Christ, and faithfully believe to have remission and forgiveness of all my sins by the breaking of Christ's body and by the shedding of his most precious blood, &c., it profiteth me no more than the precious stone did profit Esop's cock.

Note well.

Antichrists.

Again, those words which Christ spake openly to his disciples, unto their great joy and comfort, ye partly leave out and partly whisper in hocker-mocker to yourselves, that no man may be the better for your doings, and that the people may be kept still in blindness. Our Saviour Christ saith: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye in the house-tops." But ye do clean contrary. For that which Christ spake openly to his disciples, ye mutter it softly to yourselves. O cruel soul-slayers and bloody murderers! But is this your dexterity, uprightness, and true dealing with the word of God? So to corrupt and mangle the words of the glorious testament of the Son of God! It is not lawful to alter a mortal man's testament; and dare ye presume, O ye antichrists, to alter and change the blessed testament and heavenly will of the King of glory? Are ye faithful ministers, which deal so unfaithfully with your Lord and Master? Ye that deal so wickedly with God, how will ye deal with man? God keep all faithful people out of your claws!

Matt. x.

Corrupters.

After ye have once spoken these five words, *Hoc est enim corpus meum*, over the bread, and have blasted, breathed, and blowed upon it, ye kneel down to it and worship it, like abominable idolaters; and afterward ye hold it up above your pestilent, pilled, shaven, shameless heads, that the people by looking upon it and worshipping it may be partakers also of your abominable idolatry, not being contented with your own damnable estate, except ye bring other also into the same danger.

Idolatry.

The author of your levation and lifting up the bread above your head was pope Honorius the third, about the year of our Lord one thousand two hundred and ten, which commanded that the host should be lifted up above the priest's head at mass, and that all the people should fall down and worship it. O antichrist! Here may all men see how ancient a thing your holy sacring is, which is counted the best and chiefest part of your mass, when notwithstanding it is the most wicked and most abominable part of your idolatrous mass. Verily it is not much more than three hundred years old. Let the lying papists therefore be ashamed to brag that their devilish mass came from the apostles; seeing it is proved to be a new and late invention of antichrist.

Sacring or levation.

And although the whole mass of the papists be utterly wicked and abominable, yet this part, which they call the sacring, is most wicked and abominable; forasmuch as it provoketh the people that are present to commit most detestable idolatries. For the people take it to be their God. They believe that bread which the priest heaveth above his head to be Christ, perfect God and perfect man. Therefore kneel they down unto it, knock their breasts, lift up their hands, worship and honour it. When the bell once rings (if they cannot conveniently see), they forsake their seats and run from altar to altar, from sacring to sacring, peeping here and touting there, and gazing at that thing which the pilled-pate priest holdeth up in his hands. And if the priest be weak in the arms, and heave not up high enough, the rude people of the country in divers parts of England will cry out to the priest: "Hold up, sir John, hold up; heave it a little higher." And one will say to another: "Stoop down, thou fellow afore, that I may see my Maker: for I cannot be merry except I see my Lord God once in a day." O abomination! Ah, wo worth you, ye massmongers, that are the authors of this abominable idolatry, and through your wicked massing send thousands to the devil, except the mercy of God be the greater. Better were ye

The sacring is the most abominable part of the mass.

massmongers to leave your fat benefices, your rich prebends, your wealthy deaneries, your honourable chaplainships, your long gowns, your sarcenet tippets, and your shaven crowns, and to become water-tankard-bearers in London, or to cobble a shoe, or to go to plough and cart, yea, to have a mill-stone tied about your neck and to be cast into the bottom of the sea, than through your most stinking, wicked, and vile massing to provoke so many people unto idolatry, and to bring the wrath of God and everlasting damnation upon them, except they repent and amend. "Verily I say unto you, it shall be easier for the land of Sodom at the day of judgment, than for you." Matt. xviii. Matt. x.

But I know what ye will say: That we hold up is the very natural body of Christ, God and man; therefore may we all justly worship it. I ask you: How prove ye it to be the natural body of Christ? Ye answer: By the virtue of these words, *Hoc est enim corpus meum.* I reply: Christ spake these words of the bread, as the holy scriptures and all ancient writers do witness; and so then followeth it that bread is Christ's body, and Christ's body is bread. And by this means it must needs be granted that Christ hath two bodies, one made of bread, and another of flesh which he received of Mary the virgin. The objections of the papists concerning Christ's corporal presence in the sacrament. An absurdity.

But ye answer: Christ's calling is making. Christ called the bread his body; therefore is it made his body. I answer again: Christ called himself a "vine," a "door," a "shepherd," and called his heavenly Father a "ploughman:" is Christ therefore made a natural vine, a material door, a rustical shepherd, and his Father an husbandman of the country? Christ called John Baptist Helias: is John therefore made that Helias the Thesbite, which preached in the time of wicked king Achab? Christ called John the evangelist Mary's son, and called Mary his mother: is John therefore made the natural son of Mary the virgin, Christ's mother? and is Mary made the very true and natural mother of John the evangelist? I am sure ye will not so say. No more is the sacramental bread Christ's natural body, although Christ called it his body, but his body in a mystery and in a figure; as the old writers testify. John xv. x. Matt. xi. xvii. 1 Kings xviii. John xix. Note.

Tertullian, that most ancient doctor, saith: "Jesus, taking bread and distributing it among his disciples, made it his body, saying, 'This is my body,' that is to say, a figure of my body[1]." Lib. iv. contra Marcion.

Hereto agreeth the saying of St Austin: "Christ did not stick to say, 'This is my body,' when he gave the sign of his body[2]." Contra Adimant.

And St Hierome saith, that Christ did represent the truth of his body and blood by the bread and wine[3]. In Matt. xxvi.

An infinite number of like sentences concerning this matter are found in the ancient authors, which prove evidently that this saying of Christ, *Hoc est corpus meum*, "This is my body," is a figurative speech. Signs or sacraments in the holy scripture are called by the names of the things whereof they be sacraments and signs; as we read of the ark, of circumcision, of the paschal lamb, of the sacrifices of the old law, of baptism, which St Paul calleth "the laver or fountain of regeneration, and the receiving of the Holy Ghost." And after this sort is the sacramental bread called by the name of Christ's body, because it is the sacrament, sign, and figure of his body. Tit. iii.

"Those things which do signify," saith St Cyprian, "and those things which be signified by them, may be both called by one name[4]." Serm. de Chrism.

And St Austin, rehearsing divers sentences which were spoken figuratively, numbereth among them these words of Christ, *Hoc est corpus meum*, "This is my body[5];" whereby he declareth plainly that Christ spake these words figuratively, not meaning that the bread was his body by substance, but by signification. Contra Adimantum. Mark well.

[1 Tertull. Op. Lut. 1641. Advers. Marcion. Lib. iv. 40. p. 571. See Vol. II. page 285, note 5.]

[2 August. Op. Par. 1679—1700. Cont. Adimant. cap. xii. 3. Tom. VIII. col. 124. See Vol. II. page 282, note 3.]

[3 Hieron. Op. Par. 1693-1706. Comm. Lib. iv. in Matt. cap. xxvi. Tom. IV. Pars i. col. 128. See Vol. II. page 285, note 9.]

[4 Cypr. Op. Oxon. 1682. De Unct. Chrism. (Arnold.) Appendix, p. 48. See Vol. II. page 285, note 12.]

[5 See above, note 2.]

An absurdity. Christ's natural body cannot be but in one place at once.

Moreover, it is directly against the verity and truth of Christ's natural body to be in more places at once than in one, as he must be in an hundred thousand places at once, if your doctrine be true. A stinking sodomite or a wicked whoremonger, being dressed in his fool's coat, and standing at an altar with a little thin round cake in his hand, shall with these five words, *Hoc est enim corpus meum*, and with blowing and breathing upon the bread, make Christ, the King of glory, to come from the right hand of his Father, and to touch[1] himself in the accidents of the little cake, till ye have eaten him, and then trudge up again to heaven, till *Hoc est enim corpus meum* fetch him down again, if your doctrine be true. O proud Lucifers! And ah, poor wretched Christ, which at every filthy massmonger's commandment art compelled to come down from the glorious throne of thy Majesty, and to be handled as the papists please, either to be torn asunder with their teeth, or else to be hanged up with an halter in their popish pix! But know ye, O ye vile and blasphemous papists, that, although ye whisper your five words never so oft at your idolatrous altars, and breathe, blast, and blow, till ye be windless, yet shall ye never pluck the Son of God from the right hand of his Father, nor make that thin cake of yours Christ's natural body.

The article of our faith is, that Christ "is gone up into heaven, and sitteth on the right hand of God the Father Almighty, and that from thence he shall come to judge the quick and the dead." Our Saviour Christ told his disciples full oft, a little before his passion, that he should leave the world, and go up again unto his Father. St Mark saith that Christ "was taken up into heaven, and sitteth on the right hand of God." St Luke saith that Christ went away from his disciples, and was carried up into heaven. The angels of God said to the apostles, when Christ did ascend up into heaven: "Ye men of Galilee, why stand ye gazing up into heaven? This Jesus, which is taken up from you into heaven, so shall he come, as ye have seen him going into heaven." Of these words of the angels we learn that, as Christ went up visibly, and was seen with the corporal eyes of the disciples, so likewise, when he came[1] again from thence, he shall come visibly, and be seen with the corporal eyes of men. But never man saw him yet coming down with his corporal eyes; therefore never came he down corporally since his ascension.

John xiv. xvi. Mark xvi. Luke xxiv. Acts i.

☞

St Stephen, indeed, saw Christ even with his bodily eyes; as we read in the Acts of the Apostles. But where? Here on the earth, between the priest's hands? Nay, but in heaven, "standing on the right hand of God." St Paul heard Christ speak; but from whence? From the popish pix? Yea, rather from heaven. St Peter saith, as blessed Luke testifieth, that "Jesus Christ must receive heaven till the time that all things which God hath spoken by the mouth of all his holy prophets since the world began be restored again." This time is till the day of judgment. If ye will have Christ therefore bodily at your masses, ye must tarry till the day of judgment: for till that time, saith blessed Peter, he must keep heaven. Alas! where is your *Hoc est enim corpus meum*, after your gross understanding, become?

Acts vii. Acts ix. Acts iii. Note.

Moreover St Paul, in divers places of his epistles, declareth that Christ is ascended into heaven, and sitteth on the right hand of God, and maketh intercession for us unto God his Father. So likewise do the other apostles in their writings. "Jesus Christ," saith St Peter, "is on the right hand of God, and is gone into heaven." "We have an advocate with the Father, Jesus Christ the righteous," saith St John.

Rom. viii. Eph. iv. Col. iii. 1 Thess. iv. 1 Tim. iii. Heb. x. 1 Pet. iii. 1 John ii.

All these authorities of the holy scriptures, with many other, do testify that Christ, as concerning his corporal presence, is no more in the earth, but in heaven only. Christ hath in him two natures, the nature of God, and the nature of man. As concerning his divine nature he is in heaven, in earth, and in every place. But as touching his human nature he is in heaven only, and there shall remain till the day of judgment, as St Austin saith: "As concerning the presence of his majesty we have Christ always; but as touching the presence of his flesh, it was truly said to his disciples, 'Me shall ye not alway have with you.' For the church had him a

Note. Tract. 50, In Joan.

[1] Perhaps *couch*, and *come*.]

few days after the presence of the flesh; but now it holdeth him by faith, and seeth him not with the eyes[2]." Again he saith: "God and man is one person, and both is one Christ Jesus, in every place in that he is God, but in heaven in that he is man[3]." Also in another place: "Where and after what manner Christ is in heaven, it is a vain and superfluous thing to ask or demand; but we must surely believe that he is only in heaven[4]."

Ad Dardan.

De Fide et Symb. cap. 6.

If he be only in heaven as concerning his corporal presence, as both the holy scriptures and St Austin affirm, how then is he either in your round cake at mass, or else hanging up in your popish pix over the altar with an halter?

But let us hear what the ancient doctor Vigilius writeth concerning this matter: "The Son of God," saith he, "as concerning his humanity, is gone away from us; but as touching his divinity he saith unto us, Behold, I am with you always, unto the end of the world[5]." Again: "Forasmuch as the word is every where, and his flesh is not every where, it appeareth that one and the same Christ is of both natures; and that he is in every place as concerning the nature of his Godhead[6]:" Again, that "he is contained in a place as touching the nature of his manhood[6]."

Lib. i. contra Eutichen.

Lib. iv. contra Eutichen.

Of these authorities doth it manifestly appear that Christ, inasmuch as he is God, is in every place; but having respect to that he is a man, he is only in one place, that is to say, in heaven. If he be only in heaven inasmuch as he is man, then consider ye what is to be thought of the doctrine of the papists, which teach that Christ's natural body is in every place, wheresoever his Godhead is. O antichrists! If this be not to play the heretic Marcion's part, and utterly to destroy the verity of Christ's human nature, or of his natural body, what is it?

The papists are plain Marcionists.

But St Austin saith very well in this behalf: "We must take heed," saith he, "that we do not so set forth, maintain, or affirm the Godhead of the man (Christ) that we take away or destroy the truth of his body. For it doth not follow that that which is in God should be every where as God. Christ, inasmuch as he is God, is every where; but being man, he is only in heaven[7]."

Ad Dardan.

Note well.

But ye will object, according to your old wont, the omnipotency or almighty power of God, and say that, forasmuch as he is omnipotent and almighty, he may both make the bread his body, and also be in as many places concerning his corporal presence as he list, that is to say, in infinite places at once. I answer: God is not called almighty because he can do all things, but because he is able to do whatsoever his godly pleasure is to do. For there are certain things which God cannot do; as, for an example, he cannot deny himself, he cannot lie, he cannot save such as die in infidelity, he cannot make another of like power with himself, he cannot save the reprobate, nor condemn the elect, which have their names written in the book of life, &c. Whatsoever is contrary to his word, that cannot God do; but it is contrary to the word of God for Christ's body to be in more places at once than in one, yea, to be both in heaven sitting on the right hand of God the Father, and here also in earth at your popish masses, in a thousand thousand places at once: therefore is not God able to make his body to be in so many places at once, as ye feign; forasmuch as the nature of God only is infinite, and the nature of all creatures is contained in some certain one place at once.

The omnipotency or almighty power of God.

Why God is called almighty.

But here again ye will bring forth these promises of Christ: "Wheresoever two or three are gathered together in my name, there am I in the midst of them." Again: "I am with you always, unto the end of the world." These promises, and such-like, are to be understanded, not of the corporal presence of Christ here in earth, but of his spiritual presence by grace; as the doctors themselves do declare.

The promises of Christ concerning his presence. Matt. xviii. Matt. xxviii.

"It is to be marked, noted, and considered," saith Cyril, "that, although Christ hath taken away the presence of his body from hence, yet by the majesty of his

In Joan. Lib. vi. cap. 16.

[2] August. Op. Par. 1679-1700. In Johan. Evang. cap. xii. Tractat. l. 13. Tom. III. Pars II. col. 634. See Vol. II. page 274, note 1.]

[3] Id. Lib. ad Dard. seu Epist. clxxxvii. 10. Tom. II. col. 681. See Vol. II. pages 277, 8, note 4.]

[4] Id. Lib. de Fid. et Symb. 13. Tom. VI. col. 157. See Vol. II. page 278, note 6.]

[5] Vigil. adv. Eutych. in Cassandr. Op. Par. 1616. Lib. I. p. 518. See Vol. II. page 275, note 9.]

[6] Id. Lib. IV. pp. 546, 7. See Vol. II. page 279, note 10.]

[7] See above, note 2.]

Matt. xxviii. Godhead he is always present, as he at his departure promised his disciples. 'Behold,' saith he, 'I am with you always, unto the very end of the world.'[1]" The like saying of St Austin heard we afore[2].

Of all these things heretofore spoken is it evident, that the natural body of Christ is not here in earth, as ye massmongers would gladly make us believe, but in heaven only, and there shall remain unto the day of judgment, Christ in the mean season being here present with us by his Spirit and grace.

Seeing then that the sacramental bread is not the natural body of Christ, God and man, but a figure, sacrament, and holy sign of his body, with what forehead dare ye either affirm that your little thin round cake, after five words pronounced over it, and you breathing, blasting, and blowing upon it, to be the true, natural, real, corporal, and substantial body of Christ, God and man, as he was born of Mary the virgin, and suffered for us on the altar of the cross; or worship it yourselves, or yet provoke other so to do, according to pope Honorius' decree, and not after Christ's institution? What is idolatry, if this be not idolatry? To worship a piece of bread for God, what heathen idolater ever so doated? If good king Ezechias lived in these our days, he would rather play with the sacrament of Christ's body and blood, as he did with the brasen serpent, than he would suffer such abominable idolatry to be committed at the ministration of it, unto the great dishonour of God, the utter defacing of Christ's passion, blood, and death, and unto the dreadful damnation of innumerable souls.

Idolatry.

2 Kings xviii.

England provoked unto repentance.

O England, England! tears, yea, tears of blood mayest thou well weep, which, in the prosperous time of that most godly king, Edward the sixth, wast blessedly purged of all superstition, idolatry, and popish doctrine, and hadst restored unto thee the true gospel of thy salvation, and the right ministration of the Lord's sacraments: but now, for thine unthankfulness toward the Lord thy God, all these heavenly treasures are taken away from thee, and the stinking dung of the pope most miserably cast upon thee. Lament thy sins, O England, lament, lament! Return to the Lord thy God, and most humbly beseech him once again to look upon thee with his merciful countenance, to take away these popish dregs, to restore unto thee his lively word, and to bless thee again with the true ministration of his holy sacraments, that thou mayest serve the Lord thy God in holiness and righteousness all the days of thy life.

The doctrine of the papists concerning the presence of Christ in the sacrament is new.

This doctrine, that the sacrament of the altar, as ye term it, is the true, natural, real, carnal, corporal, and substantial body of Christ, is the dream of antichrist the bishop of Rome, and was never received in the church till pope Leo, pope Nicholas, pope Innocent, pope Honorius, and pope Urban, through their tyranny brought it in, and compelled the Christians with fire and fagot (as the manner of the tyrannical papists is) to receive their abominable doctrine: and yet in all ages God stirred up some to confess the true doctrine of the sacrament against antichrist, even unto the death. Neither is this popish doctrine so ancient as the papists brag. For it is not much more than five hundred years since their gross opinion of the sacrament began first to be attempted. And although pope Nicholas the second did much in the matter, yet was it not thoroughly received nor agreed upon till pope Innocent the third came, which, about the year of our Lord a thousand two hundred and fifteen, kept a council at Rome, called *Latronense*, (I would say, *Lateranense concilium*,) where were gathered together a swarm of papists about the number of thirteen hundred pilled-pates, of the which number eight hundred and odd were monks, canons, and friars, chickens of the pope's own brood. Last of all came pope Urban the monk, in the year of our Lord one thousand two hundred and sixty-four, and he made up all the market: for he ordained a feast, called *Corpus Christi*, in the

The feast of Corpus Christi.

[1 Sed diligenter hic animadvertendum, quod etsi corporis sui præsentiam hinc subduxerit, majestate tamen divinitatis semper adest: sicut ipse a discipulis abiturus pollicetur: Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi.—Cyril. Alex. Op. Lat. Par. 1604-5. In Joan. Evang. Lib. vi. cap. xiv. Tom. I. p. 562. See Vol. II. page 273, note 2, where by an error, afterwards corrected, a different passage is given.]

[2 See before, pages 272, 3, note 2.]

honour of the sacrament; so that ever after that time the sacrament was no more taken for a sign, figure, and token of Christ's body, but for Christ himself, God and man; and therefore was it reverenced, worshipped, honoured, censed, and kneeled unto, as ye teach the people to do at your unsacred sacrings; and so are ye their school-masters, to learn them to commit idolatry against their Lord God. But let us go forth with our matter.

After our Saviour Christ had delivered the sacramental bread to his disciples for to eat, "he took the cup, and thanked, and gave it them, saying, Drink ye all of this: for this is my blood (which is of the new testament) that is shed for many for the remission of sins." "This do, as oft as ye drink it, in the remembrance of me." Here Christ delivered to his disciples holy wine (I call it holy, because it was dedicate and appointed to an holy use), which he made a sacrament of his blood. "And they all drank of it." And here is to be marked by the way, that our Saviour Christ, aforeseeing that there should arise false anointed, that would take away from the people the sacrament of his blood, bade them all drink of it. All, all, without exception, even so many as believe on him, spiritual or temporal, as they call them. Are not ye popish shavelings these false anointed? Have not you taken away the cup of the Lord's blood from the lay people, and reserved it to yourselves alone? Do not ye minister the sacrament of Christ's body and blood to the lay people under one kind only, clean contrary to Christ's institution? O God-robbers! O spoilers of christian men's souls! Neither can ye abide that the people should touch your pope-holy chalice when they drink the wine, but ye yourselves, holding the chalice in your own hands, give them drink; as though they were babes of three days old, and could not put the cup to their mouth. O tender and jealous nurses! In the primitive church, and many hundred years after, as we may see in the monuments of learned men, the sacrament, according to Christ's institution, was received of the people under both kinds, until antichrist, the bishop of Rome, by his devilish decree determined the contrary at the council of Constance, not much more than an hundred years past[3]. Pope Gelasius made a godly decree, that those people which would not receive the sacrament under both kinds should receive none at all, but be put away from the Lord's table[4]. The Greeks and Bohemes, with all other that be not under the tyranny of the pope of Rome and of his wicked laws, receive the sacrament under both kinds at this day, according to Christ's institution[5]. Where the contrary is used, there reigneth the devil and the pope, and not Christ and his holy word. But now let us behold your doings.

Matt. xxvi.

The sacrament ought to be received of the people in both kinds.

Sacrilege.

The council of Constance.

Gelasius' decree.

The Greeks and Bohems.

After that ye have committed idolatry with the sacramental bread (if it be worthy of that name), ye fall in hand to consecrate (I use still your own terms) the wine with these words: "In like manner, after supper was done, he took this noble chalice (that is a lie, for Christ never handled that chalice) into his holy and worshipful hands; and after he had given thanks to the Father, he blessed (here fall ye to crossing again) and gave it to his disciples, saying, Take ye, and drink ye all of this: for this is the cup of my blood, a new and everlasting testament, a mystery of faith, which shall be shed for you and for many for the remission of sins. So oft as ye shall do these things, ye shall do them in the remembrance of me." How many words ye have put in here of your own brain ye shall easily perceive, if ye compare them with the words which our Saviour Christ spake. But forasmuch as they do not greatly disagree from the truth of God's word, I will not strive with you in this behalf, although I would wish you once to deal faithfully and truly in all your doings, but specially when ye have to do with God, seeing it is written: "Put nothing to the words of God, lest he reprove thee, and thou be found a liar."

Idolatry.

A lie.

Crossing.

Prov. xxx.

After the aforesaid words, spoken in hocker-mocker, ye breathe and blow and shake your head over the chalice; and then ye kneel down, lift up your hands, and honour it, like most abominable idolaters. After that ye stand up again, like pretty

Idolatry.

[3 Concil. Constant. in Concil. Stud. Labbei. Lut. Par. 1671-2. Sess. xiii. Tom. XII. col. 100. See Vol. II. page 244, note 3.]

[4 Gelas. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 12, col. 1918. See Vol. II. page 243, note 2.]

[5 See Vol. II. page 245.]

fellows and well appointed, and taking the chalice in your hands, ye hold it up with heave and howe above your heathenish heads, that the people also may worship it and be fellow idolaters with you, and fall into the like danger of everlasting damnation. This done, ye set the chalice down again upon the altar, and ye cover it with your corporass-cloth for catching of cold. Then once again kneel ye down, and
Kissing. up again, like dive-doppels[1], and kiss the altar, and spread your arms abroad, as though ye would embrace some she-saint.

After all these things (as I may let pass your crossings and blessings, your crouchings and noddings, with many other apish toys), ye fall again to your solemn
The second memento. prayers; and among all other ye stand nodding and praying in your *Memento* for the souls departed, which was put to the mass by pope Pelagius, about the year of our Lord five hundred and three-score.

Praying for the souls departed. And here in your mind and thought (for now ye play mum-budget and silence-glum) ye pray for Philip and Cheny, more than a good meany, for the souls of your great grand Sir and of your old beldam Hurre, for the souls of father Princhard and of mother Puddingwright, for the souls of good-man Rinsepitcher and good-wife Pintpot, for the souls of sir John Huslegoose and sir Simon Sweetlips, and for the souls of all your benefactors, founders, patrons, friends and well-willers, which have given you either dirige-groats, confessional-pence, trentals, year-services, dinner or supper, or any thing else that may maintain you, our lady's knights.

The holy scripture teacheth not praying for the dead. But, I pray you, how can ye with an assured conscience and true faith pray for such as are departed out of this world? If these your prayers be of faith, then do your faith hang on God's word. If ye have the word of God for you so praying, bring it forth, of good-fellowship; and we will hear you. Have ye none? Alas, silly souls! Then put up your pipes, and lay you down to sleep. Trudge with your diriges, and pack up your masses of *Requiem*. Do ye allege pope Pelagius and old fathers or ancient customs? We have nothing to do with them, except they bring
Prayer. the word of God in their mouths. Prayer is a matter of faith; and faith always leaneth upon the word of God solely and fully. If ye have not the word of God for your prayer, then can ye not pray of faith. If ye pray not of faith, then are your prayers abominable in the sight of God; so far it is off that they be heard; as
Rom. xiv. 1 John v. the apostle saith: "Whatsoever is not of faith is sin." St John saith: "This is the trust that we have in him, that, if we ask any thing according to his will, he heareth us." But how do ye ask according to the will of God, when ye have not one tittle of the holy scripture to declare that ye ought to pray for the dead? Think ye to
1 Kings xviii. be heard of God? Even as Baal's priests were when they cried, "O Baal, hear us; O Baal, hear us." If ye would leap upon your altars, yea, and cut yourselves with knives till ye be all on a gore-blood, as their manner was, yet shall ye never be
☞ heard of God. For ye pray without faith; seeing ye have not the word of God for you.

Do ye allege charity, and say it is a charitable deed to pray for them that are departed? I answer: Ye are very antichrists, that turn the roots of trees upward. Will ye have charity before faith? Is not faith the mother of all virtues? Is not charity the daughter of faith? How dare the daughter move you to do that whereof the mother knoweth nothing at all? It is not charity that moveth you to pray for the departed, but blind affection, corrupt zeal, cankered custom, and hope of gain.

Note. After the departure from this life all go straightways either unto eternal glory, or
Luke xvi. else unto everlasting pain; as the history of the rich glutton and of the poor man
John iii. Lazarus evidently declareth. Our Saviour Christ saith: "He that believeth on the Son hath everlasting life. But he that believeth not on the Son shall not see life; but the wrath of God abideth on him." Here also are reckoned but two kinds of persons, faithful and unfaithful: the one sort after their departure go immediately unto
Eccles. xi. everlasting life, the other unto eternal damnation. And the preacher saith: "When the tree falleth, whether it be toward the south or north, in what place soever it fall, there it lieth." As we depart, so shall we have our place. If we depart in faith,

[1] Perhaps the bird called dive-dapper, or dab-chick, is meant. See Nares' Glossary.]

heaven is appointed for us; but if we die in infidelity, unfaithfulness, or misbelief, hell is ready at hand. Therefore your prayers for the dead are in every condition frustrate and vain, superfluous and unprofitable: heaven needeth no prayer, hell refuseth all prayer.

Notable is this sentence of St Austin. "Know ye," saith St Austin, "that so soon as the soul is departed from the body, it is straightways either for the good merits placed in paradise, or else for the sins thrown headlong into the deep dungeon of hell[2]." Again in another place he saith: "Brethren, let no man deceive[3] himself. For there are but two places; and there is no third place for any. He that hath not deserved to reign with Christ (in this world) shall without doubt (in the world to come) be damned with the devil[4]." Ad Fratres in Erem. Serm. lvii. Serm. de Temp. Hom. xvii.

And St Cyprian saith: "When we depart hence there is no place of repentance. Life is here either lost or gotten[5]." Contra Demet.

But I marvel much of this one thing concerning this matter, that ye pray God the Father that he will mercifully give to all such as rest in Christ a place of refreshing, of light, and peace. As though those that rest in Christ could want any of them all. Can any man that rests in Christ be tormented in pains, darkness, and disquietness, trouble, or grief? To rest in Christ after this life is not to be pained in purgatory (if there were such a place, as the papists feign), but to reign with Christ in glory, to possess[3] everlasting joy, and to have the fruition of God's glorious majesty with the heavenly angels and blessed spirits; as it is written: "Blessed are the dead which die in the Lord. For the Spirit saith that from henceforth they rest from their labours." And David calleth the "death of the saints" "precious and right dear in the sight of the Lord." Doth not the wise man also say, that "the souls of the righteous are in the hand of God; and that no grief, pain, nor torment shall touch them?" "They are in peace," saith he. If these things be true, as nothing is more true, what need you then to stand nodding in your *Memento*, praying for the dead? Ye might as well pray for dead swine: for ye have as good authority of the holy scriptures for the one as for the other. But this praying for the dead hath made your kitchens warm, your pots to seethe, and your spits to turn merrily. It hath fed your idle bellies with the fattest of the flock, and caused you to live in all joy, pleasure, and quietness, without any labour, pain, or travail. Therefore no marvel though such things be placed in your mass. Take away the praying for the dead, and ye purgatory-rakers may pick your meat upon Newmarket-heath: for your dirige-groats, your trentals, your month-minds, your anniversaries, your bead-rolls, your soul-mass-pence, and all such other pelf, falleth to the ground straightways. And then welcome home again hard fare, greasy cap, threadbare gown, broken shoe, torn hose, empty purse, and all that beggarly is. Make much, therefore, of praying for the dead, and wish that your mass, which of late ye have to your great joy recovered again, may long continue in her prosperity; or else your cake is dough, and all your fat lie in the fire. What it is to rest in Christ after this life. Rev. xiv. Psal. cxvi. Wisd. iii.

What shall I speak of dancing of your little great god[6] about the chalice, with *per ip, et cum ip, et in ip, sum*, which followeth the praying for the dead? That is so holy a thing that it is called the second sacring, and may by no means be left undone. Your child must needs be dandled and played withal a little while, lest he chance to sleep too long. The second sacring, otherwise called God's hopping about the chalice.

After that ye have laid your young god to rest again, ye say your *Pater-noster*, like good devout men: that done, ye take up the patine off the chalice, and kiss it, and The Pater-noster.

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[2] Scitote vero quia anima cum a corpore evellitur, statim aut in paradiso pro bonis meritis, aut certe pro peccatis in inferno continuo præcipitatur.—August. Op. Par. 1679-1700. De Rect. Cathol. Conv. Tractat. 21. Tom. VI. Appendix, col. 274. This treatise is with great probability attributed to Eligius. Nearly all the sermon entitled Ad Frat. in Erem. lvii. is contained in it.]

[3] Folio, *receave*, and *professe*.]

[4] Nemo se decipiat, fratres: duo enim loca sunt, et tertius non est ullus. Qui cum Christo regnare non meruerit, cum diabolo absque dubitatione ulla peribit.—Id. Serm. ccxcv. 5. Tom. V. Appendix, col. 495. This Sermon is very probably the production of Cæsarius.]

[5] Cypr. Op. Oxon. 1682. Ad Demetr. p. 196. See Vol. I. page 327, note 1.]

[6] Crosses were here made with the host about and within the chalice.]

afterward ye cross yourselves withal both upon your breasts and upon your bald crowns, and lay it down again. I think ye do this either to fray away spirits, or else to enarm yourselves with the sign of the cross, that ye may be the more able to bring to pass your butchery that is now at hand. For straightways ye strike up your sleeves, ye uncover the chalice, ye lay down the corporass-cloth, ye take up your little god, ye hold him up over the chalice, and ye cruelly tear, pluck, and break him in three pieces, according to pope Sergius' commandment, about the year of our Lord seven hundred. When ye have once so done, ye keep two parts of your Christ's body, which ye yourselves made, and have now destroyed again, in your hands, holding them over the chalice; and the third part ye let down into the wine, that it may be the tenderer when ye eat it. The mystical mysteries hereof I declared a little afore.

The breaking of the host in three parts.

The Agnus.

Then do ye say the *Agnus*, which pope Sergius also commanded that it should be said at mass, a little before the receiving of the host. And here again ye play the abominable idolaters. For looking upon the bread ye look yourselves and worship it, saying in Latin: *Agnus Dei, qui tollis, &c.:* "O Lamb of God, that takest away the sins of the world, have mercy upon us." Thrice do ye call that bread which ye hold in your hands, "the Lamb of God, that taketh away the sins of the world." O intolerable blasphemy! Was there ever idolater that worshipped a piece of broken bread for God? What marvel is it though the Jews, the Turks, and all other infidels be so loth to come unto christian religion, when they see so manifest idolatry committed? when they behold a piece of a thin wafer-cake honoured for God? Certainly this abominable idolatry, which ye massmongers maintain and commit at your mass, hath been and is the occasion that innumerable thousands of souls have been and are daily damned.

Idolatry.

An history of a certain emperor of Turkey.

Yea, these your wicked doings are the cause why so many do abhor the christian religion, and defy the name of Christ; as we read of a certain emperor[1] of Turkey, which, when he was demanded why he and his people did so greatly abhor the religion of Christ, answered, that he could by no means approve nor allow the religion, service, and honour of that God whom men at their pleasure do make, and straightways eat him when they have done. Better were it for you, O ye massmongers, to have a mill-stone tied about your necks, and to be cast into the bottom of the sea, than thus with your abominable massing and wicked god-making to drive so many from Christ, and to provoke so great multitudes unto idolatry, and finally unto everlasting damnation.

The petty degree of the papists' god.

And with what a conscience can ye say to that bread, which is a dumb and an insensible creature, without all life or spirit, "O Lamb of God, that takest away the sins of the world, have mercy upon us?" Is that bread, which a little afore was corn in the ploughman's barn, meal in the miller's trough, flour in the baker's boulting-tub, and afterward tempered with a little water and baken of the wafer-man between a pair of hot printing-irons, come now suddenly through your charming unto such dignity that it is "the Lamb of God, that taketh away the sins of the world?" and that men must pray unto that to have mercy and forgiveness of sins? O Lord, thou living God, have mercy upon us, and destroy this abominable idol the mass! In the worshipping of Baal, Astaroth, Moloch, Bel Peor, Melchom, Moazim, Dagon, Chames, the queen of heaven, Saturnus, Jupiter, Priapus, Juno, Venus, Vesta, and such other idols, was never so great a blasphemy and dishonour to God as is the setting up of this broken bread to be worshipped for a God. And the matter is so much the more to be abhorred, because ye colour your abominable idolatry with God's word. "Feigned holiness," saith St Gregory, "is double iniquity."

Ah! is that the polluted and defiled bread the "Lamb of God, that taketh away the sins of the world?" Then was that your bread also born of Mary the virgin, and nourished with the milk of her breasts. Then did that bread live, and walk upon the earth, speak, eat, drink, sleep, preach, work miracles, &c. Then was that

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[1] Probably the Arabian philosopher, Averroes, is meant, who said: Quandoquidem comedunt Christiani quod colunt, sit anima mea cum philosophis.—See Bingham, Orig. Eccles. Book xv. chap. v. 5.]

bread betrayed, accused, beaten, buffeted, spitted on, crowned with a crown of thorn, clad with a garment of purple, crucified, and nailed to the cross. Yea, then did that bread offer himself on the altar of the cross a sacrifice to God the Father for the sins of the world, "died, and rose again for our justification." Hath your broken bread done all these things? Christ, the "Lamb of God, which taketh away the sins of the world," hath done all these things alone, alone. Be ashamed once, O ye wicked papists, thus to blaspheme God, and to deceive the people through your abominable massing. Again, is grace, mercy, favour, and remission of sins to be craved of these fragments of bread which ye hold in your hands? So is it that true, living, immortal, and everlasting God, which hath been without beginning, which made heaven and earth, and all things contained in them: for none can forgive us our sins but God alone. Hath your broken bread been without beginning? Hath it made all things? Yea, it is a creature itself, vile and devilish, as ye use, or rather abuse it. Be ashamed, O ye shameless hypocrites, thus to deface the glory of God, and to lead the people in damnable blindness.

Note.

Rom. iv.

Matt. ix. Mark ii. Luke v.

Shortly after the *Agnus* ye kiss the *pax*, which was the ordinance of pope Innocentius, in the year of our Lord four hundred and ten. And while the boy or parish-clerk carrieth the *pax* about, ye yourselves alone eat up all and drink up all. Ah, what riding fools and very dolts make ye the people! Ye send them a piece of wood or of glass or of some metal to kiss, and in the mean season ye eat and drink up altogether. Is not this a pageant of hickscorner? Is not this a toy to mock an ape withal? Is this Christ's *Accipite et edite*, "Take ye, and eat ye;" speaking to many, and not to one alone? Is this Christ's *Bibite ex eo omnes*, "Drink of this, all ye?" Did Christ eat the sacrament alone? Did he not rather give it to his disciples, and commanded all faithful ministers so to do? Why then do ye, O ye antichrists, eat and drink up all alone, contrary to Christ's institution and commandment? And yet behold how ye shame not to lie even to God's face. Ye say at your post-communion these words: *Quod ore sumpsimus, Domine, &c.*: "That which we have taken with our mouth, O Lord, grant that we may receive it with a pure mind, and that it may be made unto us of a temporal gift an everlasting remedy." Again: *Hæc nos communio purget a crimine, &c.*: "This communion mought purge us from sin, and make us partakers of the heavenly remedy." And in another place ye desire God, that so many as shall receive the holy body and blood of Christ may be filled with all heavenly blessing and grace. Ye tell God that you with the rest of the congregation have received, even with your mouths, the sacrament of Christ's body and blood; and ye lie most abominably. For ye yourselves have eaten and drunken up altogether alone, and like churlish carls ye have given no man part with you. Again, ye call it a communion, which is a partaking of many together; but ye might right well call it an union[2]: for no man eateth and drinketh of the bread and wine but you alone. Item, ye desire God that so many as shall be communicants may be filled with the heavenly blessing and grace; and no man do receive but you alone. What a mocking is this of God, and a deceiving of the people! God have mercy on us, and once again deliver us from this most lying, wicked, abominable, and devilish idol the mass, and restore unto us the holy and blessed communion!

The pax.

A point of little good-fellowship.

A lie, therefore failing.

Christ's ordinance is, not that one standing at an altar should eat, devour, and munch up altogether alone; but that a multitude should receive the sacramental bread and wine together. "Take ye," saith our Saviour Christ, "eat ye, and drink ye all of this." He saith not, Take thou, sir John, eat thou, and drink thou all alone.

Christ's ordinance is that the congregation should receive the sacrament together.

In the Acts of the Apostles we see that a multitude of the Christians came together to break the bread, and not that one alone did eat all alone, turning his back[3] to the people, as ye massmongers do. St Paul saith: "The bread which ye break, is it not the partaking of the body of Christ?" He saith not, the bread which *I* break, but which *we* break, speaking of many, and not of one. Again: "We all be partakers of one bread and of one cup." Indeed we be, or we ought to be. But we be not: therefore ye massmongers do us the more wrong. Where the blessed apostle entreateth of the Lord's supper, he saith: "My brethren, when ye come together to

Acts ii. xx.

1 Cor. x.

1 Cor. xi.

[2 Union: unity, oneness, wherein there is but a single person.] [3 A word is substituted.]

eat (he meaneth the holy communion or the Lord's supper), tarry one for another." He saith not, When ye come together to see the priest say mass, and to eat and drink up altogether alone, standing at an altar, and turning his back toward you, as one full of little good manners. He saith also: "Tarry one for another." But ye tarry for no man; but, having a boy to help you say mass, ye go to your mingle-mangle, and never call purre[1] to you. For ye eat and drink up altogether alone, being much worse than the swine-herds.

The papists at their mass in receiving the sacrament tarry for the people, as the abbot tarrieth for his convent.

We read in the ancient canons, that such as would not communicate should be excommunicate and driven out of Christ's congregation, and not be reputed or taken as members of Christ's body[2]. Whereof we may easily and truly gather, that this private massing which ye massmongers use at this present is not of God, but of the devil; and was not practised of the holy ancient fathers in their churches, but of late years brought in by antichrist and his shameless shavelings, which in their private masses do nothing else than prophanate, defile, and corrupt the Lord's supper, and make merchandise of it; while they take upon them to receive the sacrament for other, and to make it a sacrifice for the sins of such as hire them for their money, that they, of the labour of other men's hands and of the sweat of other men's brows, may live an idle and voluptuous life, as epicures and belly-beasts, born only to consume the good fruits of the earth.

The private mass is of the devil, and not of God.

But as ye massmongers cannot be baptized nor believe for other, no more can ye receive the sacrament for other. As every man is baptized for himself, so must he eat and drink the mystery of the Lord's body and blood for himself. Can my eating slake your hunger? No more can your eating of the sacrament do me good. "The righteous man," saith the prophet, "shall live by his own faith." The priest's eating therefore of the sacramental bread for other is abominable, and in all points contrary to Christ's holy institution, which ordained his blessed supper not to be received of one alone for all the congregation, but that every one should receive it for himself, that by the worthy receiving thereof his troubled conscience might be quieted, and his faith confirmed.

Every man ought to receive the sacrament for himself. Hab. ii. Rom. i.

The vision of St Anthony.

We read that when St Anthony, which lived about the year of our Lord three hundred and fifty, was in the wilderness, he saw a vision, which was this. He beheld a number of altars suddenly built up, and covered with white linen cloths, with bread and wine set upon them, and a great sort of unclean and filthy swine standing at them, and slovenly devouring all that ever was set upon the altars. St Anthony, being wonderfully amazed at this strange sight, cried unto God, and said: "O Lord God, what mean these foul ill-favoured sights?" God said unto him: "These filthy swine, which thou seest standing at the altars, are the lecherous priests which after thy days shall arise, and, driving away the holy communion out of churches, which I instituted to be received of many, shall eat and drink all the sacramental bread and wine alone, giving no part thereof to the residue of my people, whom I redeemed with my precious blood, and for whose sake I ordained my holy supper to be received of them also[3]." Are not ye lecherous priests these filthy swine? Have not ye cast away the Lord's table, and set up idolatrous altars? Do not ye at your masses eat and drink up all alone, like hungry hogs, and give no part to God's faithful people? Ye may right well be compared to filthy swine: for as these brutish beasts cannot abide any other to eat with them, but would fain eat up all alone themselves; even so

Note well.

[1 Purre, or pur: a word of invitation to hogs. Thus Latimer, in his 4th Sermon before Edward VI. observes: "They say in my country, when they call their hogs to the swine-trough: Come to thy mingle-mangle: come pur, come pur."]

[2 See Vol. II. page 258, note 2.]

[3 The following account, though not precisely that described by Becon in the text, may possibly be that intended: Μέλλει τὴν ἐκκλησίαν ὀργὴ καταλαμβάνειν, καὶ μέλλει παραδίδοσθαι ἀνθρώποις ὁμοίοις ἀλόγοις κτήνεσιν. εἶδον γὰρ τὴν τράπεζαν τοῦ κυριακοῦ, καὶ περὶ αὐτὴν ἑστῶτας ἡμιόνους κύκλῳ πανταχόθεν, καὶ λακτίζοντας τὰ ἔνδον οὕτως, ὡς ἂν ἀτάκτως σκιρτώντων κτηνῶν γένοιτο λακτίσματα. πάντως δὲ ἤσθεσθε, φησὶ, πῶς ἐστέναζον, ἤκουσα γὰρ φωνῆς λεγούσης, Βδελυχθήσεται τὸ θυσιαστήριόν μου. ταῦτα εἶδεν ὁ γέρων. καὶ μετὰ δύο ἔτη γέγονεν ἡ νῦν ἔφοδος τῶν Ἀρειανῶν, καὶ ἡ ἁρπαγὴ τῶν ἐκκλησιῶν.—Vit. S. Anton. Eremit. a D. Athanas. Aug. Vindel. 1611. p. 108. See also Soz. in Hist. Eccles. Script. Amst. 1695-1700. Lib. VI. cap. V. p. 523.]

play ye. At your idolatrous masses, like a sort of beastly hogs, ye eat and drink up all alone, giving no man part with you, clean contrary to Christ's institution. And ye may justly be called lecherous priests. For ye abhor godly and lawful matrimony, and ye defile yourselves with all kinds of stinking whoredom and abominable sodomitry. Maids ye deflower, men's wives ye defile, and widows do ye corrupt, besides much other abomination, which chaste ears abhor to hear. Men meet to consecrate such a God, and fit champions to say such devilish masses! God give you grace once to leave this most detestable wickedness!

The Lord's supper is a sacrament of love and concord.

Moreover, was not the sacrament of Christ's body and blood ordained to move and stir all men to friendship, love, and concord, and to put away all hatred, variance, and discord, and to testify a brotherly and unfeigned love between them that be the members of Christ? But what friendship or love can be maintained at that ministration of the sacrament, where one eateth and drinketh up all alone; as ye do at your masses? If it be a sacrament of charity and love, then ought the members of Christ charitably and lovingly to eat and drink at the Lord's supper together; as the apostle saith: "We all are partakers of one bread," and of one cup, and not one to devour all alone. For charity consisteth not in one alone, but in many. And the Lord's supper is called a communion, and not an union. Therefore ye massmongers grievously offend, which, contrary both to the commandment of Christ and to the order of charity, at your masses eat and drink up all alone; and by this means ye make the Lord's supper a sacrament rather of hate and dissension than of love and unity.

1 Cor. x.

An history of a Christian and of a Jew.

And here cometh into my remembrance an history of a Christian and of a Jew. The Christian, perceiving the Jew to be an honest civil man, faithful in his promise and upright in his dealing toward all men, sorrowed greatly in his heart that he was not also of the christian belief. The Christian, thinking that the most ready way to bring the Jew unto Christ was to lead him to church, that he might there hear and see how well God was served among them, desired the Jew, upon a certain sabbath-day, to go with him unto the temple of the Christians, nothing doubting but if he would so do he should be allured to give over his Jewish opinions, and to become a christian man. The Jew consented, and went with him to church, where he quietly saw and beheld all things. He heard jolly ringing, pleasant singing, and merry organs playing. He beheld a sort of gay gaudy mawmets, and a number of merry fellows in the quire, singing sometime high, sometime low, sometime in a mean, and sometime nothing at all. He saw also a fellow with a shaven crown going up and down in the church, and casting water in the people's teeth, and afterward, having a jolly coat upon his back, he saw him go about the church-yard after an image, all the people following him. After all these things he saw that shaveling cast off that gay coat again, and put on other game-player's garments, and so to address himself unto an altar, covered with white linen cloths, whereupon was set (as he thought) meat and drink; for he saw the cup there. After much singing and piping he saw the sacrificer that stood at the altar lift up a little thin round cake and a cup of drink above his head. Here will be good cheer, thought the Jew, anon; for here are jolly signs and proffers. But when he saw the people fall down and worship the bread and cup, he marvelled greatly at their madness. Mass ended, he looked always when the people should have been called to eat and drink with hickscorner that heaved the bread and cup over his head; but no man had part with him: he devoured all alone, like Sim Slap-sauce. When they were departed out of the church and going homeward, the Christian, willing to prove how the Jew was affected toward the christian religion, said unto him: "Sir, how like ye our religion and serving of God?" To whom the Jew answered: "Ye have in the temples many things that would make a sad man glad, and one that is sorrowful cheerful. I mean your thundering of bells, your playing on the organs, your merry singing, the casting of water in the people's teeth, and your running one after another about the church-yard, like the prior of Pricklingham and his convent. All these things seem to be matters of mirth, used among you, as I think, only to make you merry. But the having of idols in your temples I do not allow. I see you

also fall down and worship a piece of bread and a silver cup, which I judge high abomination and damnable idolatry. And another thing there is used in your temples, which I also do nothing like." "What is that?" quod the Christian. "I will tell you," said the Jew. "Ye talk, crack, and boast much of charity; but I say right well that there is little used among you. For there was an altar spread with fair white cloths, and meat and drink, as I suppose, set upon it. I always looked when ye should have been called to eat and drink together, according to the order of charity; but that shaveling, that stood at the altar in the gay coat, did both eat and drink all alone, giving you no part with him, which is a token of small charity and friendship among you. Certes ye shall redress these great evils, and have more charity among you, before I become one of your order." And so the Jew refused to be made a Christian.

God have mercy on us! Among many other notable faults which the Jew perceived in our temples, this was not the least; that one, standing with his back toward the people at an altar, did eat and drink all alone, giving no man part with him, which is a token of small charity and friendship, as the Jew said. Verily the private mass, wherein the sacrament of Christ's body and blood is too much abused, hath been and is the cause that many at this day do abhor the name of Christ, and utterly condemn the christian religion. God, for his mercy, drive that idolatrous mass out of this realm once again, and restore unto us the true use of his holy supper! Amen, amen. But let us see what followeth in your popish mass, and make an end.

Drink, and still drink.

When the boy or parish-clerk cometh again with the *pax*, ye hold forth your chalice, like sir Ralph Rinsepitcher, for a little more drink. And when ye have once drunken up that, ye hold forth your goddard[1] yet once again, to have a little more swill. No marvel. For, peradventure, ye fell the night before into a great heat, while ye kept company with your toying Thais; and therefore no marvel, silly souls, though ye drink solemnly. But, O good Lord, what wiping of the mouth and licking of the fingers is there then! It would do a woman good to see how cleanly sir John Sweetlips is. And yet, not so contented, ye go to the altar's end, and there once again ye wash your hands, to shew how minion, trim, fine, neat, and white-fingered gentlemen ye are in all your doings, but specially in matters pertaining to lady Venus' court.

Rinsing of the chalice.

Washing of the hands.

Licking of the chalice.

What the coming again to the altar's end signifieth.

After this ye return to the altar, and take another lick or two of the droppings of the chalice, because ye would be loth to lose any thing; and, taking up your book in your hand, ye come again to the altar's end, where ye began your popish and idolatrous mass, to declare that as good never a whit as never the better, and to shew that the matter for the which ye said mass is as far forward now as though ye had said none at all.

After a few collects mumbled over ye turn you to the people, and say, *Dominus vobiscum*, bidding them adieu; and, with *Ite missa est*, ye bid them go home, and tell them mass is done: and all in Latin, because the people understand nothing but English. Then fall ye once again to kneeling down at the altar; and, because ye are our lady's knights, ye salute her most humbly with some devout orison. That done, ye rise up again, like tall fellows, and, saying the beginning of St John's gospel, ye bless you and cross you, as though a thousand devils were about you.

An orison for our lady. St John's gospel.

After all these things ye truss up your trinkets, ye shut your book, ye fold up your corporass-cloth, ye wind up your chalice, ye put off your fool's coat, your vestment, your stole, your fannel, your girdle, your alb, and your amice; ye put out the candle, and solemnly making courtesy to your God, that hangeth over the altar, ye trudge out of the church, either home, or else to the ale-house, being now at liberty all the whole day after to do what ye list with a safe conscience, to dice, to card, to hunt, to hawk, to bowl, to bib[2], to make good cheer, to play revelrout, to drink them all out, to set cock on the hoop, let the devil pay the maltman, to fish in Venus' pond, to sacrifice to Bacchus, and what not!

God give you good night at Aldgate.

How the priests spend the day after they have said mass.

[1 Goddard: a cup or goblet. See Nares' Glossary.]

[2 Bib: to drink.]

And here is your goodly godly massing, wherewith ye bewitch the ignorant, and make the simple people to doat. I pass over your monstrous and apish toys, your inclinations and prostrations, your complications and explications, your elevations and extensions, your incurvations and genuflexions, your inspirations and eposculations[3], your benedictions and humiliations, your pulsations and pausations, with your consignations and all other abominations. Good stuff. Work for the tinker.

What christian heart can abide either to say, hear, or see such a devilish and abominable kind of massing as ye use at this day? Ye do nothing at all in your mass that agreeth with Christ's institution. The Lord's supper and your peevish popish private mass do agree together like God and the devil, Christ and Belial, light and darkness, truth and falsehood, and, as the common proverb is, "like harp and harrow," or "like the hare and the hound." Sour and sweet are not so contrary one to another as your mass is contrary to Christ's holy communion; as ye have abundantly heard heretofore.

For whereas Christ preached at the ministration of his holy supper, ye preach nothing at all at your mass. Whereas Christ ministered his blessed supper at a table, ye say your popish mass at an altar. Whereas Christ did sit while he gave the sacrament of his body and blood to his disciples, ye stand, and by no means will sit, when ye receive it. Whereas Christ did use none other apparel but his usual garments, ye disguise yourselves with such gear as is more meet for a game-player than for a sober minister. Whereas Christ at his supper both prayed and gave thanks to his heavenly Father in that tongue which those that were present did understand, ye at your mass speak all things in such a speech as ye yourselves for the most part understand not; and so are they that are present unedified. Whereas Christ in his holy supper gave the sacrament of his body and blood to all his disciples, ye in your abominable masses give it to none, but ye yourselves eat and drink up altogether alone. Whereas Christ at his maundy gave to his disciples holy bread and holy wine to be figures, signs, and memorials of his blessed body-breaking and of his precious blood-shedding, ye at your masses take upon you to eat and drink, not spiritually, but corporally and naturally, the corporal and natural body and blood of our Saviour Christ, as he was born of Mary the virgin and hung on the cross. A comparison between the Lord's supper and the popish mass.

Whereas Christ ministered with true and perfect bread, ye minister with starch, or with a thin wafer-cake. Whereas Christ delivered the cup containing wine only in it, ye in your chalice put both wine and water mingled together. Whereas Christ gave the sacrament of his body and blood to his disciples sitting at the table, ye give the sacrament to such as kneel before the altar. Whereas Christ gave his disciples the sacramental bread and the cup into their hands, ye put the bread into the mouths of the communicants, and by no means will ye suffer them to touch your pope-holy chalice. Whereas Christ delivered the sacrament of his body and blood under both kinds to his disciples, and so commanded it to be observed in his holy congregation, ye, contrary to Christ's institution and ordinance, minister it to the common people under one kind only. Whereas Christ did institute his holy supper to be eaten and drunken in the remembrance of his blessed passion and precious death, ye reserve the sacramental bread, and hang it up in your pixes, and carry it about for a pageant at your pompous popish processions. Whereas Christ ordained his blessed supper to be a sacrament of thanksgiving, ye make your mass to be a sacrifice propitiatory, satisfactory, and expiatory for the sins both of the quick and the dead. Whereas Christ at his supper gave the sacrament of his body and blood freely to his disciples, ye sell your masses, and make merchandise of the sacrament, as the costardmonger doth of his costards[4] and of his other fruits.

To conclude, whereas Christ appointed the sacrament of his body and blood to put us in remembrance of his blessed body-breaking and precious blood-shedding, and to stir us up unto mutual love and unto thanksgiving to his heavenly Father for the benefits received by the death of his Son Christ, ye apply your masses to a thousand The virtues of the mass.

[3 Eposculations: kissings.]

[4 Costard: a species of apple.]

sundry purposes clean contrary; as to the getting of fair weather, rain, health, long life, riches, victory in battle, overhand of enemies, &c.; to driving away of devils, chasing away of agues, putting back of pestilences, curing of measled swine, healing of sick horses, helping of chickens of the pip, making whole of a Winchester goose[1], restoring of a good name, procuring of friends, preserving from evil chances, bringing of good luck, pacifying of God's wrath, obtaining of remission of sins, delivering of souls out of purgatory, yea, out of hell, and placing them in everlasting glory.

The mass serveth for all purposes.

What thing is it, either in heaven, earth, or hell, for the which the mass is not profitable and serveth for the purpose, if it please you to apply it? It is a sauce for all meats, a salve for all sores, a remedy for all diseases, a maintenance of all prosperity, and a defence against all adversity. Proteus never turned himself into so many forms, shapes, and fashions, as your mass hath virtues. O blessed mass! O holy mass! O virtuous mass! yea, O most vile, stinking, and abominable idol!

Now judge ye, O ye massmongers, what is to be thought of the peevish, popish, prattling, private mass, which the papists, and the most part of you that are massmongers, do so highly praise, commend, advance, extol, magnify, and set forth, not as God only, but in a manner above God. For what thing is it that we desire to have, for the which we do not rather resort unto the mass than unto God? And is this any other thing than mere idolatry, and a very robbing of God and stealing away of his glory? Which thing whosoever doth, is he not God's enemy? Is he not an adversary to the true christian religion? Doth he not tread the precious blood of our Saviour Christ under his foot? Doth he not defile the holy mysteries of God, and blaspheme the name of the Lord? Doth he not give himself from God to the devil, and become the child of wrath, a vessel of vengeance, a fire-brand of hell, and heir of everlasting damnation? God have mercy on us!

Note in how damnable state the massmonger is.

An exhortation to cease from massing.

Behold now the miserable state wherein ye stand, and so many as cleave to your abominable massing. Cease, therefore, cease betimes to be haters of God, blasphemers of his holy name, enemies of Christ's blood, polluters of the christian religion, defilers of God's most holy sacraments, corrupters of his blessed mysteries, seducers of the people, destroyers of men's souls, pestilences of the christian commonweal, and ministers of Satan. Forsake your abominable kind of massing: forsake it, forsake it, and defile yourselves no more with idol-service, lest ye provoke the fierce wrath and hot vengeance of God to fall both upon you the massmongers, and upon all them also that are the mass-hunters, and, finally, for your wickedness, upon the whole realm. For God cannot always abide his holy sacraments thus to be abused and defiled. If they escaped not unpunished that did eat leavened bread, while the feast of the Lord's passover did endure; if Uzia went not away unplagued, but was stricken with sudden death, because he touched the ark of the Lord; if he that came to the marriage, because he had not the wedding-garment, was taken from the table, bound hand and foot, and cast into utter darkness, where weeping and gnashing of teeth shall be; if the devil entered into Judas, after he had received the Lord's bread unworthily; if the Corinthians were grievously plagued, yea, and that many unto the death, because they did abuse the Lord's supper, and unreverently behave themselves at the ministration of it; if these, with many other, escaped not unplagued for abusing the Lord's mysteries, think not that ye, which daily defile the honourable sacrament of Christ's body and blood in your most wicked, damnable, devilish, idolatrous, heathenish, vile, stinking, blasphemous, detestable, and abominable massing, shall escape free from punishment, neither ye yourselves nor the consenters to your idolatry.

Exod. xii.

2 Sam. vi.

Matt. xxii.

John xiii.

1 Cor. xi.

Therefore, if there be any love in you toward God, any hearty good-will toward Christ our Saviour, any fervent affection toward God's most holy word, any godly zeal toward the christian commonweal, any desire of goodness toward this our native country, any spark of well-willing toward the salvation either of our own souls or of others; I exhort you all by the tender mercies of God and by the precious blood of our Saviour Christ Jesu, that ye without tarriance give over your abominable massing, which, without all doubt, is not the acceptable service of God (as the blind sort of

[1 Winchester goose: swelling produced by a certain disease. See Nares' Glossary.]

people judge), but the very vile blasphemous bondage of Satan, invented by the devil, brought in by antichrist, confirmed and established by such as have received the beast's mark, whose inheritance shall be in that lake that burneth with fire and brimstone. Rev. xx.

Neither let any thing move you, that the idolatrous mass, which before was worthily banished out of the realm, is now again restored by act of parliament; but rather hear what the apostles say: "We must obey God more than men." In all matters of religion the will of God is to be considered before the commandment or act of any mortal prince. Pharao was a king; yet the godly midwives obeyed not his ungodly commandment in killing the male children of the Israelites. Nabuchodonozor was a king; yet the three young men would not obey his wicked proclamation in worshipping his golden idol. Antiochus was a king; yet the faithful Jews would not observe his abominable laws in sacrificing to idols, and in eating unclean flesh. Maacha was a queen, and made an abominable idol of Priapus, and offered sacrifice unto it, and exhorted other without doubt to do so likewise: but so many as feared God abhorred her doings and defied her idolatry; insomuch that king Asa her son put her down because she had made images in groves, and brake down her idols, and stamped them, and burnt them to ashes at the brook Cedron. Note. Acts v. Exod. i. Dan. iii. 1 Mace. i. 2 Chron. xv.

Jezabel was a queen and an abominable idolatress, promoting and making much of Baal's priests, and feeding them even at her own table, but imprisoning and murdering the prophets of God. She worshipped Baal, and caused many other so to do. But those that loved God abhorred her idolatry, and by no means would follow her wicked steps, but choosed rather to worship God according to his word. The prophet Helias slew all her prophets that did service to Baal; and queen Jezabel herself came to a most miserable end. She was thrown down to the ground from an high window; insomuch that the wall was sprinkled with her blood, and the horses trod her under their feet, and the dogs came and eat up her flesh; so that there was nothing left of her but her skull, her feet, and the palms of her hands. Athalia was a queen and a great idolatress. She worshipped Baal, and enticed her son Ahaziahu to do so likewise. Notwithstanding, such as feared God obeyed in this behalf neither the king nor his mother, but walked after the commandments of God. Both the mother and the son were slain miserably. 1 Kings xviii. 2 Kings ix. 2 Kings xi.

The bishops, the priests, the lawyers, the scribes, the Pharisees, the Sadducees, and such other were great rulers in Jewry, and they commanded the apostles that they should no more preach in the name of Jesu; but they obeyed them not, but stoutly answered: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak that which we have seen and heard." Rulers are so far to be obeyed as the limits of God's word do suffer. If their laws and acts agree with the word of God, they are to be obeyed: if they be contrary to the commandment of God, it is to be answered with the apostles: "We must obey God more than men." Acts iv. How far the civil magistrates are to be obeyed. Acts v.

Furthermore, if ye be afraid of losing your livings, and by that means of falling into beggary, remember that he for whose sake ye forsake your idolatrous massing, that ye may serve him with a pure conscience according to his word, will never forsake you, nor leave you succourless and unprovided for. Sooner shall God deal with you as he did with the children of Israel in the wilderness, with Helias, with the widow of Sarepta, with Daniel, with the people whom Christ fed in the desert, as we read in the history of the gospel, and with such other as unfeignedly feared God, than ye shall want any good thing. Hear what David saith: "They which seek after the Lord shall want no manner of thing that is good." Again: "I have been young, and now I am old; and yet saw I the righteous never forsaken, nor their seed begging their bread on the earth." Our Saviour Christ also saith: "There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come everlasting life." And God himself saith: "I will not leave thee, nor forsake thee." Poverty. Exod. xvi. 1 Kings xvii. B. & Dr. Matt. xiv. Psal. xxxiv. Psal. xxxvii. Mark x. Josh. i.

Having these loving promises of God, fear ye not the loss of your livings, nor the hatred of the wicked worldlings. If God provideth for you (as undoubtedly he doth), what can ye want? If God be your friend, your buckler, and shield, who
Rom. viii. can hurt you? As St Paul saith: "If God be on our side, who can be against us?"

Now have ye heard how far the mass dissenteth from the Lord's supper. Ye have heard what manifest blasphemies and intolerable untruths be contained in the mass. Ye have heard that the mass is the invention of the devil, the nurse-child of antichrist, and the well-beloved darling of all them that have received the beast's mark. Ye have heard that no christian man can either say mass or hear mass with a good conscience. To end, ye have heard that the mass is the fountain, well, head-spring, and original of all idolatry, superstition, wickedness, sin, and abomination; and that it is not God's worship, but idol-service. Considering therefore these things, if ye tender the glory of God, your own salvation, and the peace, quietness, and safeguard of our country, flee idolatry, forsake your abominable massing, and serve the Lord our God according to his holy word. So shall God bless you with all
2 Cor. xiii. good things, both in this world and in the world to come. Fare ye well. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all. Amen."

Psal. xiii. *Man.* How long, O Lord?
Rev. xxii. *Christ.* I come quickly.
Rev. xxii. *Man.* O come, Lord Jesu.

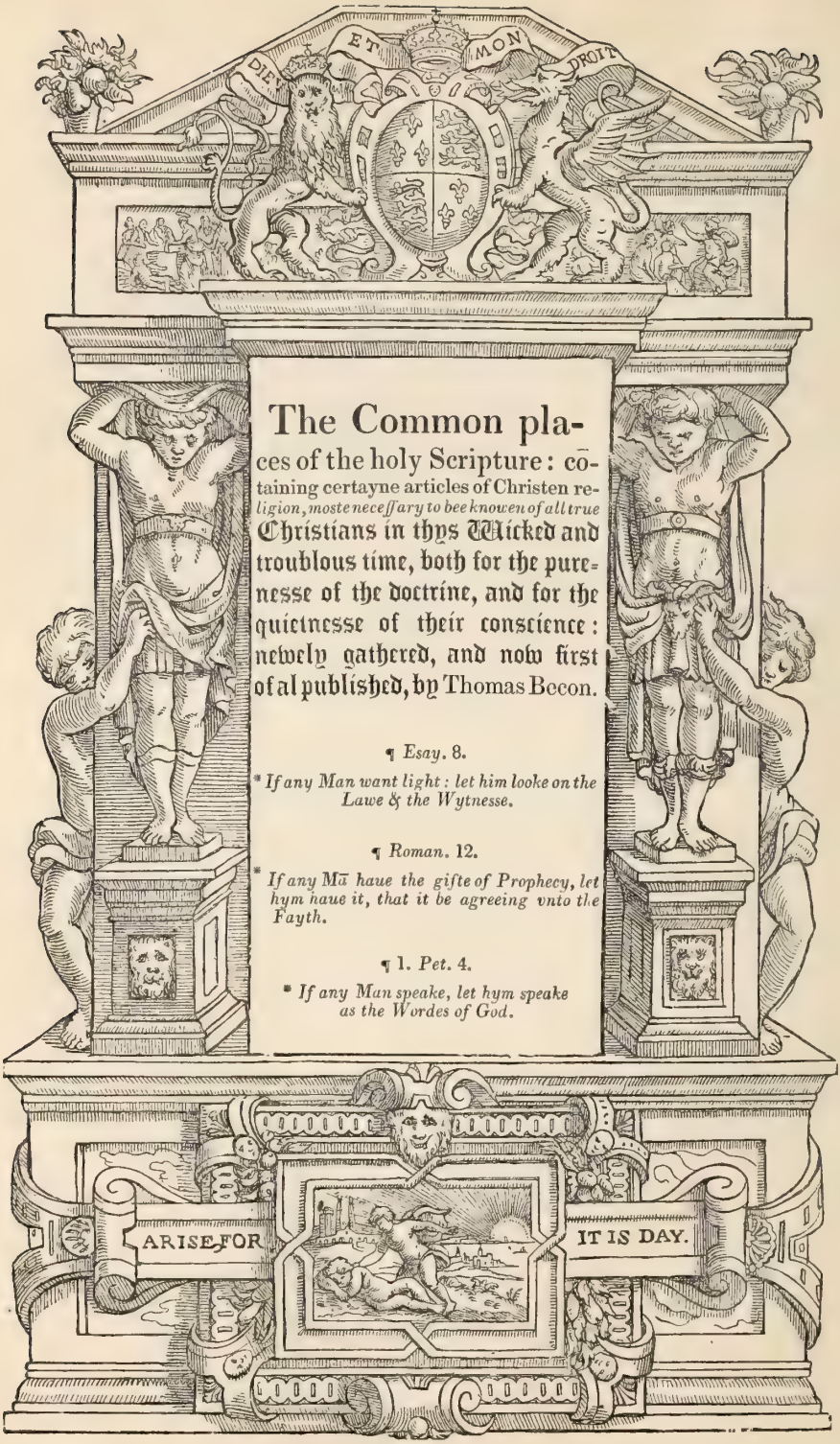
Give the glory to God alone.

THE

COMMON-PLACES OF THE HOLY SCRIPTURE.

BY

THOMAS BECON.


DIEV ET MON DROIT
The Common pla-
ces of the holy Scripture: cō-
taining certayne articles of Christen re-
ligion, moste necessary to bee knowen of all true
Christians in thys Wicked and
troublous time, both for the pure-
nesse of the doctrine, and for the
quietnesse of their conscience:
newely gathered, and now first
of al published, by Thomas Becon.
¶ Esay. 8.
* If any Man want light: let him looke on the
Lawe & the Wytnesse.
¶ Roman. 12.
* If any Mā haue the gifte of Prophecy, let
hym haue it, that it be agreeing vnto the
Fayth.
¶ 1. Pet. 4.
* If any Man speake, let hym speake
as the Wordes of God.
ARISE FOR
IT IS DAY.

THE CONTENTS OF THIS BOOK.

OF GOD.

That God alone freely saveth the faithful.
That God alone forgiveth sins.
That God alone is to be worshipped, yea, and that according to his word, that is to say, in spirit and truth.
That God alone by prayer is to be called upon, yea, and that in the name of Christ only.
That we ought to obey God more than men.

OF CHRIST.

That Christ is the alone and only author of our salvation.
That Christ is the alone and only head of the catholic and apostolic church.
That Christ is the alone and only Mediator, Reconciliator, Advocate, and Intercessor of the faithful.
That Christ by his blood hath not only cleansed us from original sin, but also from all other sins, yea, and that both from the pain and fault.
That the death of Christ is the only and alone propitiatory, expiatory, and satisfactory sacrifice for all the sins of the world.
That Christ is the alone and only teacher of truth.
That Christ, as concerning his human nature, is not (as the papists dream) in every place, but only in heaven, sitting on the right hand of God.

OF ELECTION.

That God's election is certain and unchangeable.
That God's election is free and undeserved.
That God's elect and chosen cannot perish.

OF THE HOLY SCRIPTURE.

That the holy scripture is a doctrine sound, certain, true, and in all points absolutely perfect; in the which, as in a most plentiful and rich storehouse, thou mayest abundantly find whatsoever is, even unto the uttermost, sufficient and necessary unto salvation and everlasting life.

OF THE CHURCH.

That the true, holy, catholic, and apostolic church doth not lean unto the decrees of men, but unto the doctrine of Christ.

OF MEN'S TRADITIONS.

That men's traditions, which fight with the word of God, ought to be banished out of the congregation of the true Christians.

OF MAN.

That all men by nature are sinners, and the children of wrath.

OF FREE-WILL.

That free-will without the grace of God can do nothing in matters of faith and everlasting salvation.

OF JUSTIFICATION.

That so many as are justified and saved are justified and saved only by the alone and free mercy of God through faith.

OF FAITH.

That faith alone justifieth before God.
That the true and christian faith is not idle, but fruitful and plenteous in doing good works.

OF GOOD WORKS.

That good works justify no man before God.
That good works ought diligently to be done of all true Christians.

OF THE CHRISTIAN LIBERTY.

That the Christians are enfranchised and made free through Christ Jesus from the ceremonies of Moses, from the choice of meats and days, from the curse of the law, from the tyranny of Satan, from the power of sin and death, from the wrath of God, &c., and that they also, for the same Christ's sake, are endued with everlasting righteousness, light, life, and glory.

OF THE CROSS.

That the true Christians are seldom free from the cross in this world.
That the cross is laid upon the true Christians by God himself, and cometh not unto them by fortune or chance.
That the cross ought to be borne of the true Christians patiently and thankfully.
That pleasures and joys, yea, and those true, sound, perfect, and everlasting, follow the cross.

TO MY

DEAR COUNTRYMEN AND FAITHFUL MINISTERS

OF THE GOSPEL OF JESU CHRIST, WATCHING AND ATTENDING UPON THE LORD'S FLOCK IN THE PARISHES OF NORFOLK AND SUFFOLK, THOMAS BECON WISHETH ABUNDANCE OF GOD'S SPIRIT, PERFECT KNOWLEDGE OF HIS BLESSED WILL, A WELL-WILLING HEART TO SET FORTH THE SAME, AND A COURAGEOUS STRENGTH TO CONTINUE THEREIN UNTO THE END. AMEN.

Although, most dear brethren, and fellow-labourers in the Lord's harvest, through God's good providence and singular appointment, I am placed far from my native country to serve in the ministry of the glorious gospel of his most dearly-beloved and only-begotten Son Christ Jesus our Lord and alone Saviour, so that by this means I am absent from you in body, albeit present in spirit; yet my hearty love and ready bent good-will toward you is such and so great, that I desire nothing more than to have an occasion offered unto me whereby I may be provoked in any point to gratify and pleasure you, specially in those things that concern our common profession. For although christian charity, which is "the bond of perfection," issuing "out of a pure heart, out of a good conscience, and out of a faith unfeigned," be of such nature and strength that it easily linketh together the minds of all such as have drunken in one spirit, and be of the same profession and ministry; yet the native country, coupled with the same godly love, even by a certain special prerogative seemeth so to bind me unto you, that I can none otherwise than freely confess that I owe you not my good-will and love only, but also whatsoever besides I am able to do.

Col. iii.
1 Tim. i.

And to shew this my good affection toward you, albeit ye have no need of my exhortations, being of your own disposition inclined and bent to seek the glory of God and the health of Christ's flock, "upon whom the Holy Ghost hath made you overseers;" yet christian charity and dear love enforceth me somewhat to put you in remembrance of those things which specially concern your profession and ministry, after the ensample of the blessed apostles, which ceased not to put the faithful congregations in remembrance, both by preaching and writing, of their duties, although godly instructed, and of such and so excellent knowledge that they had no need that any man should teach them.

Acts xx.
1 Thess. i.
2 Pet. i.
1 John ii.

And what shall I write, dear brethren, in this behalf? Remember that there are two names specially appointed unto you in the holy scripture, yea, and that by the mouth of our Saviour Christ. The first is, ye are called "the salt of the earth;" secondly, "the light of the world." If ye have these two names alway before your eyes, it shall easily put you in remembrance of that duty which ye owe to God and to his congregation.

Matt. v.

The nature of salt.

This name, "salt of the earth," admonisheth you of the doctrine which ye owe to the flock of Christ, and putteth you in remembrance that ye ought to take upon you the nature of salt, whose property is both to suck out the corruption and gross matter of such victuals as it is applied unto; and also, the unsavoury humours sucked out, to conserve and keep them in such state that they may at all times be wholesome food to the eater. After this manner ought ye to do.

First of all, forasmuch as through the wicked doctrine which before few years crept into this realm of England by the wiliness of the hypocrites, it is to be feared that many of your parishioners were seduced from the simplicity of the christian faith and from the true doctrine of God's word, and brought into divers errors and

heresies; it is your duty here to take upon you the nature of salt, and through your wholesome exhortations to suck out of their breasts these most wicked and damnable persuasions, these most pestiferous errors and devilish heresies. As for an ensample: In these late wicked days the doctrine of the papists was, that faith alone (I speak not of the historical faith, namely such as the Jews and Turks have of Christ, but of the true and lively faith, which, as the apostle saith, "worketh by charity" or love) did not justify; but unto perfect justification our works, say they, are also necessarily required; so that by faith and works joined together we be justified and counted righteous before God. This wicked doctrine greatly obscureth not only the dignity of faith, but also the price of our redemption, which was brought to pass by the blood of Christ. Of the justification of faith. Gal. v.

Against this unsavoury and gross humour must ye take upon you the nature of salt, and never cease till ye have sucked out this venom out of your parishioners' breasts, proving by the manifest scriptures of God that faith only justifieth before God, yea, and that without works; as St Paul saith: "We hold that a man is justified by faith without the works of the law." Also in another place: "We, being justified by faith, have peace toward God through our Lord Jesus Christ." Again: "We know that a man is not justified by the deeds of the law, but by the faith of Jesus Christ. And we have believed on Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law; because by the deeds of the law no flesh shall be justified." Once again: "If righteousness come of the law, then Christ is dead in vain." Item: "That no man is justified by the law in the sight of God, it is evident. For the just shall live by faith." Rom. iii. Rom. v. Gal. ii Gal. iii. Hab. ii.

These and such-like authorities of the holy scripture, dear brethren, shew manifestly that by faith alone we are justified before God, and not by works. Works are the fruits of faith, and good testimonies unto our conscience that our faith is true and unfeigned; but helpers unto our justification or salvation they are not. For this cometh only by the alone faith in the merciful promises of God, made to all faithful penitent sinners in the blood of Christ; as the apostle saith: "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." Of good works. Eph. ii.

The tree must first be good before it can bring forth good fruit; as our Saviour Christ saith: "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruits; but a corrupt tree bringeth forth evil fruits. A good tree cannot bring forth bad fruit; neither can a bad tree bring forth good fruit." Again he saith: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." A christian man that is justified by faith is compared in the holy scripture to "a tree planted by the river-side, which bringeth forth his fruit in due season." As the sun cannot be without light, nor the fire without heat; no more can the true and christian faith be without good works, whensoever occasion is offered either for the glory of God or for the profit of our neighbour. If faith ceaseth to work, then is it not an evangelical, but an historical faith; yea, then is it that faith whereof St James speaketh, saying: "As the body without the spirit is dead; so likewise is faith without works dead." For, as the apostle saith: "We are the workmanship of God, created in Christ Jesu unto good works, which God hath prepared that we should walk in them." Matt. vii. Matt. xii. Psal. i. James ii. Eph. ii.

The papists also taught, and with their wicked teaching infected the breasts of many, that not Christ Jesus alone, that most bright and everlasting Bishop, is our Mediator, Advocate, and Intercessor, but also the saints in heaven; and that we must pray unto them, that they may pray for us unto God, if we will have our prayers heard. This doctrine is a dream of their own heads, nowhere mentioned or taught in the word of God, but rather reproved and cast away. For the holy scripture, with plain and evident words, teacheth plainly and evidently that, as we have but one God, so have we but one Mediator, Advocate, and Intercessor, even Christ Jesus that righteous one, which liveth for ever, and sitteth on the right hand of God on high, making intercession for us; whose office now in the kingdom of his Father is properly, Of the intercession of saints. 1 Tim. ii. 1 John ii. Rom. viii. Heb. ix.

even unto the day of judgment, to offer our prayers for us unto the majesty of God, and continually to make intercession for us. That we shall be heard praying in the
John xvi. name of Christ, we have most manifest and certain promises: but that we shall be heard praying in the name of other, or praying unto other, we have no promise at all out of the mouth of God. Therefore, if this gross and corrupt humour occupy the breasts of any of your parishioners, suck it out with the sponge of God's word, teaching them to offer, with high confidence and unshaken faith, their prayers unto God the Father only in the name of Jesus Christ.

Of the sacrifice of the mass. Moreover, this was the papists' doctrine of late days, that by the sacrifice of the popish mass the sins of the living and of the dead are no less put away than by that most sweet, pleasant, and healthful sacrifice which the Lord Christ offered upon the altar of the cross for the sins of the whole world, done once for all; when, notwithstanding, the holy scripture teacheth plentifully that Christ Jesus, that high and
Heb. vii. ix. x. everlasting Priest, hath "with one only oblation made them perfect for ever that are sanctified." Yea, to erect and set up another sacrifice for sin than the one and alone sacrifice of Christ's death, is not only wicked, but also the self wickedness, yea, most high abomination before the Lord our God, and an utter treading down of the blood of Christ under our feet.

This corrupt and poisonful humour must ye also suck out of the minds of your
John xvii. parishioners, proving unto them by the word of God (which is the alone truth) that there is no sacrifice by the virtue and power whereof our sins may be put away, but
Gal. vi. that one, only, and alone sacrifice of Christ's death; as St Paul saith: "God forbid that I should rejoice in any thing but in the cross," that is to say, in the passion and death, "of our Lord Jesus Christ." Both the missal sacrifice, and whatsoever the adversaries have invented besides for the putting away of sins, is mere idolatry and high abomination before the majesty of God.

With these and such-like many pestiferous humours have the papists in times past infected the minds of the simple Christians. To purge them of these infections it is your duty to labour, alway remembering that to this end ye are called of the high Shepherd Christ "the salt of the earth."

The nature of salt. Furthermore, as the nature of salt is not only to suck out and dry up evil and corrupt humours, but also to conserve in good state those meats whereunto it is applied; so likewise know ye, that it is not sufficient that ye purge and cleanse the breasts of your parishioners from the papistical errors, except ye also endeavour yourselves for ever after to keep them safe and sound in the true, sincere, and pure doctrine of the Lord Jesu, that they afterward be no more corrupt with the pestilent leaven of the most pestilent Pharisees. Ye may not only make them new bottles; but ye must also put new wine into them. Ye may not only bring them out of darkness; but ye must also lead them into the light. Ye may not only restrain the flock of Christ from pestiferous and hurtful feeding; but ye must also drive them unto most sweet, most pleasant, and most wholesome pasture. And this is that which God spake to
Jer. i. Jeremy the prophet, saying: "Behold, I put my words in thy mouth; and behold, this day I set thee over the people and kingdoms, that thou mayest root out, break off, destroy, and make waste, and that thou mayest build up and plant." St Paul
Tit. i. also requireth of a spiritual overseer that he be "able both to exhort by wholesome learning, and also to improve them that say against it."

Thus see ye, in few words, why ye are called "the salt of the earth."

Now, to shew yourselves to be "the salt of the earth," not only in word[1], but also
Matt. xxiv. in work, consider that it is your duty to give the Lord's household meat in due
1 Pet. v. time; to "feed the flock of Christ, so much as lieth in your power;" to be faithful
1 Cor. iv. ministers of Christ, and diligent "stewards of the secrets of God;" to provide that your
1 Tim. i. parishioners follow no strange doctrine, "neither give heed to fables and endless genea-
1 Tim. iv. logies, which breed doubts more than godly edifying, which is by faith;" to "give attendance to reading, to exhortation, to doctrine," and to continue therein; not rigorously
1 Tim. v. to "rebuke an elder, but to exhort him as a father, the young men as brethren, the

[1 Folio, *inward*.]

elder women as mothers, the younger as sisters with all pureness;" "the good thing which is committed to your keeping to hold fast through the Holy Ghost, which dwelleth in you;" to study to shew yourselves praiseworthy unto God, "workmen that need not to be ashamed, distributing the word of God justly;" to "be gentle unto all men, apt to teach, and such as can suffer the evil with meekness, and can inform them that resist (the truth), if that God at any time will give them repentance for to know the truth;" to "preach the word, to be fervent in season and out of season, to improve, to rebuke, to exhort with all loving, suffering[2], and doctrine;" to "watch in all things, to suffer afflictions, to do the work throughly of an evangelist;" to fulfil your office unto the uttermost; to "stop the mouths of them with wholesome doctrine which pervert whole houses, teaching the things which they ought not, for filthy lucre's sake;" to "rebuke the adversaries sharply, that they may be sound in the faith, not taking heed to Jews' fables and commandments of men, that turn away the truth;" to "speak the things which become wholesome learning;" to "exhort the elder men that they be sober, sage, discreet, sound in the faith, in love, in patience; the elder women likewise, that they be in such raiment as becometh holiness, not being false accusers, not given to much wine, but that they teach honest things, to make young women sober-minded, to love their husbands, to love their children, to be discreet, chaste, housewifely, good, obedient unto their husbands, that the word of God be not evil spoken of;" to "exhort the young men that they be sober-minded;" to "exhort servants that they be obedient unto their own masters, and to please them in all things, not answering again, neither to be pickers, but that they shew all good faithfulness, that they may do worship to the doctrine of God our Saviour in all things;" again, to "warn the subjects that they submit themselves to rule and power, that they obey the officers, that they be ready unto every good work, that they speak evil of no man, that they be no fighters, but gentle, shewing all meekness unto all men;" and, in fine, to "take heed to all the flock upon whom the Holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood."

2 Tim. i.
2 Tim. iv.
Tit. i.
Tit. ii.
Tit. iii.

And, in thus feeding and governing the people of God, ye may not only have an eye to the wicked doctrine of the papists, to pluck that up by the roots, that it may bring no more infection to the sheep of Christ; but ye also must have good respect to the pernicious and damnable heresies of the most damnable and heretical sectaries, as Arians, anabaptists, Davidians, libertines, free-will-men, epicures, and such other ministers of Satan, which change themselves into angels of light, and by this means, through a certain counterfeit holiness, coupled with feigned simplicity, go about craftily to draw disciples after them, promising their adherents great liberty of spirit, when they themselves are most miserable captives and bond-slaves of the flesh, corrupt both in body and mind, presenting[3] outwardly a certain kind of godliness, and inwardly full of all hypocrisy, simulation, wickedness, &c. Of these pestilent sects, and of their errors and heresies, see that ye diligently warn the congregation of God. Yea, not only warn, but also enarm ye your sheep, yea, rather Christ's sheep, with the armature of God's word, that they may be able to resist the fiery darts of Satan and of his antichristian army, and by no means be overcome of them, yea, not so much as once stricken or wounded.

Against these false prophets ye ought so much the more diligently to watch, because they are wolves in sheep's clothing, and through their fleshly persuasions easily deceive the hearts of the simple; of the which vain teachers both Christ and his apostles have tofore oftentimes admonished us. Thus much of doctrine, in that ye are called "the salt of the earth."

Matt. vii.
Rom. xvi.

But ye have not forgotten, most sweet and dearly-beloved brethren, that our Saviour Christ doth not only term you "the salt of the earth," but also "the light of the world;" whereby ye learn that it is your duty not only not to be dumb dogs, unable to bark, yea, rather to lift up your voice like a trump, to shew unto the people their sins, to preach the glorious gospel of Christ to the church of God,

Matt. v.
Matt. xxviii
Mark xvi.

[2] So folio: perhaps it should be *long-suffering*.] [3] Folio, *preuenting*.]

Phil. ii. Tit. ii. 1 Tim. iv. &c.; but also to shine as great lights in the midst of a froward and crooked nation; in your life to be blameless, as it becometh the stewards of God; to "be unto them that believe an ensample in word, in conversation, in love, in spirit, in pureness;" in all things to shew yourselves "an ensample of good works in the doctrine with honesty, gravity, and with the wholesome word, which cannot be rebuked, that he which withstandeth may be ashamed, having no evil thing to say of you;" and, in fine, to be indeed as Christ calleth you, even "the light of the world," that it may not worthily be said unto you, "Physician, heal thyself." "Thou which teachest another teachest not thyself. Thou preachest a man should not steal, and yet thou stealest. Thou sayest a man should not commit adultery, and thou breakest wedlock. Thou abhorrest images, and robbest God of his honour. Thou rejoicest in the law, and through breaking the law dishonourest God."

Luke iv. Rom. ii.

If the word which ye preach be never so pure and uncorrupt, yet if your life which ye lead be unpure and corrupt, look, what ye edify by word, that destroy ye by work. For not the word, but the work is the best persuader. But if both the word and the work go together, then are ye praiseworthy workmen both before God and man, and shall be blessed in this your act; as our Saviour Christ saith: "Whosoever doeth and teacheth, the same shall be called great in the kingdom of heaven." The ministry of such can by no means please God, which throw down in work that they set up in word. Neither can any man with a good conscience rebuke that in another, whereof he himself is guilty.

☞ Matt. v.

Far from all vice ought he to be, which taketh upon him to blame other for their dissolution of life. And, to say the truth, God by no means can abide that any notable and famous offender should be the preacher of his holy word; as these his words by the psalmograph manifestly declare: "Unto the ungodly said God, Why dost thou preach my laws, and takest my covenant in thy mouth? whereas thou hatest to be reformed, and hast cast my words behind thee. When thou sawest a thief, thou consentedst unto him, and hast been partaker with the adulterers," &c.

Psal. l.

* God commanded in the old law, that such as minister before him should not be deformed or maimed in any part of their body, but that all their members should be whole, perfect, and sound. What other thing taught the Lord our God by this than to signify unto his people, that such as should be his ministers ought to be sound and perfect both in doctrine and life, that no man in this behalf may have thereof justly to accuse them? as the apostle saith: "A bishop must be faultless and blameless, as the steward of God." And St Peter requireth in spiritual pastors such integrity and pureness of life, such innocency and uncorruption of manners, that they may be an ensample to the flock.

Tit. i. 1 Pet. v.

Thus see ye, most dear brethren, that there is required of you not only sincerity of doctrine, but also innocency of life, that ye may be teachers both in doctrine and life, both in word and work, according to these your names, "salt of the earth," and "light of the world."

Matt. v.

Ensamples hereof ye have not only in the holy scriptures many and divers, as Moses and the prophets, Christ and his apostles; but also in ecclesiastical histories the reverend bishops and godly ministers, which excelled both in purity of doctrine and life, unto the great beautifying of Christ's church then living, and unto the good ensample of us that now presently live. Yea, at home at your own doors ye have a perfect mirror and clear glass, in whom, as in the lamp of Phœbus, ye may at all times behold and see the golden beams of godly doctrine and christian life,—I mean your bishop, that most reverend father and worthy prelate[1], whom God, of his singular mercy and great goodness toward you and your country, hath appointed your chief pastor and overseer, to govern his holy congregation inhabiting in the countries of Norfolk and Suffolk. This your pastor and reverend father ought ye to follow in doctrine and life, and lively to express, both in your teaching and living, whatsoever ye behold in so worthy a mirror of knowledge and virtue, and by no means to suffer yourselves to be wrapped and closed about with the dark mists and cloudy

[1 Parkhurst, bishop of Norwich.]

shadows of blind ignorance and wicked conversation; ever setting before your eyes that ye are called of the high Bishop "the salt of the earth," and "the light of the world." Now saith that high and everlasting Bishop, Christ Jesus: "If the salt be unsavoury, and have lost the saltness, what shall be seasoned therewith? It is thenceforth good for nothing, but to be cast out, and to be trodden down of men." A grievous sentence against unsavoury and unlearned ministers, worthy, even by the righteous judgment of the most righteous Judge, to be cast down from so high and excellent an office and ministry, and to be placed among the most inferior and basest persons, as men altogether unworthy of any ecclesiastical dignity, authority, and power. For as they be "worthy of double honour which rule well, and specially such as labour in word and doctrine;" even so are they worthy of no honour at all which rule evil, and labour not in word and doctrine. And as "the labourer is worthy of his reward;" so likewise is the loiterer worthy of no reward at all; according to this sentence of the apostle: "He that laboureth not ought not to eat." Yea, against those shepherds which feed themselves, and not the flock, and yet live with the milk of the flock, and are clad with the wool of the flock, God thundereth on this manner by the prophet, saying: "Wo be unto the shepherds of Israel that feed themselves! Should not the shepherds feed the flocks? Ye have eaten up the fat, ye have clothed you with the wool, the best fed have ye slain; but the flock have ye not nourished. The weak have ye not holden up, the sick have ye not healed, the broken have ye not bound together, the outcasts have ye not brought again, the lost have ye not sought; but churlishly and cruelly have ye ruled them," &c.

Matt. v. 1 Tim. v. Ezek. xxxiv.

And whereas ye are called "the light of the world," remember what our Saviour Christ saith: "A city that is set on an hill cannot be hid: neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let therefore your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here do ye see plainly expressed and set forth before your eyes, that ye, which are pastors of the Lord's flock, are no private persons, but public ministers, and rulers of the christian congregation, upon whom the eyes of all men are set, whose facts and deeds are above all others noted, and whose life and conversation is taken to be a rule whereby all other ought to govern their life; so that to find any thing culpable in your manners, which ought to be a guide unto the blind, and a light to them which are in darkness, and an informer of them which lack discretion, is not only wicked, but also the self wickedness, and bringeth double dishonour to the name of God; as it is written: "The name of God is evil spoken of among the gentiles through you." Verily the life of spiritual ministers ought to be so pure, unspotted, and blameless, that every one of them might with a good conscience say: "Which of you can reprove me of sin?" "Ye are witnesses, and so is God, how holily, and justly, and unblamcably we behaved ourselves among you that believed," &c.

Matt. v. Rom. ii. Isai. lii. Ezek. xxxvi. John viii. 1 Thess. ii.

Remember these things, dear brethren, whereof I have put you in remembrance, and diligently labour to be that which ye are called, that is to say, "the salt of the earth" in doctrine, without any intermixtion of men's idle inventions, trifling traditions, drowsy dreams, crooked constitutions, devilish decrees, popish prattlings, &c., with all sincerity and pureness of sound learning, whereby ye may be "able both to exhort by wholesome doctrine, and also to improve them that speak against it;" and also "the light of the world" in life, in conversation, in behaviour, in manners, that whosoever behold you may seem to see nothing else than mirrors of virtue and godliness, and glorify God in you, and the more be provoked to embrace, receive, believe, follow, and practise the good doctrine, which through the Spirit of truth proceedeth out of your mouth, unto the glory of God, and unto the salvation of their own souls.

Matt. v. Tit. i.

If ye study earnestly to do these things according to your profession and calling (as I nothing doubt of your faithful diligence in this behalf), it shall not only come to pass that in this world ye shall be counted before God and men laudable and praise-worthy workmen, but also, "when the chief Shepherd shall appear, ye shall receive an uncorruptible crown of glory," every one of you hearing these most sweet and comfortable words out of the mouth of that most high and everlasting Bishop: "Well,

1 Pet. v. Matt. xxv.

thou good and faithful servant: thou hast been faithful over few things; I will make thee ruler over many things. Enter into the joy of the Lord." For so writeth the
Dan. xii. prophet Daniel. "The wise," saith he, "even such as have taught other, shall glister as the shining of heaven; and those that have instruct the multitude unto godliness shall be as the stars world without end."

Acts xx. Now to further your godly travails, which ye take about the Lord's flock, "over whom the Holy Ghost hath made you overseers;" although ye have no need of my studies and labours in this behalf, as men godly disposed and virtuously bent to accomplish your office and duty, that ye may finish your course with joy, and fulfil the ministration of the word which ye have received of the Lord Jesu, to testify the gospel of the grace of God; yet, for our common country's sake, which besides christian charity hath after a secret manner linked me unto you, and bound me with an unlooseable knot, I thought it my bounden duty to make you partakers of my studious travails and travailing studies, that they may be unto our posterity testimonies of my dear love and singular good-will toward you my countrymen.

Before few days past I, considering of what great efficacy, virtue, pith, power, and
Heb. iv. might the word of God is, ("The word of God," saith St Paul, "is quick and mighty in operation, and sharper than any two-edged sword, and entereth through, even unto the
2 Cor. x. dividing asunder of the soul and the spirit, and of the joints and the marrow,") "mighty in God to cast down strong-holds, and to overthrow counsels and every high thing that exalteth itself against the knowledge of God, and to bring into captivity all imagination to the obedience of Christ," gathered certain common-places out of the holy scripture against all such errors and heresies as the antichristian ministers of Satan have in times past brought into the church of Christ, greatly seducing, deceiving, and bringing into error by this means the simple Christians, which through the devilish doctrine of the adversaries embraced error for truth, superstition for pure religion, man's doctrine for the blessed will of God, men's traditions for the holy commandments of the Lord; that the readers of these my collections should easily perceive the wicked doctrine of the papists, and how contrary and in all points repugnant to the word of
Matt. vii. God it is, and from henceforth be no more deceived of these wolves, which, apparelling themselves with sheep's clothing, and decking themselves with the names and titles of the church, of antiquity, of fathers, of general councils, of ancient customs, of old usages, of succession from time to time, &c., blear and blind not only the eyes and judgments of the simple and ignorant, but also many times of the wise and prudent; so subtile a serpent is dame hypocrisy, secretly sliding into the hearts of men before
Col. ii. they be aware[1]; so that it was not without a cause said of the apostle: "Beware lest any man come and spoil you through philosophy and deceitful vanity, through the traditions of men and ordinances of the world, and not after Christ." Again:
Col. ii. "Let no man make you shoot at a wrong mark, which after his own imagination walketh in the humbleness and holiness of angels, things which he never saw, causeless puffed up with his fleshly mind, and holdeth not the head, whereof all the body by[2] joints and couples receiveth nourishment, and is knit together, and increaseth with the increasing that cometh of God."

These common-places, most dear countrymen and fellow-labourers in the Lord's harvest, I dedicate and send unto you, wishing you diligently to peruse and read them, that through the meditation of them ye may not only confirm yourselves, but also your auditors[3] in these necessary truths which they contain, being well enarmed through the power of them against the furious armies of Satan and antichrist, that ye may be able to stand in the evil day, and not fear the very gates of hell, which the Lord our God shall shortly break and destroy. Fare ye well in our Saviour Christ, and never forget these your names: "The salt of the earth," and "the light of the world." The grace of our Lord Jesus Christ be with you all! Amen.

From Canterbury, the tenth of June, in the year of our Lord 1562.

Your brother in Christ.

Thomas Becon.

[1 Folio, *away.*] [2 Folio, *be.*] [3 Folio, *auncitoures*, i. e. *ancestors.*]

THE

COMMON-PLACES OF THE HOLY SCRIPTURE.

OF GOD.

That God alone freely saveth the faithful.

Probations out of the holy scripture.

"THE Lord is our judge, the Lord is our lawgiver, the Lord is our king, and he himself shall be our Saviour." Isai. xxxiii.

"Thou art my servant. I have chosen thee, and will not cast thee away: be not afraid; for I am with thee. Melt not away as wax; for I am thy God to strength thee, to help thee, and to keep thee with this right hand of mine." Isai. xli.

"I am, even I am the only Lord; and beside me there is no saviour." "I am, yea, I am he alone, that for mine own self's sake do away thine offences, and forget thy sins, so that I will never think upon them. Put me now in remembrance (for we will reason together), and shew what thou hast for thee to make thee righteous. Thy first father offended sore; and thy rulers have sinned against me." Isai. xliii.

"Consider this, O Jacob and Israel; for thou art my servant. I have made thee, that thou mightest serve me. O Israel, forget me not. As for thine offences, I have driven them away like the clouds, and thy sins as the mist: turn thee again unto me. For I have redeemed thee." Isai. xliv.

"Israel shall be saved in the Lord, which is the everlasting salvation." "I am the Lord, beside whom there is none other God; the true God and Saviour; there is none else but I. And therefore turn you unto me, all ye ends of the earth, that ye may be saved; for I am God, and there is else none." "In the Lord is my righteousness and strength. To him shall men come; but all they that think scorn of him shall be confounded. And the whole seed of Israel shall be justified and make their boast in the Lord." Isai. xlv.

"O come to the waters, all ye that be thirsty, and ye that have no money. Come, buy, that ye may have to eat. Come, buy wine and milk without any money or money-worth. Wherefore do ye lay out your money for the thing that feedeth not, and spend your labour about the thing that satisfieth you not? But hearken, yea, rather hearken unto me, and ye shall eat of the best; and your soul shall have her pleasure in plenteousness. Incline your ears, and come unto me: take heed, I say; and your soul shall live." Isai. lv.

"The health of Israel standeth only upon God our Lord." Jer. iii.

"I will pour clear water upon you; and ye shall be clean: yea, from all your uncleanness, and from all your idols shall I cleanse you. A new heart also will I give you, and a new spirit will I put into you. As for that stony heart, I will take it out of your body, and give you a fleshy heart. I will give my Spirit among you, and cause you to walk in my commandments, to keep my laws, and to fulfil them. And so ye shall dwell in the land that I gave to your forefathers; and ye shall be my people, and I will be your God. I will help you out all your uncleanness. I will call for the corn, and will increase it, and let you have no hunger. I will multiply the fruit of the trees and the increase of the field for you; so that ye shall bear no more reproof of hunger among the heathen. Then shall ye remember your own wicked ways, and your imaginations which were not good; so that ye shall think that ye were worthy to be destroyed for your sins and abominations. But I will not do this for your sakes, saith the Lord, be ye sure of it." Ezek. xxxvi.

Hos. xiii. "I am the Lord God, which brought thee out of the land of Egypt, that thou shouldest know no god but me only, and that thou shouldest have no saviour but only me." "O Israel, thine iniquity hath destroyed thee; but in me only is thy help."

Psal. iii. "Salvation belongeth unto the Lord."

Psal. vii. "My help cometh of God, which preserveth them that are true of heart."

Psal. ix. "The Lord will be a defence for the oppressed, even a refuge in due time of trouble. And they that know thy name will put their trust in thee; for thou, O Lord, hast never failed them that seek thee."

Psal. xviii. "The Lord is my stony rock, and my defence, my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge." "The Lord is the defender of all them that put their trust in him. For who is God but the Lord? or who hath any strength except our God?"

Psal. xxii. "Our fathers hoped in thee: they trusted in thee; and thou didst deliver them. They called upon thee, and were helped: they put their trust in thee, and were not confounded."

Psal. xxv. "Mine eyes are ever looking unto the Lord; for he shall pluck my feet out of the net."

Psal. xxxiii. "Behold, the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy; to deliver their souls from death, and to feed them in the time of dearth."

Psal. xxxiv. "O taste and see how gracious the Lord is: blessed is the man that trusteth in him." "The righteous cry; and the Lord heareth them, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit. Great are the troubles of the righteous; but the Lord delivereth him out of all. He keepeth all his bones, so that not one of them is broken." "The Lord delivereth the souls of the servants; and all they that put their trust in him shall not be left succourless."

Psal. lxii. "My soul truly waiteth upon God; for of him cometh my salvation. He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall." "In God is my health and my glory, the rock of my might, and in God is my trust. O put your trust in him alway, ye people, pour out your hearts before him; for God is our hope. As for the children of men, they are but vain: the children of men are deceitful upon the weights: they are altogether lighter than vanity itself."

Psal. lxxiii. "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee. My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever. For lo, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee. But it is good for me to hold me fast by God, and to put my trust in the Lord God."

Psal. xciv. "If the Lord had not helped me, it had not failed but my soul had been put to silence. But when I said, My foot hath slipped; thy mercy, O Lord, held me up. In the multitude of the sorrows that I had in my heart thy comforts have refreshed my soul."

Psal. cxxx. "O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."

Psal. cxlv. "The Lord is gracious and merciful, long-suffering, and of great goodness. The Lord is loving unto every man; and his mercy is over all his works."

Psal. cxlvi. "O put not your trust in princes, nor in any child of man; for there is no help in them. For when the breath of man goeth forth, he shall turn again to his earth; and then all his thoughts perish. Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God."

Wisd. xv. "To know thee, O God, is perfect righteousness; and to know thy power is the root of immortality."

Wisd. xvi. "Neither herb nor emplaster hath healed them, but thy word, O Lord, which healeth all things. Thou hast power of life and death: thou leadest down to hell, and bringest up again."

"God hath so dearly loved the world that he gave his only-begotten Son, to the end that whoso believeth on him perish not, but have everlasting life." John iii.

"This is everlasting life, even to know [thee] the alone God, and whom thou hast sent, Jesus Christ." John xvii.

"God setteth out his love toward us, seeing that while we were yet sinners Christ died for us: much more then now we that are justified by his blood shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, seeing we are reconciled, we shall be preserved by his life." Rom. v.

"God, which is rich in mercy, for his great love wherewith he loved us, even when we were dead by sins, quickened us together in Christ (by grace are ye saved), and raised us together with him among them of heaven in Christ Jesu. For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." Eph. ii.

"After that the kindness and love of our Saviour God to man-ward appeared, not by the deeds of righteousness which we wrought, but according to his mercy he saved us, by the fountain of the new birth, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that we, justified by his grace, should be made heirs according to the hope of everlasting life. This is a true saying." Tit. iii.

"Behold what love the Father hath shewed on us, that we should be called the sons of God." 1 John iii.

"In this appeared the love of God to us-ward, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the satisfaction for our sins." 1 John iv.

That God alone forgiveth sins.

Probations out of the holy scripture.

"I am, yea, I am he alone, that for mine own self's sake do away thine offences, and forget thy sins, so that I will never think upon them. Put me now in remembrance (for we will reason together), and shew me what thou hast for thee to make thee righteous." Isai. xliii.

"O Israel, forget me not. As for thine offences, I have driven them away like the clouds, and thy sins as the mist: turn thee again unto me; for I have redeemed thee." Isai. xliv.

"This shall be the covenant that I will make with the house of Israel after those days, saith the Lord. I will plant my law in the inward parts of them, and write it in their hearts, and will be their God; and they shall be my people. And from thenceforth shall no man teach his neighbour or his brother, and say, Know the Lord. But they shall all know me, from the lowest to the highest, saith the Lord. For I will forgive their misdeeds, and will never remember their sins any more." Jer. xxxi.

"From all misdeeds wherein they have offended against me I will cleanse them; and all their blasphemies which they have done against me, when they regarded me not, I will forgive them." Jer. xxxiii.

"Where is there such a God as thou, that pardonest wickedness, and forgivest the offences of the remnant of thine heritage? He keepeth not his wrath for ever. And why? his delight is to have compassion: he shall turn again, and be merciful to us. He shall put down our wickednesses, and cast all our sins into the bottom of the sea." Mic. vii.

"Who can tell how oft he offendeth? O cleanse thou me from my secret faults." Psal. xix.

"I said, I will confess my sins unto the Lord; and so thou forgavest the wickedness of my sin." Psal. xxxii.

"Praise the Lord, O my soul, and forget not all his benefits; which forgiveth all Psal. ciii.

thy sin, and healeth all thine infirmities; which saveth thy life from destruction, and
Psal. ciii. crowneth thee with mercy and loving-kindness." "The Lord is full of compassion and mercy, long-suffering, and of great goodness. He will not alway be chiding: neither keepeth he his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our wickednesses. For look, how far the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust."

Mark ii. "Who can forgive sins, but God alone?"

1 John i. "If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John ii. "Babes, I write unto you, how that your sins are forgiven you for his name's sake."

That God alone is to be worshipped, yea, and that according to his word, that is to say, in spirit and truth.

Probations out of the holy scripture.

Deut. v. "Take heed that ye do indeed as the Lord your God hath commanded you, and turn not aside either to the right hand or to the left, but walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may go well with you."

Deut. vi. "Hear, O Israel: the Lord our God is Lord only; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt fear the Lord thy God, and serve him." "Keep the commandments of the Lord your God, and his witnesses and ordinances which he hath commanded thee, and thou shalt do that which is right and good in the sight of the Lord, that thou mayest prosper."

Deut. x. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, to love him, and to serve the Lord thy God with all thine heart and with all thy soul, and that thou keep the commandments of the Lord, and his ordinances, that it may go well with thee?" "Circumcise the foreskin of your heart, and be no more stiff-necked." "Thou shalt fear the Lord thy God, and him only shalt thou serve: to him shalt thou cleave."

Deut. xi. "Thou shalt love the Lord thy God, and keep his observances, his ordinances, his laws, and his commandments always." "Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn out of the way which I command you this day, to go after strange gods, which ye have not known."

Deut. xii. "Ye shall not do every man what seemeth him good in his own eyes." "Whatsoever I command you, that take heed ye do; and put nought thereto, nor take ought therefrom."

1 Sam. xii. "Fear ye the Lord, and serve him in truth, and with all your hearts, and consider how great things he hath done for you."

Matt. iv. "Thou shalt worship the Lord thy God, and him alone shalt thou serve."

Matt. xv. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; howbeit their hearts are far from me. But in vain do they serve me, teaching the doctrines and precepts of men."

John iv. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. For such the Father also requireth to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth."

Rom. i. "God is my witness, whom I serve with my spirit."

"Be ye filled with the Spirit; speaking among themselves in psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks alway for all things unto God the Father in the name of our Lord Jesus Christ." Eph. v.

That God alone by prayer is to be called on, yea, and that in the name of Christ only.

Probations out of the holy scripture.

Enos "began to call on the name of the Lord." Gen. iv.

Abraham "building an altar unto the Lord, did call on the name of the Lord." Gen. xii.

"Abraham planted a wood in Beer-Seba, and called there on the name of the Lord the everlasting God." Gen. xxi.

"Seek the Lord while he may be found, and call upon him while he is nigh." Isai. lv.

"Ye shall cry unto me, ye shall go and call upon me; and I will hear you. Ye shall seek me, and find me. Yea, if so be that ye seek me with your whole heart, I will be found of you, saith the Lord, and deliver you." Jer. xxix.

"Whosoever calleth on the name of the Lord shall be saved." Joel ii.

"They cried unto God; and he heard them, because they put their trust in him." 1 Chron. v.

"I called upon the Lord with my voice; and he heard me out of his holy hill." Psal. iii.

"Lord, thou hearest the desire of the poor: thou preparest their heart; and thine ear hearkeneth thereto." Psal. x.

"Call upon me in the time of trouble: so will I hear thee; and thou shalt praise me." Psal. l.

"I will call unto God; and the Lord shall save me. In the evening, and morning, and at noon-day will I pray, yea, and that instantly; and he shall hear my voice." Psal. lv.

"Thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee." Psal. lxxxvi.

"Because he hath set his love upon me, therefore shall I deliver him. I shall set him up, because he hath known my name. He shall call upon me; and I will hear him: yea, I am with him in trouble, I will deliver him, and bring him to honour. With long life will I satisfy him, and shew him my salvation." Psal. xci.

"When they cried unto the Lord in their trouble, he delivered them out of their distress." Psal. cvii.

"What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord." Psal. cxvi.

"When I was in trouble, I called upon the Lord; and he heard me." Psal. cxx.

"The Lord is nigh unto all them that call upon him, yea, all such as call upon him faithfully. He will fulfil the desire of them that fear him: he also will hear their cry, and will help them." Psal. cxlv.

"Be alway thankful unto God, and beseech him that he will order thy ways, and that whatsoever thou devisest or takest in hand it may remain in him." Tob. iv.

"The name of the Lord is a strong castle: the righteous flieth unto it, and is in safeguard." Prov. xviii.

"When ye pray," saith Christ, "say, Our Father, which art in heaven, hallowed be thy name," &c. Luke xi.

"I bow my knees unto the Father of our Lord Jesus Christ." "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the congregation of Christ Jesus, through all ages, world without end. Amen." Eph. iii.

"Be careful[1] for nothing; but in all prayer and supplication let your petitions be manifest unto God with thanksgiving." Phil. iv.

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[1] Folio, *joyful*.]

James i. "If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth; and it shall be given him. But let him ask in faith, and waver not."

John xiv. "I am," saith Christ, "the way, and the truth, and the life. No man cometh unto the Father, but by me." "Whatsoever ye ask in my name, that will I do, that the Father may be glorified by the Son. If ye shall ask any thing in my name, I will do it."

John xv. "If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you." "Ye have not chosen me; but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain; that, whatsoever ye ask of the Father in my name, he may give it you."

John xvi. "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask, and ye shall receive, that your joy may be full."

Heb. xiii. "By him (Christ) do we offer sacrifice of laud and praise always to God, that is to say, the fruit of those lips which confess his name."

That we ought to obey God more than men.

Probations out of the holy scripture.

Exod. i. Pharao, king of Egypt, commanded the women that were the midwives of the Hebrews' women, that, when they did the office of a midwife to the women of the Hebrews, if they did perceive in the birth-time that it was a boy, they should kill it; but if it were a woman-child, it should live. Notwithstanding, the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children. And God therefore dealt well with the midwives.

1 Sam. xv. Samuel said unto Saul, which contrary to the commandment of God had spared Agag the king of the Amalekites, and all the best, but specially the fattest of the sheep, goats, and oxen: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the Lord anointed thee king over Israel. And the Lord sent thee on a journey, and said, Go and utterly destroy those sinners the Amalekites[1], and fight against them until thou utterly destroy them. And wherefore hast thou not hearkened unto the voice of the Lord, but hast turned to the prey, and hast done that which is wicked in the sight of the Lord? And Saul said unto Samuel, Yea, I have hearkened unto the voice of the Lord, and have gone the way which the Lord sent me unto, and have brought Agag the king of Amalech, and have utterly destroyed the Amalekites. But the people took of the spoil sheep, oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great pleasure in burnt sacrifices and offerings, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, and to hearken is better than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as the wickedness of idolatry. Because thou hast cast away the word of the Lord, therefore hath the Lord cast away thee also from being king. And Saul said unto Samuel, I have sinned; for I have gone further than the saying of the Lord, and thy words; because I feared the people, and obeyed their voice."

1 Kings xviii. The prophet Helias did not obey wicked king Achab, nor his wicked law; but when the king said unto him, "Art thou he that troublest Israel?" he stoutly and boldly answered the king again: "I trouble not Israel, but thou and thy father's household, which have forsaken the law of the Lord, and follow Baal."

1 Kings xviii. The same prophet said unto the Israelites, which inwardly persuaded themselves to serve the Lord, although outwardly they obeyed the wicked laws of the most wicked king Achab, on this manner: "How long will ye halt on both knees? If the Lord be God, follow him; if Baal be he, follow him."

[1 Folio, *anabaptistes.*]

When king Nabuchodonozor commanded all his subjects, even from the highest to the lowest, to worship the golden image that he had made, the true servants of God, Sidrach, Misach, and Abednago utterly refused to obey the commandment of the king; insomuch that, when he threatened to cast them into an hot burning oven, except they with all expedition shewed themselves obedient to his law, they answered and said: "O Nabuchodonozor, we ought not to consent unto thee in this matter. For why? Our God, whom we serve, is able to keep us from the hot burning oven, O king, and can right well deliver us out of thy hands. But if he will not, yet shalt thou know, O king, that we will not serve thy gods, nor do reverence to the image which thou hast set up." Dan. iii.

King Darius, through the procurement of his lords and princes for the destruction of the prophet Daniel, whom they greatly envied both for his excellency and knowledge, and also for the great favour that the king bare toward him passing all other of his nobility, made a law that whosoever desired any petition either of any god or man within thirty days next ensuing, except it were only of him, the same person should be cast into the lions' den. This law made the king at the request of his lords, not understanding their craft and subtilty, their envy and malice against good and faithful Daniel. But Daniel by no means would obey this commandment of the king. For he wished rather to be devoured of the wild beasts for disobeying the ungodly commandment of the prince (if God's will so were) than to cease so long time from praying unto the Lord his God. Therefore, as tofore, so likewise now, notwithstanding the king's commandment and the penalty of the law, he goeth forth daily at his accustomed hours to offer unto God his prayers and praises, yea, and that not secretly, but openly. Dan. vi.

King Antiochus' servants, which he had sent unto the Jews to compel them to forsake God's laws, and to follow the wicked ordinances of the heathenish idolaters, came also into the city of Modin, to compel such as were fled thither for to do sacrifice, and to burn incense unto idols, and to forsake the law of God. So many of the people of Israel consented and inclined unto them. But Mathathias and his sons remained stedfast. "Then spake the commissioners of king Antiochus, and said unto Mathathias, Thou art a noble man, of high reputation, and great in this city, having fair children and brethren. Come thou therefore first and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda, and such as remain at Jerusalem; so shalt thou and thy children be in the king's favour, and enriched with gold, silver, and great rewards. Mathathias answered and spake with a loud voice, Though all nations obey the king Antiochus, and fall away every man from keeping the law of their fathers, though they consent to his commandments, yet will I and my sons and brethren not fall from the law of our fathers. God forbid we should: that were not good for us, that we should forsake the law and ordinances of God, and to agree unto the commandment of king Antiochus. Therefore we will do no such sacrifice, neither break the statutes of our law, to go another way. And when he had spoken these words, there came one of the Jews, which openly in the sight of all did sacrifice unto the idols upon the altar in the city of Modin, according to the king's commandment. When Mathathias saw this, it grieved him at the heart; so that his reins shook withal, and his wrath kindled for very zeal of the law. With that he start up, and killed the Jew beside the altar, yea, and slew the king's commissioner that compelled him to do sacrifice, and destroyed the altar at the same time; such a zeal had he to the law of God; like as Phineas did unto Zambri the son of Salomi." 1 Macc. ii.

"Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to gape with an open mouth, and to eat swine's flesh. But he, desiring rather to die gloriously than to live with shame, offered himself willingly to the martyrdom." Now when he saw that he must needs go to it, he took it patiently; for he was at a point with himself that he would consent to do no unlawful thing for any pleasure of life. "They that stood by, being moved with pity, but not aright, for the old friendship of the man, took him aside privily, and prayed him that he would let such flesh be brought him as were lawful to 2 Macc. vi.

eat, and then to make a countenance, as though he had eaten of the flesh of the sacrifice, like as the king commanded; for so he might be delivered from death; and so for the old friendship of the man they shewed him this kindness. But he began to consider his discreet and honourable age, his noble and worshipful stock, and how that from his youth up he had been of an honest and good conversation, yea, and how constantly he had kept the ordinances and laws commanded by God; wherefore he gave them this answer and said, Yet had I rather first be laid in my grave. For it becometh not my age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, fourscore and ten year old, were now gone to a strange life; and so, through mine hypocrisy for a little time of a transitory life, they might be deceived: by this means also should I defile mine age and make it abominable. For though I were now delivered from the torments of men, yet should I not escape the hand of Almighty God, neither alive nor dead. Wherefore I will die manfully, and do as it becometh mine age; whereby I may, peradventure, leave an example of stedfastness for such as be young, if I with a ready mind and manfully die an honest death for the most worthy and holy laws. When he had said these words, immediately he was drawn to a torment. Now they that led him, and were mild a little afore, began to take displeasure because of the words that he said; for they thought he had spoken them of an high mind. But when he was in his martyrdom, he mourned and said: Thou, O Lord, which hast the holy knowledge, knowest openly, that whereas I might be delivered from death, I suffer these sore pains of my body; but in my mind I am well content to suffer them, because I fear thee. Thus this man died, leaving a memorial of his death for an ensample, not only unto young men, but unto all the people, to be stedfast and manly."

2 Macc. vii. Read the next chapter that followeth, which entreateth of the seven brethren, and of their mother; for they did rather choose to suffer most cruel torments than to obey the king's commandment, being contrary to the will of God.

Matt. x. "Fear ye not them which kill the body, but are not able to kill the soul. But rather fear him which is able to destroy both soul and body into hell. Are not two little sparrows sold for a farthing? And one of them shall not light on the ground without your Father. Yea, even all the hairs of your head are numbered. Fear ye not therefore: ye are of more value than many sparrows. Every one therefore that shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Mark viii. "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."

Acts iv. The rulers of the people and the high priests "commanded the apostles that they should speak no more, nor teach in the name of Jesu. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than to God, judge ye. For we cannot but speak that which we have seen and heard."

Acts v. "When the apostles stood before the council, the chief priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Peter and the other of the apostles answered and said, We ought

Acts v. more to obey God than men." The rulers and the high priests, "after they had called the apostles before them, beat them, and straitly charged them that they should no more speak in the name of Jesu; and so they let them go. And they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

OF CHRIST.

That Christ is the alone and only author of our salvation.

Probations out of the holy scripture.

"I will put enmity between thee and the woman, between thy seed and her seed. The same (seed) shall tread down thy head; and thou shalt tread upon his heel." Gen. iii.

"In thy seed shall all the nations of the earth be blessed." Gen. xxii.

"As for death, he (Christ) shall destroy it for ever. And the Lord God shall wipe away tears from all faces; and the rebuke of his people shall he take away out of all the earth: for so the Lord hath said. And in that day it shall be said, Lo, this is our God: we have waited for him; and he shall save us. This is the Lord in whom we have hoped: we will be merry and rejoice in the salvation that cometh of him." [Isai. xxv.]

"I have trodden the press myself alone; and of all people there is not one with me." Isai. lxiii.

"I will deliver them from the power of hell: from death I will defend them. O death, I will be thy death. O hell, I will be thy destruction." "O Israel, thy destruction cometh of thyself; but of me only cometh thy salvation." Hos. xiii.

"Thou, through the blood of thy covenant, shalt let thy prisoners out of the pit, wherein is no water." Zech. ix.

"She shall bring forth a Son; and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i.

"Come unto me, all ye that labour and are laden; and I will ease you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. xi.

"Be not afraid; for, behold, I bring you tidings of great joy, that shall come to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke ii.

"The Son of man is come to seek and to save that which was lost." Luke xix.

"Of" Christ's "fulness have all we received, even grace for grace. For the law was given by Moses; but grace and truth came by Jesus Christ." "Behold the Lamb of God, which taketh away the sins of the world." John i.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him perish not, but have everlasting life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii.

"Whosoever drinketh of the water that I shall give him," saith Christ, "shall never be more athirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv.

"As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." John v.

"I am the bread of life. He that cometh unto me shall never hunger; and he that believeth in me shall never thirst." "This is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but raise them again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, have everlasting life. And I will raise him up at the last day." "Verily, verily, I say unto you, He that believeth on me hath everlasting life." John vi.

John viii. "Except ye believe that I am, ye shall die in your sins." "If the Son shall make you free, then are ye free indeed."

John x. "I am the door: by me if any man enter in, he shall be safe, and shall go in and out, and find pasture." "I am come that they might have life, and that they might have it more abundantly." "My sheep hear my voice; and I know them; and they follow me; and I give unto them everlasting life; and they shall never perish, neither shall any man pluck them out of my hand."

John xi. "I am the resurrection and the life. He that believeth on me, yea, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

John xii. "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

John xvii. "This is everlasting life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

John xx. "These things are written, that ye might believe that Jesus is Christ, the Son of God, and that in believing ye might have life through his name."

Acts iv. "There is salvation in none other. For among men under heaven there is given none other name wherein we must be saved."

Acts x. "To him (Christ) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Acts xiii. "Be it known unto you, ye men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins; and that by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Acts xv. "We believe to be saved by the grace of the Lord Jesus Christ."

Rom. iii. "There is no difference. For all have sinned, and want the glory of God, but are justified freely by his grace through our redemption that is in Christ Jesu; whom God hath set forth to be the obtainer of mercy through faith by the means of his blood, to declare his righteousness, in that he forgiveth the sins that are past, which God did suffer to shew at his time his righteousness; that he might be counted just, and the justifier of him which believeth on Jesus."

Rom. iv. Christ "died for our sins, and rose again for our justification."

Rom. v. "We, being justified by faith, are at peace with God through our Lord Jesus Christ; by whom also it chanced unto us to be brought in through faith unto this grace wherein we stand, and rejoice in hope of the glory of God."

Rom. vi. "Everlasting life is the gift of God through Jesus Christ our Lord."

Rom. viii. "There is no damnation to them which are in Christ Jesu, which walk not after the flesh, but after the Spirit."

Rom. x. "Christ is the fulfilling of the law to justify all that believe."

1 Cor. i. Jer. ix. "Christ of God is made unto us wisdom, righteousness, and holiness, and deliverance; that, as it is written, He which rejoiceth should rejoice in the Lord."

2 Cor. viii. "Ye know the liberality of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich."

Gal. ii. "If righteousness come by the law, then died Christ in vain."

Gal. iii. "Christ delivered us from the curse of the law, which he was made accursed for us."

Eph. i. By Christ "we have redemption through his blood, even the forgiveness of sins."

Eph. ii. Christ is "our peace."

Eph. iii. By Christ "we have boldness and entrance with the confidence, which is by faith that we have in him."

Eph. iv. "When" Christ "went up on high, he led captivity captive, and gave gifts unto men."

Col. i. "It pleased the Father that in Christ all fulness should dwell; and by him to reconcile all things unto himself[1], and to set at peace by him through the blood of his cross both things in heaven and things in earth."

1 Thess. i. Jesus Christ "delivereth us from the wrath to come."

1 Tim. i. "This is a true saying, and worthy to be embraced, that Jesus Christ came into the world to save sinners."

[1 Folio, *herself.*]

"There is one God, and one Mediator between God and man, even the man Christ Jesus, which gave himself a ransom for all men." 1 Tim. ii.

"The blood of Jesus Christ cleanseth us from all sin." 1 John i.

Christ "appeared to take away our sins; and in him is no sin." "For this purpose appeared the Son of God, even to loose the works of the devil." 1 John iii.

"In this appeared the love of God to us-ward, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins." 1 John iv.

Christ "hath by his own person purged our sins, and sitteth on the right hand of the Majesty on high." Heb. i.

Christ "by death expelled him that had lordship over death, that is to say, the devil, and delivered them which through fear of death were all their life-time subdued unto bondage." Heb. ii.

"With one only oblation" Christ "hath made them perfect for ever that are sanctified." Heb. x.

Christ hath "loved us, and washed us from our sins in his own blood, and made us kings and priests unto God his Father: to whom be glory and dominion for ever. Amen." Rev. i.

Christ is that "Lamb which is in the midst of the throne," and "shall feed us, and lead us unto the fountains of the living water, and shall wipe away all tears from our eyes." Rev. vii.

Christ giveth "to every one that thirsteth the water of life freely." Christ is "Alpha and Omega, the first and the last, the beginning and the end" (of our salvation). Rev. xxii.

That Christ is the alone and only head of the catholic and apostolic church.

Probations out of the holy scripture.

"Desire of me; and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel." Psal. ii.

"Thou shalt deliver me from the strivings of the people, and thou shalt make me the head of the heathen. A people whom I have not known shall serve me: as soon as they hear of me, they shall obey me." Psal. xviii.

"David my servant shall be their king; and they all shall have one shepherd only." Ezek. xxxvii.

"The children of Juda and the children of Israel shall be gathered together again, and choose themselves one head." Hos. i.

God "hath put all things under" Christ's "feet, and hath made him above all things the head of the congregation, which is his body, and the fulness of him that filleth all in all." Eph. i.

"Let us henceforth be no more children, wavering and carried about with every wind of doctrine, by the wiliness of men, through craftiness, whereby they lay await for us to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ; in whom if all the body be coupled and knit together throughout every joint, wherewith one ministereth to another, according to the operation, as every part hath his measure, he increaseth the body unto the edifying of itself through love." Eph. iv.

"The husband is the wife's head, even as Christ is the head of the congregation; and the same is he that ministereth salvation to the body." Eph. v.

"All things were created by him (Christ) and for him; and he is before all things, and by him all things have their being. And he is the head of the body, even of the congregation." Col. i

Col. ii. "In" Christ "dwelleth all the fulness of the Godhead corporally; and ye are perfect in him, which is the head of all rule and power."

Matt. xxviii. "All power is given unto me in heaven and in earth." "Behold, I am with you alway, even until the end of the world."

That Christ is the alone and only Mediator, Reconciliator, Advocate, and Intercessor of the faithful.

Probations out of the holy scripture.

Matt. xi. "All things are given over unto me of my Father. And no man knoweth the Son but the Father: neither knoweth any man the Father save the Son, and he to whomsoever the Son will open him. Come unto me, all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

John x. "Verily, verily, I say unto you, I am the door of the sheep. All, even as many as come before me, are thieves and murderers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be safe, and shall go in and out, and find pasture."

John xiv. "I am the way, and the truth, and the life. No man cometh unto the Father, but by me."

Acts iv. "There is salvation in none other. Neither is there any other name given unto men under heaven, wherein they may be saved."

Rom. iii. "There is no difference; for all have sinned, and want the glory of God, but they are justified freely by his grace through the redemption that is in Christ Jesu; whom God hath set forth to be the obtainer of mercy through faith in his blood, to declare his righteousness, in that he forgiveth the sins that are past, which God did suffer, to shew at his time his righteousness; that he might be counted just, and the justifier of him which believeth on Jesus."

Rom. v. "We, being justified by faith, are at peace with God through our Lord Jesus Christ: by whom also it chanced unto us to be brought in through faith unto this grace wherein we stand, and rejoice in hope of the glory of God."

Rom. viii. "Who shall lay any thing to the charge of God's chosen? It is God that justifieth: who is he that can condemn? It is Christ which died, yea, rather, which is risen again, which is also on the right hand of God, and maketh intercession for us."

Eph. ii. "By the means of Christ Jesu ye, which sometime were far off, are made nigh by the blood of Christ. For he is our peace."

Eph. iii. "By" Christ Jesu "we have boldness and entrance (unto the Father) with the confidence which is by the faith of him."

1 Tim. ii. "There is one God, and one Mediator between God and man, even the man Christ Jesus, which gave himself a ransom for all men."

1 John ii. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. He it is that obtaineth mercy for our sins; not for our sins only, but also for the sins of all the world."

Heb. iv. "We have a great High Priest, which is entered into heaven, even Jesus the Son of God. Let us hold the profession. For we have not an High Priest which cannot have compassion on our infirmities, but was in all points tempted like as we are, but yet without sin. Let us therefore go boldly unto the seat of grace, that we may obtain mercy, and find grace to help in time of need."

Heb. vii. "This man (Christ), because he endureth ever, hath an everlasting priesthood. Wherefore he is able also ever to save them to the uttermost that come unto God by him; seeing he ever liveth to make intercession for us."

Heb. viii. "Christ hath obtained a priesthood so much the more excellent, as he is the Mediator of a better testament, which was confirmed in better promises."

"Christ is not entered into the holy places that are made with hands, which are similitudes of true things, but is entered into very heaven, for to appear now in the sight of God for us." Heb. ix.

"By the blood of Jesu we have liberty to enter into the holy place, by the new and living way, which he hath prepared for us through the veil, that is to say, by his flesh." Heb. x.

"Ye are come...unto Jesus the Mediator of the new testament, and unto the sprinkling of blood, that speaketh better than the blood of Abel." Heb. xii.

"By" Christ "do we offer sacrifice of praise always to God, that is to say, the fruit of those lips which confess his name." Heb. xiii.

That Christ by his blood hath not only cleansed us from original sin, but also from all other sins; yea, and that both from the pain and fault.

Probations out of the holy scripture.

"Praise the Lord, O my soul, and forget not all his benefits: which forgiveth all thy sins, and healeth all thine infirmities: which saveth thy life from destruction, and crowneth thee with mercy and loving-kindness." Psal. ciii.

"He (Christ) was wounded for our offences, and smitten for our wickedness. For the chastisement of our peace was laid upon him; and with his stripes are we healed. As for us, we have gone all astray like sheep: every one hath turned his own way. But the Lord hath heaped together upon him the iniquity of us all." "His punishment did go upon him for the transgression of my people, which indeed had deserved that punishment." "He shall justify the multitude; for he shall bear away their sins." "He hath taken away the sins of the multitude, and made intercession for the misdoers." Isai. liii.

God "shall put down our wickednesses, and cast all our sins into the bottom of the sea." Mic. vii.

"Thou shalt call his name Jesus. For he shall save his people from their sins." Matt. i.

"The Son of man came to save that was lost." Matt. xviii.

"This is my blood of the new testament, that is shed for many for the remission of sins." Matt. xxvi.

"The Son of man came not to be ministered unto, but to minister, and to give his life for the redemption of many." Mark x.

"The Son of man did not come to destroy, but to save the lives of men." Luke ix.

"Behold the Lamb of God, that taketh away the sin of the world." John i.

"I am that living bread which came down from heaven, whereof whosoever eateth shall live for ever. The bread which I shall give is my flesh, which I shall give for the life of the world." John vi.

"I am a good shepherd. A good shepherd giveth his life for the sheep." John x.

Christ "died for our sins, and rose again for our justification." Rom. iv.

"The gift is not over one sin, as death came through one sin of one that sinned. For damnation came of one sin unto condemnation; but the gift came to justify from many sins. For if by the sin of one death reigned by the means of one, much more they, which receive abundance of grace and of the gift of righteousness, shall reign in life by the means of one, even Jesus Christ. Likewise then as by the sin of one there springeth up evil on all men to condemnation, even so by the righteousness of one springeth good upon all men to the righteousness of life. For as by one man's disobedience many became sinners, so by the obedience of one shall many be made righteous." Rom. v.

"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.

"Christ died for our sins." 1 Cor. xv.

"Our Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world." Gal. i.

Gal. ii. "I refuse not the grace of God. For if righteousness come by the law, then died Christ in vain."

Gal. v. "Stand fast in the liberty wherewith Christ hath made us free, and wrap not

Gal. v. yourselves again in the yoke of bondage." "Christ is become but in vain unto you: as many of you as are justified by the law are fallen from grace. We look for and hope in the Spirit through faith. For in Jesu Christ neither is circumcision any thing worth, neither yet uncircumcision, but faith which worketh by love."

Gal. vi. "God forbid that I should rejoice, but in the cross (that is to say, in the passion and death) of our Lord Jesus Christ."

Eph. i. "In Christ we have redemption through his blood, even the forgiveness of sins."

Eph. ii. "Now by the means of Christ Jesu ye which sometimes were far off are made nigh by the blood of Christ. For he is our peace, which hath made of both one, and hath broken down the wall that was a stop between us, and hath also put away through his flesh the cause of hatred, even the law of commandments contained in the law written; for to make of twain one new man in himself, so making peace, and to reconcile both unto God in one body through the cross, and slew hatred thereby, and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an entrance in one Spirit unto the Father."

Eph. v. "Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God."

Phil. iii. "The things that were vantage unto me, those I counted loss for Christ's sake. Yea, I think all things but loss for the excellency of the knowledge of Christ Jesu my Lord; for whom I have counted all things loss, and do judge them but vile, that I may win Christ and be found in him, not having mine own righteousness of the law, but that which is through the faith of Christ, even the righteousness which cometh of God through faith; that I may know him, and the virtue of his resurrection, and the fellowship of his passions."

Col. i. "It pleased the Father that in Christ all fulness should dwell; and by him to reconcile all thing unto himself, and to set at peace by him through the blood of his cross both things in heaven and things in earth."

Col. ii. "When ye were dead through sin, and through the uncircumcision of your flesh, God quickened you with Christ, and hath forgiven us all our trespasses, and hath put out the hand-writing that was against us contained in the law written; and that hath he taken out of the way, and hath fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person."

1 Thess. v. "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesu Christ, which died for us, that, whether we wake or sleep, we should live together with him."

1 Tim. i. "It is a true saying, and worthy to be embraced, that Christ Jesus came into the world to save sinners."

1 Tim. ii. "The man Christ Jesus gave himself a ransom for all men."

Tit. ii. "Our Saviour Jesus Christ gave himself for us to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works."

1 Pet. i. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, which ye received by the tradition of the fathers, but with the precious blood of Christ, as of a lamb[1] undefiled and without spot."

1 Pet. ii. Christ "bare our sins in his body on the tree, that we, being delivered from sin, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but ye are now turned unto the Shepherd and Bishop of your souls."

1 Pet. iii. "Christ hath once suffered for sins, the just for the unjust, to bring us unto God."

1 John i. "The blood of Jesu Christ cleanseth us from all sin."

[1 Folio, *lampe.*]

Christ "obtaineth mercy for our sins, not for our sins only, but also for the sins of the whole world." 1 John ii.

"Ye know that Christ appeared to take away our sins, and in him is no sin." "For this purpose appeared the Son of God, to loose the works of the devil." 1 John iii.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins." 1 John iv.

"If the blood of oxen and of goats, and the ashes of a young cow when it was sprinkled, purifieth the unclean, as touching the purifying of the flesh; how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your conscience from dead works for to serve the living God?" Heb. ix.

"Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God his Father, be glory and dominion for ever. Amen." Rev. i.

That the death of Christ is the only and alone propitiatory, expiatory, and satisfactory sacrifice for all the sins of the world.

Probations out of the holy scripture.

"What is he that cometh from Edom, with red-coloured clothes of Bosya (which is so costly cloth), and cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the wine-press? I have trodden the press myself alone; and of all people there is not one with me." Isai. lxiii.

"I will take away the sin of the land in one day." Zech. iii.

"I have finished the work, O Father, which thou gavest me to do." John xvii.

"As soon as Jesus received of the vinegar, he said, It is finished." John xix.

"God setteth out his love toward us, seeing, while we were yet sinners, Christ died for us. Much more then now we that are justified by his blood shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, seeing we are reconciled, we shall be preserved by his life." "As by the sin of one there spring up evil on all men to condemnation, even so by the righteousness of one springeth good upon all men to the righteousness of life. For as by one man's disobedience many became sinners, so by the obedience of one shall many be made righteous." Rom. v.

God "made" his Son "to be sin (that is to say, a sacrifice for sin) for us, which knew no sin; that we by his means should be that righteousness which before God is allowed." 2 Cor. v.

Christ, "because he endureth ever, hath an everlasting priesthood. Wherefore he is able also even to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for us. For such an High Priest it became us to have, which is holy, harmless, undefiled, separate from sinners, made higher than heaven; which needeth not daily, as yonder high priests, to offer up sacrifice, first for his own sins[2], and then for the people's. For that did he once, when he offered up himself." Heb. vii.

"Christ, being an High Priest of good things to come, came by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, and found eternal redemption. For if the blood of oxen and of goats, and the ashes of a young cow when it was sprinkled, purifieth the unclean, as touching the purifying of the flesh; how much more shall the blood of Christ, which through the eternal Spirit offered himself without spot to God, purge your conscience from dead works for to serve the living God? And for this cause is he the Mediator of the new testament, that through death, which chanced for the redemption of those transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." "Without shedding of blood there is no remis- Heb. ix.

[2 Folio, *for our sins.*]

Heb. ix. sion." "Christ is not entered into the holy places that are made with hands, which are similitudes of true things, but is entered into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high priest entereth into the holy place every year with strange blood; for then must he have often suffered since the world began. But now in the end of the world hath he appeared once to put sin to flight by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgment, even so Christ was once offered to take away the sins of many; and unto them that look for him shall he appear again without sin unto salvation."

Heb. x. Psal. xl. "The blood of oxen and of goats cannot take away sins. Wherefore when he (Christ) cometh into the world, he saith, Sacrifice and offering thou wouldest not have, but a body hast thou ordained me. Burnt-offerings also for sin hast thou not allowed. Then said I, Lo, I am here. In the beginning of the book it is written of me, that I should do thy will, O God. Above when he saith, Sacrifice and offering and burnt sacrifices and sin-offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the law), then said he, Lo, I am here to do thy will, O God. He taketh away the first to stablish the latter; by which will we are made holy, even by the offering of the body of Jesu Christ once for all. Every priest is ready daily ministering, and offering oftentimes one manner of oblation, which can never take away sins. But this man, after he hath offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool. For with one offering hath he made perfect for ever them that are sanctified. The Holy Ghost himself also beareth us record, even when he told before, This is the testament that I will make unto them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sin."

Heb. x. Jer. xxxi.

1 Pet. iii. "Christ hath once suffered for sins, the just for the unjust, to bring us to God."

That Christ is the alone and only teacher of truth.

Probations out of the holy scripture.

Deut. xviii. "I will raise up a prophet from among their brethren, like unto thee[1], and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And whosoever will not hearken unto the words which he shall speak in my name, I will require it of him."

Isai. ii. "It shall be in the last day, that the hill where the house of the Lord is builded shall be the chief among hills, and exalted above all little hills. And all nations shall press unto him, and the multitude of people shall go, speaking thus one to another, Up, let us go to the hill of the Lord, and to the house of the God of Jacob, that he may shew us his way, and that we may walk in his paths. For the law shall come out of Sion, and the word of the Lord from Jerusalem, and shall give sentence among the heathen, and shall reform the multitude of people. They shall break their swords also into mattocks, and their spears to make scythes. And one people shall not lift up a weapon against another, neither shall they learn to fight from thenceforth."

[Isai. xi.] "There shall come a rod forth of the kindred of Isay, and a blossom shall flourish out of his root. The Spirit of the Lord shall light upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and of the fear of the Lord, and shall make him fervent in the fear of God. For he shall not give sentence after the thing that shall be brought before his eyes, neither reprove a matter at the first hearing; but with righteousness shall he judge the poor, and with holiness shall he reform the simple of the world. He shall smite the world with the rod of his mouth, and with the breath of his mouth shall he slay the ungodly," &c.

[1 Folio, *them.*]

"Behold, this is my servant, upon whom I lean, my elect, in whom my soul is pacified. I have given my Spirit, that he may shew forth judgment and equity among the gentiles. He shall not be an outcrier, nor lift up his voice. His voice shall not be heard in the streets; and a bruised reed shall he not break, and the smoking flax shall he not quench: but faithfully and truly shall he give judgment, not be pensive nor careful, that he may restore righteousness unto the earth; and the gentiles also shall keep his laws." "I will defend thee, and give thee for a covenant of the people, and to be the light of the gentiles, that thou mayest open the eyes of the blind, let out the prisoners from their bonds, and them that sit in darkness out of the dungeon-house." Isai. xlii.

"I am the Lord thy God, which teach thee profitable things, and lead thee the way that thou shouldest go." Isai. xlviii.

"I have made thee the light of the gentiles, that thou mayest be my health unto the end of the world." Isai. xlix.

"The Lord hath given me a well-learned tongue; so that I can comfort them which are troubled, yea, and that in due season." Isai. l.

"The Spirit of the Lord is upon me; for the Lord hath anointed me, and sent me to preach good tidings unto the poor; that I might bind up the wounded hearts, that I might preach deliverance to the captive, and open the prison to them that are bound; that I might declare the acceptable year of the Lord, and the day of the vengeance of our God; that I might comfort all them that are in heaviness," &c. Isai. lxi.

"I will raise up unto my sheep one only shepherd, even my servant David: he shall feed them, and he shall be their shepherd. I the Lord will be their God; and my servant David shall be their prince. Even I the Lord have spoken it." Ezek. xxxiv.

"This is my dearly-beloved Son, in whom I have a singular delight: hear ye him." Matt. xvii.

"Let us go," saith Christ, "into the next towns, that I may preach there also; for therefore am I come." Mark i.

"I must preach," saith Christ, "the kingdom of God to other cities also: for therefore am I sent." Luke iv.

"No man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father, he hath declared him." John i.

"Master, we know that thou art a teacher come from God: for no man could do such miracles as thou dost, except God were with him." John iii.

"Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man; for thou regardest not the outward appearance of men." Matt. xxii.

"We know," said the woman of Samaria, "that Messias shall come, which is called Christ. When he is come, he will tell us all things. Jesus said unto her, I that speak unto thee am he." John iv.

"The words that I speak unto you are spirit and life." "Jesus said to his twelve disciples, Will ye also go your way? Simon Peter answered, Lord, unto whom should I go? Thou hast the words of everlasting life; and we believe and know that thou art Christ, the Son of the living God." John vi.

"My doctrine is not mine, but his that sent me. If any man will be obedient to his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own praise. But he that seeketh his praise that sent him, the same is true, and no unrighteousness is in him." John vii.

"I am the light of the world. He that followeth me walketh not in darkness, but shall have the light of life." "He that sent me is true. And I speak in the world those things which I have heard of him." "As my Father hath taught me, even so I speak." "If ye continue in my word, then are ye my very disciples, and ye shall know the truth; and the truth shall make you free." "Which of you rebuketh me of sin? If I say the truth, why do not ye believe me? He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God." John viii.

"All, even as many as came before me, are thieves and murderers; but the sheep did not hear them." "I am the good shepherd, and know my sheep, and am known of mine." "My sheep hear my voice; and I know them; and they follow me; and I give them everlasting life." John x.

John xii. "I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that refuseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting. Whatsoever I speak therefore, even as the Father bade me, so I speak."

John xiv. "I am the way, and the truth, and the life. No man cometh unto the Father, but by me." "If a man love me, he will keep my sayings; and my Father will love him; and we will come unto him, and dwell with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father's which sent me." "The Comforter, which is the Holy Ghost, whom my Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

John xvii. "I have given unto them the words which thou gavest me; and they have received them."

John xviii. "For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. And all that are of the truth hear my voice."

Gal. i. "Though we ourselves, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

1 Tim. vi. "If any man follow other doctrine, and incline not unto the wholesome words of our Lord Jesu Christ, and to the doctrine which is according to godliness, he is puffed up, and knoweth nothing, but wasteth his brains about questions and strife of words, whereof spring envy, strife, railings, evil surmisings, vain disputation of men that have corrupt minds and that are robbed of the truth, which think that lucre is godliness. From them that are such separate thyself."

2 John. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

That Christ, as concerning his human nature, is not (as the papists dream) in every place, but only in heaven, sitting on the right hand of God the Father.

Probations out of the holy scripture.

Psal. xlvii. "God is gone up with a merry noise, and the Lord with the sound of the trump." "God reigneth over the heathen: God sitteth upon his holy seat. The princes of the people are joined unto the people of the God of Abraham; for God, which is very high exalted, doth defend the earth, as it were with a shield."

Psal. lxviii. "Thou art gone up on high: thou hast led captivity captive, and received gifts for men."

Matt. xxiv. "If any man say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great miracles and wonders; insomuch that, if it were possible, the very elect should be deceived. Behold, I have told you before. Wherefore if they say unto you, Behold, he is in the desert; go not ye forth: behold, he is in the secret places; believe it not: for as the lightning cometh out of the east, and appeareth in the west, so shall the coming of the Son of man be."

Matt. xxviii. "The angel said to the women, Fear ye not. For I know that ye seek Jesus, which was crucified. He is not here. He is risen, as he said. Come, see the place

where the Lord was laid. And go quickly and tell his disciples that he is risen again from the dead. And, behold, he goeth before you into Galilee: there ye shall see him. Lo, I have told you."

"When the Lord had spoken unto them, he was received into heaven, and is set on the right hand of God." Mark xvi.

"It came to pass that, when Jesus had blessed them, he departed from them, and was carried up into heaven." Luke xxiv.

"Ye shall have the poor alway with you; but me ye shall not have alway." John xii.

"I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you even unto myself; that where I am, there may ye be also." "If ye loved me ye would rejoice, because I said that I go to the Father." John xiv.

"Now I go my way to him that sent me; and none of you asketh me whither I go. But because I have said such things unto you, your hearts are full of sorrow. Nevertheless I tell you the truth: it is expedient for you that I go my way. For if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you." "I went out from the Father, and came into the world. Again, I leave the world, and go to the Father." John xvi.

"When" Christ "had spoken these things, while they beheld, he was taken up on high; and a cloud received him up out of their sight. And while they looked stedfastly up toward heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come even as ye have seen him going up into heaven." Acts i.

"Jesus Christ...must receive heaven until the time of all things, which God hath spoken by the mouth of all his holy prophets since the world began, be restored again." Acts iii.

"The Most Highest dwelleth not in temples made with man's hand." Stephen, "full of the Holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Son of man standing on the right hand of God." Acts vii.

"It is Christ which died, yea, rather, which is risen again; which is also on the right hand of God, and maketh intercession for us." Rom. viii.

"As often as ye shall eat this bread, and drink of this cup, ye shall shew the Lord's death till he come." 1 Cor. xi.

God "raised Christ from the dead, and set him on his right hand in heavenly things, above all rule, and power, and might, and dominion, and above every name that is named, not in this world only, but also in the world to come." Eph. i.

"If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Whensoever Christ, which is our life, shall shew himself, then shall ye also appear with him in glory." Col. iii.

"Our conversation is in heaven; from whence we look for the Saviour, even the Lord Jesus Christ; which shall change our vile body, that he may make it like unto his glorious body, according to the working whereby he is able also to subdue all things to himself." Phil. iii.

"The Lord himself shall descend from heaven with a shout, and the voice of the archangel, and trumpet of God." 1 Thess. iv.

"God was shewed in the flesh, was justified in the Spirit, was seen among the angels, was preached unto the gentiles, was believed on in the world, and received up in glory." 1 Tim. iii.

Christ "hath by his own person purged our sins, and sitteth on the right hand of the Majesty on high." Heb. i.

"This man (Christ), after he hath offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool." Heb. x.

"Let us run with patience unto the battle that is set before us, looking unto Jesus, the captain and finisher of our faith; which for the joy that was set before Heb. xii.

him abode the cross, and despised the shame, and is set down on the right hand of the throne of God."

1 Pet. iii. "Jesus Christ is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him."

OF ELECTION.

That God's election is certain and unchangeable.

Probations out of the holy scripture.

Num. xxiii. "God is not a man, that he should lie; neither the son of man, that he should repent. Should he say, and not do? or should he speak, and not make it good?"

1 Sam. xv. "The Strength of Israel will not beguile nor repent. For he is not a man, that can repent."

Job xxxiii. When God doth once command a thing, there should no man be curious to search whether it be right.

Isai. xiv. "If the Lord of hosts determine a thing, who is able to disannul it? And if he stretch forth his hand, who may hold it again?"

Isai. xl. "The word of our God endureth for ever."

Mal. iii. "I am the Lord, that change not."

Psal. xxxiii. "The counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation."

Rom. xi. "Verily the gifts and calling of God are such that it cannot repent him of them."

1 Cor. i. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord."

1 Thess. v. "Faithful is he which called you, which will also do it."

2 Thess. iii. "All men have not faith. But the Lord is faithful, which shall stablish you, and preserve you from evil."

2 Tim. ii. "The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his."

That God's election is free and undeserved.

Probations out of the holy scripture.

Exod. xxxiii. "I will shew mercy to whom I will shew mercy, and will have compassion on whom I will have compassion."

Deut. vii. "The Lord thy God hath chosen thee to be a several people unto himself, above all nations that are upon the earth. It was not because of the multitude of you above all nations, that the Lord had lust unto you and chose you; seeing ye are fewest of all nations: but because the Lord loved you, and because he would keep the oath which he had sworn to your fathers."

1 Sam. xii. "The Lord will not forsake his people because of his great name's sake; because it hath pleased the Lord to make you his people."

Isai. xlviii. "I knew that thou wouldest maliciously offend: therefore have I called thee a transgressor even from thy mother's womb. Nevertheless for mine own name's sake I will withdraw my wrath; and it shall be for my honour's sake, if I patiently forbear thee, and root thee not out. Behold, I have purged thee, yet not as silver. I have chosen thee in the fire of affliction, and that only for mine own sake: yea, even for mine own sake will I do this."

Jer. i. "Before I fashioned thee in thy mother's womb, I did know thee; and or ever thou wast born, I sanctified thee, and ordained thee to be a prophet unto the people."

Ezek. xxxvi. "Thus saith the Lord God, I do not this for your sake, O house of Israel, but for my holy name's sake."

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them to babes. Verily, Father, even so was it thy good pleasure." Matt. xi.

"Fear not, little flock; for it is your Father's pleasure to give you the kingdom." Luke xii.

"Ye have not chosen me, but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain." John xv.

"Rebecca was with child by one, even by our father Isaac. For before the children were born, when they had neither done good, neither bad, that the purpose of God by election might stand, it was said unto her, not by the reason of works, but by the caller, The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there any unrighteousness with God? God forbid. For he saith to Moses, I will shew mercy to whomsoever I shew mercy, and will have compassion on whomsoever I have compassion. So lieth it not then in a man's will, or running, but in the mercy of God. For the scripture saith unto Pharao, Even for this same purpose have I stirred thee up, to shew my power on thee, and that my name might be declared throughout all the world. So hath he mercy on whom he will, and whom he will he maketh hard-hearted. Thou wilt say then unto me, Why then blameth he us yet? for who hath been able to resist his will? But, O man, what art thou which disputest with God? Shall the work say to the workman, Why hast thou made me on this fashion? Hath not the potter power over the clay, even of the same lump to make one vessel unto honour, and another unto dishonour? Even so God, willing to shew his wrath, and to make his power known, suffered with long patience the vessels of wrath ordained to damnation; and to declare the riches of his glory on the vessels of mercy, which he had prepared unto glory, whom also he called, not of the Jews only, but also of the gentiles," &c. Rom. ix. Gen. xxv. Mal. i. Exod. ix. Isai. xlv. & lxiv. Eccles. xxxiii. Jer. xviii.

"At this time is there a remnant (of the Israelites) left according to the election of grace. If it be given of grace, then is it not now of works: for then grace is no more grace. But if it be of works, then is it now no grace: for then were deserving no more deserving. What then? Israel hath not obtained that which he seeketh; but the election hath obtained it: the remnant are blinded." "O the deepness of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Either who hath given to him first, and he shall be recompensed again? For of him, and through him, and for him, are all things. To him be glory for ever. Amen." Rom. xi. Wisd. ix. Isai. xl. 1 Cor. ii.

"Blessed be God the Father of our Lord Jesus Christ, which hath blessed us with all manner of spiritual blessing in heavenly things by Christ, according as he had chosen us in him before the foundations of the world were laid, that we should be holy and without blame before him through love. Which ordained us before through Jesus Christ to be heirs[1] unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made us accepted through the Beloved: by whom we have redemption through his blood, even the forgiveness of sins, according to the riches of grace." Eph. i.

"We were by nature the children of wrath, even as well as other. But God, which is rich in mercy, for his great love wherewith he loved us, even when we were dead by sins, quickened us together in Christ (by grace are ye saved), and raised us up together with him, and made us sit together with him among them of heaven in Christ Jesu." "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself." Eph. ii.

"We are bound to give thanks alway to God for you, brethren beloved of the Lord, for because that God hath from the beginning chosen you to salvation through sanctifying of the Spirit, and through believing of the truth; whereunto he called you by our gospel, to obtain the glory of our Lord Jesu Christ." 2 Thess. ii.

"God hath saved us, and called us with an holy calling, not according to our deeds, 2 Tim. i.

[1 Folio, *hearers.*]

but according to his own purpose and grace, which was given us through Christ Jesu before the world began, but is now declared openly by the appearing of our Saviour Jesu Christ, which hath put away death, and hath brought life and immortality unto light through the gospel."

2 Tim. ii. "The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his."

Tit. iii. "Not by the deeds of righteousness which we wrought, but according to his mercy hath he saved us."

James i. "Of his own will begat he us with the word of truth, that we should be the first-fruits of his creatures."

1 Pet. i. "God...according to his abundant mercy begat us again unto a lively hope, by that that Jesus Christ rose again from death, to an inheritance immortal, and undefiled, and that perisheth not, reserved in heaven for you, which are kept by the power of God through faith unto salvation."

1 John iii. "Behold, what love the Father hath shewed on us, that we should be called the sons of God."

1 John iv. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the agreement for our sins."

That God's elect and chosen cannot perish.

Probations out of the holy scripture.

Psal. lxv. "Blessed is the man whom thou choosest and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple."

Isai. xliii. "The Lord that made thee and fashioned thee, O Israel, saith thus, Fear not; for I have redeemed thee: I have called thee by name: thou art mine own. If thou goest through the water, I will be with thee, that the strong floods should not pluck thee away. And if thou walkest through the fire, it shall not burn thee; and the flame shall not kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

Isai. xlix. "Rejoice, ye heavens; and sing praises, thou earth. Talk of joy, ye hills; for God hath comforted his people, and will have mercy upon his that be in trouble. But Sion said, God hath forsaken, and my Lord hath forgotten me. Will a wife forget the child of her womb, and not pity the son whom she hath borne? And though she do forget, yet will not I forget thee. Behold, I have written thee up upon my hands: thy walls are ever in my sight."

Isai. l. "He is at hand that justifieth me: who will then go with me to law? Let us stand one against another: if there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is he then that can condemn me? Lo, they shall be like as an old cloth: the moth shall eat them up."

Isai. liv. "Fear not; for thou shalt not be confounded. Be not ashamed; for thou shalt not come to confusion. Yea, thou shalt forget the shame of thy youth, and shalt not remember the dishonour of thy widowhead. For he that made thee shall be thy Lord and husband, whose name is the Lord of hosts; and thy Redeemer shall be even the Holy One of Israel, the Lord of the whole world. For the Lord hath called thee, being as a desolate sorrowful woman, and as a young wife that hath broken her wedlock, saith thy God. A little while have I forsaken thee, but with great mercifulness shall I take thee up unto me. When I was angry, I hid my face from thee for a little season; but through everlasting mercy have I pardoned thee, saith the Lord thy Redeemer." "The mountains shall remove, and the hills shall fall down; but my loving-kindness shall not move, and the bond of my peace shall not fall down from thee, saith the Lord, thy merciful lover."

Matt. xvi. "Thou art Peter; and upon this rock I will build my congregation: and the gates of hell shall not prevail against it."

"All that the Father giveth me shall come to me; and him that cometh to me I cast not away. For I came down from heaven not to do that I will, but that he will which hath sent me. And this is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but raise them again at the last day." John vi.

"My sheep hear my voice; and I know them; and they follow me; and I give unto them everlasting life: and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to take them out of my Father's hand. I and my Father are one." John x.

"When Jesus loved his which were in the world, unto the end he loved them." John xiii.

"Those that thou gavest me have I kept; and none of them is lost, but that lost child, that the scripture might be fulfilled." John xvii.

"When the gentiles heard this, they were glad, and glorified the word of the Lord, and believed, even as many as were ordained unto everlasting life." Acts xiii.

"We know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before, he also ordained before, that they should be like-fashioned unto the shape of his Son, that he might be the first-begotten Son among many brethren. Moreover whom he appointed before, them also he called; and whom he hath called, them also he justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be on our side, who can be against us? Which spared not his own Son, but gave himself for us all; how can it be that with him he should not give us all things also? Who shall lay any thing to the charge of God's chosen? It is God that justifieth: who is he that can condemn?" Rom. viii.

"The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his." 2 Tim. ii.

"They went out from us; but they were not of us. For if they had been of us, they would no doubt have continued with us; but that it might appear that they were not of us." 1 John ii.

OF THE HOLY SCRIPTURE.

That the holy scripture is a doctrine sound, certain, true, and in all points absolutely perfect: in the which, as in a most plentiful and rich storehouse, thou mayest abundantly find whatsoever is even to the uttermost sufficient and necessary unto salvation and everlasting life.

Probations out of the holy scripture.

"Ye shall put nothing to the word which I command you, neither do ought therefrom, that ye may keep the commandments of the Lord your God, which I command you." Deut. iv.

"Take heed that ye do indeed as the Lord your God hath commanded you, and turn not aside either to the right hand or to the left, but walk in all the ways which the Lord your God hath commanded you; that ye may live, and that it may go well with you, and that ye may prolong your days in the land which ye shall possess." Deut. v.

"Whatsoever I command you, that take heed ye do; and put thou nought thereto, nor take ought therefrom." Deut. xii.

"Take ye heed, and do all that is written in the book of the law of Moses, that ye bow not aside therefrom to the right hand or to the left." Josh. xxiii.

"The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom to the simple. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes. The fear of the Lord is clean, and endureth for ever: the judg- Psal. xix.

ments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant taught; and in keeping of them there is great reward."

Psal. cxix. "Thy word, O Lord, is a lantern to my feet, and a light to my path-ways."

Prov. xxx. "All the words of God are pure and clean; for he is a shield unto all them that put their trust in him. Put thou nothing to his words; lest he reprove thee, and thou be found a liar."

Isai. viii. "If they say unto you, Ask counsel at the soothsayers, witches, charmers, and conjurers; then make them this answer, Is there a people any where that asketh not counsel at his God? Should men run unto the dead for the living? If any man want light, let him look upon the law and the testimony, whether they speak not after this meaning. If he do not this, he stumbleth and suffereth hunger. And if he suffer hunger, he is out of patience, and blasphemeth his king and his God."

Isai. xxx. "This is the way: walk ye in it. Turn not aside, neither to the right hand nor to the left."

Jer. vii. "Hearken, and obey my voice; and I shall be your God; and ye shall be my people; so that ye walk in all the ways which I have commanded you, that ye may prosper."

Jer. xxiii. "What hath chaff and wheat to do together? saith the Lord. Is not my word like a fire? saith the Lord; and like an hammer that breaketh the hard stone?"

Ezek. xx. "I gave them my commandments, and shewed them my laws, which whoso keepeth shall live in them."

Luke xvi. "They have Moses and the prophets: let them hear them."

John iv. "I know that Messias shall come, which is called Christ. When he is come, he will tell us all things."

John v. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into damnation, but is escaped from death unto life."

John viii. "I am the light of the world. He that will follow me shall not walk in darkness, but he shall have the light of life." "If ye continue in my word, then ye are my very disciples, and ye shall know the truth; and the truth shall make you free." "He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God."

John x. "My sheep hear my voice; and I know them; and they follow me; and I give unto them everlasting life." "A stranger they will not follow, but will fly from him; for they know not the voice of strangers."

John xiv. "I am the way, the truth, and the life." "The Holy Ghost, whom the Father shall send in my name, he shall teach you all things."

John xvi. "When he shall come, which is the Spirit of truth, he shall lead you into all truth."

John xx. "These things are written, that ye may believe that Jesus is Christ the Son of God, and that ye believing may have life through his name."

Acts xvii. "These were the noblest of birth among them of Thessalonica, which received the word with all diligence of mind, and searched the scriptures daily, whether those things were even so."

Acts xx. "I take you to record this day, that I am pure from the blood of all men. For I have spared no labour, but have shewed you all the counsel of God."

Rom. i. "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

Rom. x. "Faith cometh by hearing; and hearing cometh by the word of God."

Rom. xv. "Whatsoever things are written aforetime, they are written for our learning, that we through patience and comfort of the scriptures might have hope."

Gal. i. "Though we ourselves, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

"Though it be but a man's testament, yet, if it be allowed, no man despiseth it, or addeth any thing thereto." Gal. iii.

"As many as walk according to this rule, peace be on them, and mercy." [Gal. vi.]

"Now ye are not strangers and foreigners, but citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone; in whom what building soever is coupled together, it groweth into an holy temple in the Lord: in whom ye also are built together to be an habitation of God through the Holy Ghost." Eph. ii. 1 Tim. ii.

"If any man follow other doctrine, and incline not unto the wholesome words of our Lord Jesu Christ, and to the doctrine which is according to godliness, he is puffed up, and knoweth nothing, but wasteth his brains about questions and strife of words; whereof spring envy, strife, railings, evil surmisings, vain disputation of men that have corrupt minds, and that are robbed of the truth, which think that lucre is godliness. From them that are such separate thyself." 1 Tim. vi.

"Continue thou in the things which thou hast learned, which also were committed unto thee, knowing of whom thou hast learned them; and forasmuch also as thou of a child hast known the holy scriptures, which are able to make thee learned unto salvation through the faith which is in Christ Jesu. All scripture given by inspiration of God is profitable to teach, to improve, to amend, and to instruct in righteousness; that the man of God may be perfect, and prepared unto all good works." 2 Tim. iii.

"Lay apart all filthiness and superfluity of maliciousness, and receive with meekness the word that is graffed in you, which is able to save your souls." James i.

"Lay aside all maliciousness, and all guile, and feignedness, and envy, and all backbiting; and as new-born babes desire ye that milk (not of the body, but of the soul) which is without deceit, that ye may grow thereby (unto salvation)." 1 Pet. ii.

"We have a right sure word of prophecy; whereunto if ye take heed, as unto a light that shineth in a dark place, ye do well, until the day dawn, and the day-star arise in your hearts; so that ye first know this, that no prophecy in the scripture hath any private interpretation. For the scripture came never by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i.

"Whosoever transgresseth, and bideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John.

"The word of God is quick, and mighty in operation, and sharper than any two-edged sword, and entereth thorough even unto the dividing asunder of the soul and the spirit, and of the joints and the marrow, and is a discerner of the thoughts and of the intents of the heart." Heb. iv.

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add to these things, God shall add unto him the plagues that are written in this book. And if any man shall minish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev xxii.

OF THE CHURCH.

That the true, holy, catholic, and apostolic church do not lean unto the decrees of men, but unto the doctrine of Christ.

Probations out of the holy scripture.

"Up, let us go to the hill of the Lord, and to the house of the God of Jacob; that he may shew us his way, and that we may walk in his paths." Isai. ii.

"No man shall do evil unto another: no man shall destroy another in all the hill of my holiness. For the earth shall be full of the knowledge of the Lord, even as the sea floweth over with water." Isai. xi.

"Though all this be come upon us, yet do we not forget thee, nor behave ourselves frowardly in thy covenant. Our heart is not turned back, neither our steps Psal. xliv.

gone out of their way. No, not when thou hast smitten us into the place of dragons, and covered us with the shadow of death. If we have forgotten the name of our God, and holden up our hands to any strange god, shall not God search it out? for he knoweth the very secrets of the heart. For thy sake also are we killed all the day long, and are counted as sheep appointed to be slain."

Psal. lxxxiv. "Blessed are they that dwell in thy house, O Lord; for they will be alway praising thee. Blessed is that man whose strength is in thee; and in whose heart are thy ways." "One day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness. For the Lord God is a light and defence: the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life. O Lord God of hosts, blessed is the man that putteth his trust in thee."

Psal. xxvi. "Thy loving-kindness is ever before mine eyes; and I will walk in thy truth. I have not dealt with vain persons; neither will I have fellowship with the deceitful. I have hated the congregation of the wicked, and will not sit among the ungodly."

Psal. cxix. "Thy words have I hid[1] within my heart, that I should not sin against thee." "With my lips have I been telling of all the judgments of thy mouth. I have had as great delight in the way of thy testimonies as in all manner of riches. I will talk of thy commandments, and have respect unto thy ways. My delight shall be in thy statutes; and I will not forget thy words." "Cursed are they that depart from thy commandments." "Thy testimonies are my delight, and my counsellors." "Take away from me the way of lying; and cause thou me to make much of thy law. I have chosen the way of truth; and thy judgments have I laid before me. I have sticken unto thy testimonies: O Lord, confound me not." "Behold, my delight is in thy commandments: O quicken thou me in thy righteousness." "I will speak of thy testimonies also even before kings, and will not be ashamed. And my delight shall be in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes." "Thy statutes have been my songs in the house of my pilgrimage." "I am a companion of all them that fear thee, and keep thy commandments." "The law of thy mouth is dearer unto me than thousands of gold and silver." "If my delight had not been in thy law, I should have perished in my trouble." "O Lord, what love have I unto thy law! all the day long is my study in it." "I have refrained my feet from every ill way, that I may keep thy word. I have not shrinked from thy judgments; for thou teachest me. O how sweet are thy words unto my throat! yea, sweeter than honey unto my mouth. Through thy commandments I get understanding; therefore I hate all wicked ways. Thy word is a lantern unto my feet, and a light unto my paths. I am sworn, and am stedfastly purposed to keep thy righteous judgments." "Thy testimonies have I claimed as mine heritage for ever; for they are the very joy of my heart. I have applied mine heart to fulfil thy statutes alway, even unto the end. I hate them that imagine evil things; but thy law do I love." "Away fro me, ye wicked: I will keep the commandments of my God." "Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit. Thou puttest away all the ungodly of the earth like dross; therefore love I thy testimonies." "I will deal with the thing that is lawful and right: O give me not over to mine oppressors. Make thou thy servant to delight in that which is good, that the proud do me no wrong." "I love thy commandments above gold and precious stone." "Therefore hold I straight all thy commandments; and all false ways I utterly abhor." "When thy word goeth forth, it giveth light and understanding even unto the simple." "O deliver me from the wrongful dealings of men; and so shall I keep thy commandments. Shew the light of thy countenance upon thy servant; and teach me thy statutes." "The testimonies that thou hast commanded are exceeding righteous and true. My zeal hath even consumed me, because mine enemies have forgotten thy words." "Thy righteousness is an everlasting righteousness; and thy law

[1] Folio, *heard.*]

is the truth." "Health is far from the ungodly; for they regard not thy statutes[2]." "It grieveth me when I see the transgressors, because they keep not thy law." "I am as glad of thy word as one that findeth great spoils. As for lies, I hate and abhor them; but thy law do I love." "Great is the peace that they have which love thy law; and they are not offended at it."

"This is my well-beloved Son, in whom I have a singular delight: hear ye him." Matt. xvii.

"Teach all nations to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even until the end of the world." Matt. xxviii.

"This people honoureth me with their lips; but their heart is far from me: howbeit in vain do they serve me, teaching the doctrines and commandments of men." "For ye lay the commandment of God apart, and observe the constitutions of men." Mark vii.

"The seed that fell in the good ground are they which with a pure and good heart hear the word of God, and keep it, and bring forth fruit through patience." Luke viii.

"He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God." John viii.

"My sheep hear my voice; and I know them; and they follow me; and I give them everlasting life," &c. "A stranger will they not follow, but will fly from him; for they know not the voice of strangers." John x.

"If a man love me, he will keep my saying; and my Father will love him; and we will come unto him, and dwell with him. He that loveth me not keepeth not my sayings." John xiv.

"All that are of the truth hear my voice." John xviii.

"All that believed kept themselves together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continued daily with one accord in the temple, and brake bread from house to house, and did eat their meat together with gladness and singleness of heart, praising God, and had favour with all the people." "They continued in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii.

"I beseech you, brethren, mark them which cause division and give occasion of evil contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own bellies; and with sweet and flattering words deceive the hearts of the innocents." Rom. xvi.

"Ye are dearly bought: be not ye the servants of men." 1 Cor. vii.

"Stand fast in the liberty wherewith Christ hath made us free, and wrap not yourselves again in the yoke of bondage." Gal. v.

"Ye are not strangers and foreigners, but citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone." Eph. ii.

"Let no man trouble your conscience about meat and drink, or for a piece of an holy-day, or of the new moon, or of the sabbath-days; which are shadows of things to come; but the body is in Christ. Let no man make you shoot at a wrong mark, by the humbleness and holiness of angels, in the things which he never saw, being causeless puffed up with his fleshly mind, and holdeth not the Head, whereof all the body by joints and couples receiveth nourishment, and is knit together, and increaseth with the increasing that cometh of God. Wherefore if ye be dead with Christ from the ordinances of the world, why, as though ye yet lived in the world, are ye led with traditions, (Touch not; taste not; handle not; which all perish through the very abuse,) after the commandments and doctrines of men? Which things outwardly have the similitude of wisdom by superstition and humbleness of mind, and by hurting of the body, and in that they do the flesh no worship unto the need thereof." Col. ii.

"Command that they follow no strange doctrine, neither give heed to fables," &c. 1 Tim. i.

"The Spirit speaketh evidently, that in the latter time some shall depart from the faith, and shall give heed to the spirits of error, and devilish doctrines of them which speak false through hypocrisy, and have their consciences marked with an hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with giving thanks of them which believe and know the truth. For 1 Tim. iv.

[2] This verse is repeated in the folio.]

all the creatures of God are good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesu Christ, which hast been nourished up in the words of the faith and of good doctrine, which thou hast continually followed. But cast away unghostly and old wives' fables. Exercise thyself rather unto godliness."

2 Tim. iii. "Continue thou in the things which thou hast learned, which also were committed unto thee, knowing of whom thou hast learned them; and forasmuch also as of a child thou hast known the holy scriptures, which are able to make thee learned unto salvation through the faith which is in Christ Jesu."

2 Tim. iv. "The time will come when they shall not suffer wholesome doctrine; but after their own lusts shall they whose ears itch get them an heap of teachers, and shall withdraw their ears from the truth, and shall be turned unto fables. But watch thou in all things, suffer afflictions, do the work throughly of an evangelist, fulfil thine office unto the uttermost."

Heb. xiii. "Be not carried about with diverse and strange learning."

1 John iv. "They are of the world: therefore speak they of the world; and the world heareth them. We are of God. He that knoweth God heareth us: he that is not of God heareth us not. Hereby know we the spirit [of truth, and the spirit of error]."

OF MEN'S TRADITIONS.

That men's traditions, which fight with the word of God, ought to be banished out of the congregation of the true Christians.

Probations out of the holy scripture.

Deut. iv. "Ye shall put nothing to the word which I command you, neither do ought[1] therefrom, that ye may keep the commandments of the Lord our God, which I command you."

Deut. v. "Take heed that ye do indeed as the Lord your God hath commanded you: and turn not aside, neither to the right hand or to the left; but walk in all the ways which the Lord your God hath commanded you; that ye may live, and that it may go well with you."

Deut. xii. "Whatsoever I command you, that take heed ye do; and put thou nought thereto, nor take ought therefrom."

Isai. v. "Wo be unto them that call evil good, and good evil; which make darkness light, and light darkness; that make sour sweet, and sweet sour! Wo be unto them that are wise in their own sight, and think themselves to have understanding!"

Isai. x. "Wo be unto them that make unrighteous laws, and devise things which be too hard for to keep!"

Isai. xxx. "Alas for those disobedient children, saith the Lord, that they will take counsel without me! Alas, that they will take a secret advice, and not out of my Spirit; and therefore add they sin unto sin!"

Isai. lix. "Your lips speak leasings, and your tongue setteth out wickedness. No man regardeth righteousness, and no man judgeth truly. Every man hopeth in vain things, and imagineth deceit, conceiveth weariness, and bringeth forth evil. They breed cockatrice's eggs, and weave the spider's web. Whosoever eateth of their eggs dieth. But if one tread upon them there cometh up a serpent. Their web maketh no cloth; and they may not cover them with their labours. Their deeds are the deeds of wickedness; and the work of robbery is in their hands. Their feet run to evil; and they make haste to shed innocent blood. Their counsels are wicked counsels: harm and destruction are in their ways; but the way of peace they know not.

[1] Folio, *oft.*]

In their goings is no equity: their ways are so crooked that whosoever goeth therein knoweth of no peace."

"Be astonished, O ye heavens; be afraid and abashed at such a thing, saith the Lord. For my people hath done two evils. They have forsaken me, the well of the water of life, and have digged them pits, yea, vile and broken pits, that can hold no water." Jer. ii.

"The Lord of hosts giveth you this warning. Hear not the words of the prophets that preach unto you, and deceive you: surely they teach you vanity. For they speak the meaning of their own heart, and not out of the mouth of the Lord." "I have not sent these prophets, saith the Lord; and yet they ran. I have not spoken to them; and yet they preached. But if they had continued in my counsel, they had opened to my people my words; and they had turned my people from their evil ways and wicked imaginations." "I have heard well enough what the prophets say, that preach lies in my name, saying, I have dreamed, I have dreamed. How long will this continue in the prophets' hearts to tell lies, and to preach the crafty subtilty of their own heart? whose purpose is with the dreams that every one tell, to make my people forget my name, as their forefathers did, when Baal came up." "Thus saith the Lord, Behold, I will upon the prophets that steal my word privily from every man. Behold, here am I, saith the Lord, against the prophets that make tongues tender to speak, and say, The Lord hath said it. Behold, here am I, saith the Lord, against those prophets that dare prophesy lying dreams, and deceive my people with their vanities and miracles, whom I never sent, nor commanded them." Jer. xxiii.

"Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me, there shall no strange god be in thee; neither shalt thou worship any other god. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it. But my people would not hear my voice, and Israel would not obey me. So I gave them up unto their own hearts' lust, and let them follow their own imaginations." Psal. lxxxi.

"All the words of God are pure and clean; for he is a shield unto all them that put their trust in him. Put thou nothing unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx.

"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye cannot enter into the kingdom of heaven." Matt. v.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. vii.

"In vain do they serve me, teaching the doctrines and precepts of men." "Every plant that my heavenly Father hath not planted shall be plucked up by the roots." Matt. xv.

"Take heed and beware of the leaven of the Pharisees and of the Sadducees." Matt. xvi.

"This is my well-beloved Son, in whom I have a singular delight: hear him." Matt. xvii.

"They bind together heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not heave at them with one of their fingers." Matt. xxiii.

"Teach them to do those things which I have commanded you." Matt. xxviii.

"Ye lay the commandment of God apart, and observe the constitutions of men." "Ye cast aside the commandment of God to maintain your own constitutions." Mark vii.

"If ye continue in my word, then are ye my very disciples; and ye shall know the truth." John viii.

"I beseech you, brethren, mark them which cause division and give occasions of evil contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not the Lord Jesus Christ, but their own bellies, and with sweet and flattering words deceive the hearts of the innocents." Rom. xvi.

"Ye are dearly bought: be not ye the servants of men." 1 Cor. vii.

"Though we ourselves, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i.

Gal. v. "Stand fast in the liberty wherewith Christ hath made us free, and wrap not yourselves again in the yoke of bondage."

Eph. iv. "Let us henceforth be no more children, wavering, and carried about with every wind of doctrine, by the wiliness of men, through craftiness, whereby they lay a wait for us. But let us follow the truth in love, and in all things grow in him which is the head, even Christ."

Phil. ii. "See that ye shine as lights in the world, holding fast the word of life."

Col. ii. "Beware lest any man spoil you through philosophy and deceitful vanity, after the tradition of men, and after the ordinances of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily; and ye are complete in him." "If ye be dead with Christ from the ordinances of the world, why, as though ye yet lived in the world, are ye led with traditions?"

2 Thess. ii. "Because they received not the love of the truth, that they might be saved, therefore God shall send them strong delusion, that they should believe lies; that all they might be damned which believed not the truth, but had pleasure in unrighteousness." "Brethren, stand fast, and keep the ordinances which ye have learned, whether it were by our preaching, or by epistle."

1 Tim. vi. "If any man follow other doctrine, and incline not unto the wholesome words of our Lord Jesu Christ, and to the doctrine which is according to godliness, &c.; from them that are such separate thyself."

Tit. i. "Rebuke thou them sharply, that they may be sound in the faith; not taking heed to Jewish fables, and commandments of men, that turn away the truth."

1 Pet. iv. "If any man speak, let him talk as the words of God."

2 John. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

Heb. xiii. "Be not carried about with diverse and strange learning."

Rev. xxii. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add to these things, God shall add unto him the plagues that are written in this book. And if any man shall minish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

OF MAN.

That all men by nature are sinners and the children of wrath.

Probations out of the holy scripture.

Job ix. "If I will justify myself, mine own mouth shall condemn me. If I will put forth myself for a perfect man, God shall prove me a wicked doer." "If I wash my feet with snow-water, and make my hands never so clean at the well, yet shalt thou dip me in the mire; and mine own clothes shall defile me."

Job xv. "What is man, that he should be clean? What hath he which is born of a woman, whereby he might be righteous? Behold, he doth not trust his saints; yea, the very heavens are not clean in his sight. How much more then an abominable and vile man, which drinketh wickedness like water!"

Job xxv. "How may a man compared unto God be justified? or how can he be clean that is born of a woman? Behold, the moon shineth nothing in comparison to him; and the stars are unclean in his sight. How much more then man, that is but corruption, and the son of man, which is but a worm!"

Psal. xiv. "The Lord looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God. But they are all gone out of

the way: they are altogether become abominable: there is none that doth good, no, not one."

"Behold, I was shapen in wickedness; and in sin hath my mother conceived me." Psal. li.

"If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?" Psal. cxxx.

"Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified." Psal. cxliii.

"Who can say, My heart is clean, I am innocent from sin?" Prov. xx.

"The first Adam bare a wicked heart, transgressed, and was overcome; and so be all they that are born of him. Thus remained weakness with the law in the heart of the people, with the wickedness of the root; so that the good departed away, and the evil abode still." 2 Esdr. iii.

"They are altogether hypocrites and wicked; and all their mouths speak folly." Isai. ix.

"I knew that thou wouldest maliciously offend; therefore have I called thee a transgressor even from thy mother's womb." Isai. xlviii.

"We all have gone astray like sheep: every one hath turned his own way." Isai. liii.

"We are all as an unclean thing, and all our righteousnesses are as the clothes stained[1]: we fall every one as the leaf; for our sins carry us away like the wind. There is no man that calleth upon thy name, that standeth up to take hold by thee." Isai. lxiv.

"Though thou wash thee with Nitius, and make thyself to savour with that sweet-smelling herb of Borith, yet in my sight thou art stained with thy wickedness, saith the Lord." Jer. ii.

"Among all things man hath the most deceitful and stubborn heart. Who shall then know? Even I the Lord search out the ground of the heart, and try the reins, and reward every man according to his ways[2], and according to the fruit of his works." Jer. xvii.

"There is not a godly man upon earth: there is not one righteous among men. They labour to shed blood; and every man hunteth his brother to death; and yet they say they do well, when they do evil." Mic. vii.

"Why callest thou me good? There is none good but one, and that is God." Matt. xix.

"When ye have done all those things which are commanded you, say, We are unprofitable servants." Luke xvii.

"That which is born of the flesh is flesh." John iii.

"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." John viii.

"There is no difference. For all have sinned, and are destitute of the glory of God." Rom. iii.

"As by one man sin entered into the world, and death by the means of sin; even so death also went over all men, insomuch as all we have sinned." Rom. v.

"I know that in me, that is to say, in my flesh, dwelleth no good thing." Rom. vii.

"God hath wrapped all nations in unbelief, that he might have mercy on all." Rom. xi.

"By nature we are the children of wrath, even as well as other." Eph. ii.

"In many things we sin all." James iii.

"If we say we have no sin, we deceive ourselves; and the truth is not in us." 1 John i.

"If we say we have not sinned, we make God a liar; and his word is not in us."

"He that committeth sin is of the devil; for the devil sinneth." 1 John iii.

"Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not how thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, that thy filthy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. iii.

[1 Six words are omitted.] [2 Such is doubtless the true reading: the folio has *waues.*]

OF FREE-WILL.

That free-will, without the grace of God, can do nothing in matters of faith and everlasting salvation.

Probations out of the holy scripture.

Gen. vi. "My Spirit shall not alway strive in man; because he is flesh." "The malice of man is great in the earth; and all the imagination of the thoughts of his heart is only evil every day."

Gen. viii. "The imagination of man's heart is evil, even from his youth."

Prov. xvi. "A man may well purpose a thing in his heart; but the answer of the tongue cometh of the Lord." "A man deviseth a way in his heart; but it is the Lord that ordereth his goings."

Prov. xix. "There be many devices in a man's heart; nevertheless the counsel of the Lord shall stand for ever."

Prov. xx. "The Lord ordereth every man's goings: how may a man then understand his own way?"

Prov. xxi. "The king's heart is in the hand of the Lord, like as are the rivers of water: he may turn it whithersoever he will."

Jer. x. "I know, O Lord, that it is not in man's power to order his own ways, or to rule his own steps and goings."

Jer. xiii. "May a man of Inde change his skin, and the cat of the mountain her spots? No more may ye that be exercised in evil do good."

Jer. xxiv. "I will give them an heart to know how that I am the Lord: they shall be my people; and I will be their God. For they shall return unto me with their whole heart."

Jer. xxxi. "This shall be the covenant that I will make with the house of Israel after these, saith the Lord. I will plant my law in the inward parts of them, and write it in their hearts, and will be their God; and they shall be my people."

Lam. v. "O Lord, turn thou us unto thee; and so shall we be turned."

Ezek. xxxvi. "A new heart will I give you, and a new spirit will I put into you. As for that stony heart, I will take it out of your body, and give you a fleshly heart. I will give my Spirit among you, and cause you to walk in my commandments, to keep my laws, and to fulfil them."

Hos. xiii. "Thy destruction, O Israel, cometh of thyself; but thy salvation cometh only of me."

Matt. xii. "Either make the tree good, and his fruit good; or else make the tree evil, and his fruit evil: for the tree is known by his fruit. O generation of vipers, how can ye speak good things, when ye yourselves are evil?"

Matt. xvi. "Blessed art thou, Simon the son of Jonas; for flesh and blood hath not opened that unto thee, but my Father which is in heaven."

Luke viii. "It is given unto you to know the mysteries of the kingdom of God, but to other by parables; that when they see they should not see, and when they hear they should not understand."

John i. "As many as received him (Christ), to them gave he power to be the sons of God, even them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

John iii. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

John vi. "All that the Father giveth me shall come to me; and him that cometh to me I cast not away." "No man can come unto me, except the Father which sent me draw him."

John xv. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth

in me, and I in him, the same bringeth much fruit. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire; and they burn."

"I am carnal, sold under sin; because I allow not that which I do. For what I would, that do I not; but what I hate, that do I." "I know that in me, that is to say, in myself, dwelleth no good thing." Rom. vii.

"They that are carnal are carnally minded; but they that are spiritual are spiritually minded. To be carnally minded is death; but to be spiritually minded is life and peace: because that the fleshly mind is enmity against God; for it is not obedient to the law of God, neither can be. So then they that are in the flesh cannot please God." Rom. viii.

"What hast thou that thou hast not received? If thou have received it, why rejoicest thou, as though thou hadst not received it?" 1 Cor. iv.

"By the grace of God I am that I am." 1 Cor. xv.

"We are not sufficient of ourselves to think any thing as of ourselves; but if we be able unto any thing, the same cometh of God." 2 Cor. iii.

"I live; yet now not I, but Christ liveth in me. The life which I now live in the flesh I live by the faith of the Son of God, which loved me, and gave himself for me. I despise not the grace of God." Gal. ii.

"Unto you it is given not only that ye should believe in Christ, but also that ye should suffer for his sake." Phil. i.

"It is God which worketh in you both the will, and also the deed, even of good-will." Phil. ii.

"Do not err, my dear brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James i.

"The God of peace, that brought again from death our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting testament, make you perfect in all good works to do his will, and bring to pass that the thing which ye do may be pleasant in his sight, through Jesus Christ; to whom be praise for ever while the world endureth. Amen." Heb. xiii.

OF JUSTIFICATION.

That so many as are justified and saved are justified and saved only by the alone and free mercy of God through faith.

Probations out of the holy scripture.

"The Lord our God is merciful and gracious, long-suffering, and abundant in goodness and truth, and keeping mercy in store for thousands, forgiving wickedness, ungodliness, and sin." Exod. xxxiv.

"Speak not thou in thine heart, after that the Lord thy God hath cast thine enemies out before thee, saying, For my righteousness the Lord hath brought me in to possess the land. Nay, but for the wickedness of those nations the Lord hath cast them out before thee. It is not for thy righteousness' sake, or for thy right heart, that thou goest to possess their land; but for the wickedness of those nations the Lord thy God doth cast them out before thee, even to perform the word which the Lord thy God sware to thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that it is not for thy righteousness' sake, that the Lord thy God doth give thee this good land to possess it; seeing thou art a stiff-necked people." Deut. ix.

"We have heard with our ears, O God, our fathers have told us, what thou hast done in their time of old; how thou hast driven out the heathen with thy hand, and planted them in; how thou hast destroyed the nations, and cast them out. For they gat not the land in possession through their own sword, neither was it their own arm that helped them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." "Through thee shall we overthrow our enemies; and in thy name shall we tread them under that rise up against us. For I will not trust in my bow: it is not my sword Psal. xliv.

that shall help me. But it is thou that savest us from our enemy, and puttest them to confusion that hate us. We make our boast of God all the day long, and will praise his name for ever."

Psal. xxxii. "Blessed are they whose unrighteousness are forgiven, and whose sins are covered. Blessed is that man to whom the Lord will not impute sin."

Psal. li. "Have mercy upon me, O God, after thy great goodness; and according unto the multitude of thy mercies do away mine offences."

Psal. ciii. "Praise the Lord, O my soul, and forget not all his benefits; which forgiveth all thy sin, and healeth all thine infirmities; which saveth thy life from destruction, and crowneth thee with mercy and loving-kindness." "The Lord is full of compassion and mercy, long-suffering, and of great goodness. He will not alway be chiding, neither keepeth he his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our wickedness. For look, how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look, how wide also the east is from the west, so far hath he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made: he remembereth that we are but dust."

Psal. cvi. "Remember me, O Lord, according to the favour that thou bearest to thy people: O visit me with thy salvation; that I may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance."

Psal. cxxx. "If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee." "O Israel, trust in the Lord; for with the Lord there is mercy and plenteous redemption. And he shall redeem Israel from all his sins."

Isai. xliii. "I am, yea, I am he only, which for mine own self's sake do away thine offences and forget thy sins, so that I will never think upon thee[1]. Put me now in remembrance (for we will reason together), and shew what thou hast for thee to make thee righteous."

Isai. xlviii. "I knew that thou wouldest maliciously offend; therefore have I called thee a transgressor even from thy mother's womb. Nevertheless for my name's sake I will withdraw my wrath; and it shall be for mine honour's sake, if I patiently forbear thee, and root thee not out. Behold, I have purged thee, yet not as silver. I have chosen thee in the fire of affliction, and that only for mine own sake, yea, even for mine own sake."

Jer. iii. "The health of Israel standeth only upon God our Lord."

Hos. xiv. "I will heal their sores. Yea, with all my heart will I love them; so that my wrath shall be turned from them."

Luke xii. "Fear not, little flock; for it is your Father's pleasure to give you a kingdom."

Rom. iii. "The righteousness of God is declared without the law; forasmuch as it is allowed by the testimony of the law and of the prophets. The righteousness of God cometh by the faith of Jesus Christ unto all, and upon all them that believe." "It is God only which justifieth the circumcision that is of faith, and uncircumcision through faith."

Rom. iv. "If Abraham were justified by deeds, then hath he wherein to rejoice, but not
Gen. xv. with God. For what saith the scripture? Abraham believed God; and it was counted unto him for righteousness. To him that worketh is the reward not reckoned of favour, but of duty. To him that worketh not, but believeth on him that justifieth the ungodly, is his faith counted for righteousness. Even as David describeth the
Psal. xxxii. blessedness of that man unto whom God imputeth righteousness without deeds: Blessed are they whose unrighteousness are forgiven, and whose sins are covered. Blessed is that man to whom the Lord will not impute sin."

Rom. v. "God setteth out his love toward us, seeing that, while we were yet sinners, Christ died for us. Much more then now we, that are justified by his blood, shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son; much more, seeing we are reconciled, we

[1 Perhaps a misprint for *them*.]

shall be preserved by his life. Not only this, but we also joy in God by the means of our Lord Jesus Christ, by whom we have now obtained the atonement."

"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.

"If God be on our side, who can be against us? which spared not his own Son, Rom. viii.
but gave him for us all: how can it be that with him he should not give us all things also? Who shall lay any thing to the charge of God's chosen? It is God that justifieth: who is he that can condemn?"

"I will shew mercy to whomsoever I shew mercy, and will have compassion on Rom. ix.
whomsoever I have compassion. So lieth it not then in a man's will or running, Exod. xxxiii.
but in the mercy of God."

"God, which is rich in mercy, for his great love wherewith he loved us, even Eph. ii.
when we were dead by sins, quickened us together in Christ (by grace are ye saved), and raised us up together with him, and made us sit together with him among them of heaven in Christ Jesu; that in time to come he might shew the exceeding riches of his grace in kindness to us-ward through Christ Jesu. For by grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself."

"It is God which worketh in you both the will and also the deed, even of good- Phil. ii.
will."

"We are bound to give thanks alway to God for you, brethren beloved of the 2 Thess. ii.
Lord, for because that God hath from the beginning chosen you unto salvation through sanctifying of the Spirit, and through believing of the truth."

"God saved us, and called us with an holy calling, not according to our deeds, 2 Tim. i.
but according to his own purpose and grace, which was given us through Christ Jesu before the world began."

"We ourselves also were sometime foolish, disobedient, deceived, serving divers lusts Tit. iii.
and voluptuousness, living in maliciousness and envy, full of hate, hating one another. But after that the kindness and love of our Saviour God to man-ward appeared, not by the deeds of righteousness which we wrought, but according to his mercy he saved us, by the fountain of the new birth and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that we, justified by his grace, should be made heirs according to the hope of eternal life. This is a true saying."

"Behold, what love the Father hath shewed on us, that we should be called the 1 John iii.
sons of God."

"Herein is love, not that we loved God, but that he loved us, and sent his Son 1 John iv.
to be the agreement for our sins."

"I will give to him that is athirst of the well of the water of life freely. Rev. xxi.

"Let him that is athirst come. And let whosoever will take of the water of Rev. xxii.
life freely."

OF FAITH.

That faith alone justifieth before God.

Probations out of the holy scripture.

"Abraham believed God, and it was counted unto him for righteousness." Gen. xv.
Rom. iv.

"Put your trust in the Lord your God, that ye may be found faithful. Give James ii.
credence to his prophets, and so shall ye prosper." 2 Chron. xx.

"Blessed are they that put their trust in God." Psal. ii.

God "will be found of them that tempt him not, and appeareth unto such as Wisd. i.
put their trust in him."

"Wo be unto them that are loose of heart! which put not their trust in God; Eccles. ii.
and therefore shall they not be defended of him."

"In all thy works put thy trust in God from thy whole heart; for that is the Eccles. xxxii.

keeping of the commandments. Whoso believeth God's word taketh heed to the commandments; and he that putteth his trust in the Lord shall want nothing."

Jer. xvii. "O blessed is the man that putteth his trust in the Lord, and whose hope is the Lord himself. For he shall be as a tree that is planted by the waters' side, which spreadeth out the root unto moistness, whom the heat cannot harm when it cometh, but his leaf shall be green. And though there grow but little fruit because of drought, yet is he not careful; for he never leaveth off to bring forth fruit."

Hos. ii. "In faith will I marry thee unto myself; and thou shalt know the Lord."

Hab. ii. "Behold, the unrighteous thinketh himself in safeguard, as in a strong-hold; but the just shall live by his faith."

Matt. viii. "Jesus said unto the centurion, Go thy way; and as thou believest, so be it unto thee."

Matt. ix. "When Jesus saw the faith of them, he said to the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee."

Matt. xv. "O woman, great is thy faith: be it unto thee even as thou wilt."

Matt. xxi. "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this that is happened unto the fig-tree, but also, if ye shall say unto this mountain, Remove, and cast thyself into the sea, it shall be done. And all things whatsoever ye ask in prayer (if ye believe) ye shall receive them."

Mark v. "Be not afraid: only believe."

Mark xvi. "He that believeth and is baptized shall be saved. But he that believeth not shall be damned."

Luke vii. "Thy faith hath saved thee: go thy way in peace."

Luke viii. "Fear not: believe only; and she shall be made whole."

John i. "As many as received him, to them gave he power to be the sons of God, even them that believed on his name; which were born, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God."

John iii. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him perish not, but have everlasting life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have eternal life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned. But he that believeth not is condemned already; because he hath not believed in the name of the only-begotten Son of God." "He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life; but the wrath of God abideth on him."

John v. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and he shall not come into damnation; but he is escaped from death unto life."

John vi. "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, have everlasting life. And I will raise him up at the last day." "Verily, verily, I say unto you, He that believeth in me hath everlasting life."

John vii. "If any man thirst, let him come unto me, and drink. He that believeth on me, as saith the scripture, out of thy belly shall flow rivers of water of life."

John xi. "I am the resurrection, and the life. He that believeth on me, yea, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

John xii. "While ye have the light, believe in the light, that ye may be the children of the light." "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

John xvii. "This is everlasting life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

John xx. "These things are written, that ye might believe that Jesus is Christ, the Son of God; and that in believing ye might have life through his name."

Acts x. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

"Be it known unto you, ye men and brethren, that through this man (Christ) Acts xiii.
is preached unto you the forgiveness of sins; and that by him all that believe are
justified from all things, from which ye could not be justified by the law of Moses."

God "with faith purifieth our hearts." "We believe that through the grace of Acts xv.
the Lord Jesu Christ we shall be saved."

"Believe on the Lord Jesus, and thou shalt be saved." Acts xvi.

"The just shall live by faith." Rom. i.

"The righteousness of God cometh by the faith of Jesus Christ unto all and Rom. iii.
upon all them that believe. There is no difference; for all have sinned, and are
destitute of the glory of God, but are justified freely by his grace through the
redemption that is in Christ Jesu; whom God hath set forth to be the obtainer of
mercy through faith by his blood, to declare his righteousness, and that he forgiveth
the sins that are past, which God did suffer, to shew at this time his righteous-
ness; that he might be counted just, and the justifier of him which believeth on
Jesus." "We hold that a man is justified by faith without the deeds of the law."

"If Abraham were justified by deeds, then hath he wherein to rejoice, but not Rom. iv.
with God. For what saith the scripture? Abraham believed God; and it was Gen. xv.
counted unto him for righteousness." "To him that worketh not, but believeth on Rom. iv.
him that justifieth the ungodly, is his faith counted unto him for righteousness."

"We, being justified by faith, are at peace with God through our Lord Jesus Rom. v.
Christ; by whom also it chanced unto us to be brought in through faith unto this
grace wherein we stand, and rejoice in hope of the glory of God."

"Christ the fulfilling of the law to justify all that believe." Rom. x.

"Whatsoever is not of faith, that same is sin." Rom. xiv.

"We know that a man is not justified by the deeds of the law, but by the Gal. ii.
faith of Jesus Christ. And we have believed on Jesus Christ, that we might be
justified by the faith of Christ, and not by the deeds of the law; because that by
the deeds of the law no flesh shall be justified." "I live by the faith of the Son
of God, which loved me, and gave himself for me. I despise not the grace of God.
For if righteousness come of the law, then Christ is dead in vain."

"Ye know that they which are of faith, the same are the children of Abraham." Gal. iii.
"They which are of faith are blessed with faithful Abraham. For as many as are
of the deeds of the law are subject to the curse. For it is written, Cursed be Deut. xxvii.
every one that continueth not in all things which are written in the book of the
law, to fulfil them. That no man is justified by the law in the sight of God, it
is evident: for the just shall live by faith." "If there had been a law given Gal. iii.
which could have given life, then no doubt righteousness should come by the law.
But the scripture hath concluded all things under sin, that the promise by the faith
of Jesus Christ should be given unto them that believe. But before that faith came,
we were kept under the law, and were shut up unto the faith which should after-
ward be declared. Wherefore the law was our school-master unto Christ, that we
should be justified by faith. But after that faith is come, we are no longer under
the school-master. For ye are all the children of God, because ye believe on Christ
Jesu."

"Christ is become but in vain unto you. As many of you as are justified by Gal. v.
the law are fallen from grace. We look for and hope in the Spirit, to be justified
through faith. For in Jesu Christ neither is circumcision any thing worth, neither
yet uncircumcision, but faith which worketh by love."

"By grace are ye saved through faith, and that not of yourselves. It is the Eph. ii.
gift of God, and cometh not of works, lest any man should boast himself."

"Above all, take to you the shield of faith, wherewith ye may quench all the Eph. vi.
fiery darts of the wicked."

"I think all things but loss for the excellency of the knowlege of Christ Jesu Phil. iii.
my Lord; for whom I have counted all thing loss, and do judge them but vile,
that I may win Christ, and be found in him, not having mine own righteousness
of the law, but that which is through the faith of Christ, even the righteousness
which cometh of God through faith."

Heb. xi. "Without faith it cannot be that any man should please God. For he that cometh to God must believe that God is, and that he is a rewarder of them that seek him."

1 Pet. i. "Ye are kept by the power of God through faith unto salvation."

1 John v. "All that is born of God overcometh the world. And this is the victory that overcometh the world, even our faith. Who is it that overcometh the world, but he which believeth that Jesus is the Son of God?" "He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar; because he believed not the record that God gave of his Son. And this is the record, how that God hath given unto us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know how that ye have eternal life, and that ye may believe on the name of the Son of God."

That the true and christian faith is not idle, but fruitful and plenteous in doing good works.

Probations out of the holy scripture.

Psal. i. "He (the faithful man) is like a tree planted by the rivers' side, that bringeth forth his fruit in due season. His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper."

[Psal. lii.] "I will be like a green olive-tree in the house of God."

Psal. xxxvii. "Put thou thy trust in the Lord, and be doing good."

Psal. xcii. "The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus. Such as be planted in the house of the Lord shall flourish in the courts of our God. They also shall bring forth more fruit in their age, and shall be fat and well-liking."

Psal. cxvi. "I believed, and therefore have I spoken."

Wisd. iii. "They that put their trust in him shall understand the truth; and such as be faithful will agree unto him in love; for his chosen shall have gifts and peace."

Ecclus. xxxii. "In all thy works put thy trust in God from thy whole heart; for that is the keeping of the commandments. Whoso believeth God's word taketh heed to the commandments; and he that putteth his trust in the Lord shall want nothing."

Jer. xvii. "O blessed is the man that putteth his trust in the Lord, and whose hope is the Lord himself. For he shall be as a tree planted by the water-side, which spreadeth out the root unto moistness, whom the heat cannot harm when it cometh, but his leaf shall be green. And though there grow but little fruit because of drought, yet is he not careful; but he never leaveth off to bring forth fruit."

Matt. xii. "Either make the tree good, and his fruit good; or else make the tree evil, and his fruit evil. For the tree is known by his fruit. O ye generation of vipers, how can ye speak good things, when ye yourselves are evil? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

Matt. xiii. "He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty-fold, some thirty-fold."

John vii. "He that believeth on me, as the scripture saith, out of his belly shall flow rivers of water of life."

John xv. "I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing." "Ye have not chosen me; but I have chosen you, and ordained you, to go and bring forth fruit, and that your fruit should remain."

"If any man be in Christ, he is a new creature. Old things are passed away: behold, all things are become new." 2 Cor. v.

"In Christ Jesu neither circumcision nor uncircumcision is any thing worth, but faith which worketh by love." "They that are Christ's have crucified the flesh with the affections and lusts." Gal. v.

"We are the workmanship" of God, "created in Christ Jesu unto [good] works, which God ordained that we should walk in them." Eph. ii.

"Let ours learn to excel in good works, as far forth as need requireth, that they be not unfruitful." Tit. iii.

"Our Saviour Jesu Christ gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works." Tit. ii.

"Hereby we are sure that we know God, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar; and the truth is not in him. But whoso keepeth his word, in him is the love of God perfect indeed: hereby know we that we are in him. He that saith he abideth in him ought to walk even as he walked." 1 John ii.

"As many as abide in him sin not. Whosoever sinneth hath not seen him, neither known him. Babes, let no man deceive you. He that doth righteousness is righteous, even as he is righteous. But he that committeth sin is of the devil." "Whosoever is born of God sinneth not; for his seed remaineth in him; and he cannot sin, because he is born of God. In this are the children of God known, and the children of the devil. Whosoever doth not righteousness is not of God, neither he that loveth not his brother." 1 John iii.

"We know that whosoever is born of God sinneth not. But he that is begotten of God keepeth himself; and that wicked toucheth him not." [1 John v.]

OF GOOD WORKS.

That good works justify no man before God.

Probations out of the holy scripture.

"Know ye, that it is not for your righteousness' sake that the Lord your God giveth you possession of that good land." Deut. ix.

"If I will justify myself, mine own mouth shall condemn me. If I will put forth myself for a perfect man, he shall prove me a wicked doer." "If I wash myself with snow-water, and make mine hands never so clean at the well, yet shalt thou dip me in the mire; and mine own clothes shall defile me." Job ix.

"What is man, that he should be clean? what hath he which is born of a woman, whereby he might be righteous? Behold, he doth not trust his saints: yea, the very heavens are not clean in his sight. How much more then an abominable and vile man, which drinketh wickedness like water!" Job xv.

"Enter not into judgment with thy servant; for in thy sight shall no man living be justified." Psal. cxliii.

"We are all as an unclean thing; and all our righteousnesses are as the clothes stained[1]; and we all fall every one as the leaf; for our sins carry us away like the wind." Isai. lxiv.

"Though thou wash thee with Nitius, and make thyself to savour with that sweet-smelling herb of Borith, yet in my sight thou art stained with thy wickedness, saith the Lord God." Jer. ii.

"When ye have done all those things which are commanded you, say, We are unprofitable servants." Luke xvii.

"Moses gave you a law; and yet none of you keepeth the law." John vii.

"By the works of the law no man shall be justified before God." "Where is the rejoicing? It is put out. By what law? Of works? Nay, but by the law of faith. We hold therefore plainly, that man is justified by faith without the works of the law." Rom. iii.

[1 See p. 327.]

1 Cor. iv. "I know nought by myself; yet am I not thereby justified." "What hast thou that thou hast not received? If thou hast received it, why rejoicest thou as though thou hadst not received it?"

Gal. ii. "We know that a man is not justified by the deeds of the law, but by the faith of Jesus Christ. And we have believed on Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law; because by the deeds of the law no flesh shall be justified." "If righteousness come of the law, then Christ is dead in vain."

Gal. iii. "That no man is justified by the law in the sight of God, it is evident: for the just shall live by faith." "If there had been a law given which could have given life, then no doubt righteousness should come by the law. But the scripture concluded all things under sin, that the promise by the faith of Jesus Christ should be given unto them that believe."

Eph. ii. "By grace are ye saved through faith, and that not of yourselves. It is the gift of God, and cometh not of works, lest any man should boast himself."

2 Tim. i. "God hath called us with an holy calling, not according to our deeds, but according to his own purpose and grace, which was given us through Christ Jesu before the world began."

Tit. iii. "Not by the deeds of righteousness which we wrought, but according to his mercy he saved us."

Rev. iii. "I have not found thy works perfect before God." "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not how thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that thy filthy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

That good works ought diligently to be done of all true Christians.

Probations out of the holy scripture.

Gen. xvii. "I am the Almighty God: walk before me, and be thou perfect."

Deut. vi. "Keep the commandments of the Lord your God, and his witnesses and ordinances which he hath commanded thee; and thou shalt do that which is right and good in the sight of the Lord, that thou mayest prosper."

Deut. x. "Now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, to love him, and to serve the Lord thy God with all thy heart and with all thy soul, namely, that thou keep the commandments of the Lord, and his ordinances, which I command thee this day for thy wealth?"

Psal. xxxiv. "What man is he that lusteth to live, and would see good days? Keep thy tongue from evil, and thy lips that they speak no guile. Eschew evil, and do good: seek peace, and ensue it."

Psal. xxxvii. "Put thou thy trust in the Lord, and do good."

Isai. i. "Cease from doing evil: learn to do right. Apply yourselves to equity: deliver the oppressed: help the fatherless to his right: let the widow's complaint come before you."

Isai. lviii. "Break thy bread to the hungry, and bring the poor wandering home into thy house. When thou seest the naked, cover him; and hide not thy face from thy neighbour, and despise not thine own flesh. Then shall thy light break forth as the morning, and thy health flourish right shortly: thy righteousness shall go before thee; and the glory of the Lord shall embrace thee. Then if thou callest, the Lord shall answer thee; if thou criest, he shall say, Here I am."

Zech. vii. "Thus saith the Lord of hosts, Execute true judgment: shew mercy and loving-kindness every man to his brother. Do the widow, the fatherless, the stranger, and poor no wrong; and let no man imagine evil against his brother in his heart."

"Bring forth the fruits that belong to repentance." "Now is the axe put to the root of the trees; so that every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. iii.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v.

"Whosoever heareth of me these words, and doth the same, I will liken him unto a wise man, which built his house upon a rock; and a shower of rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; because it was grounded on the rock." Matt. vii.

"A good man out of the good treasure of the heart bringeth forth good things." Matt. xii.

"If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven." Matt. xix.

"If ye were the sons of Abraham, ye would do the works of Abraham." John viii.

"We be sure that God heareth not sinners. But if any man be a worshipper of God, and obedient to his will, him heareth he." John ix.

"He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my sayings; and my Father will love him; and we will come unto him, and dwell with him. He that loveth me not keepeth not my sayings." John xiv.

"Of a truth I perceive that there is no respect of persons with God; but in all people he that feareth him, and worketh righteousness, is accepted with him." Acts x.

"Not the hearers, but the doers, of the law shall be justified before God." Rom. ii.

"There is no damnation to them which are in Christ Jesu, which walk not after the flesh, but after the Spirit." "We are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii.

"I beseech you, brethren, by the mercifulness of God, that ye make your bodies a quick sacrifice, holy, and acceptable unto God, which is your reasonable serving of God. And fashion not yourselves like unto this world; but be ye changed in your shape by the renewing of your mind, that ye may prove what thing that good, and acceptable, and perfect will of God is." "Be not overcome of evil, but overcome evil with goodness." Rom. xii.

"They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us walk in the Spirit." Gal. v.

"We are" God's "workmanship, created in Christ Jesu unto good works, which God ordained that we should walk in them." Eph. ii.

"I exhort you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with humbleness of mind, forbearing one another through love; and be diligent to keep the unity of the Spirit through the bond of peace, being one body, and one Spirit, even as ye are called in one hope of your calling." Eph. iv.

"Be ye followers of God, as dear children; and walk ye in love, even as Christ loved us, and gave himself for us an offering and a sacrifice of a sweet savour to God." "Walk as the children of light (for the fruit of the Spirit consisteth in all goodness, and righteousness, and truth), searching what is acceptable unto the Lord; and have no fellowship with the unfruitful works of darkness, but rather rebuke them." Eph. v.

"Let your conversation be as it becometh the gospel of Christ." Phil. i.

"Be such as no man can complain on, and unfeigned sons of God, without rebuke in the midst of a crooked and perverse nation, among whom see that ye shine as lights in the world, holding fast the word of life." Phil. ii.

"Walk worthy of the Lord, that in all things ye may please him, being fruitful in all good works, and increasing in the knowledge of God; strengthened with all might through his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of saints in light." Col. i.

"If ye be risen again with Christ, seek those things which are above, where Christ Col. iii.

sitteth on the right hand of God. Set your affection on heavenly things, and not on[1] earthy things. For ye are dead, and your life is hid with Christ in God. Whensoever Christ, which is our life, shall shew himself, then shall ye also appear with him in glory. Mortify therefore your earthy members; fornication, uncleanness, unnatural lust, evil concupiscence, and covetousness, which is worshipping of idols; for which things' sake the wrath of God useth to come on the disobedient children."

2 Thess. iii. "Brethren, be not weary in well-doing."

1 Tim. iv. "Be unto them that believe an ensample in word, in conversation, in love, in spirit, in faith, in pureness."

1 Tim. vi. "Thou man of God, follow righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith. Lay hand on eternal life."

2 Tim. ii. "Study to shew thyself laudable unto God, a workman that needeth not to be ashamed." "The sure ground of God standeth still, and hath this seal, The Lord knoweth them that are his. And let every man that calleth on the name of Christ depart from iniquity."

Tit. ii. "The grace of God, that bringeth salvation unto all men, hath appeared, and teacheth us that we should deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly in this present world; looking for that blessed hope, and appearing of the glory of the great God and of our Saviour Jesu Christ, which gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works."

Tit. iii. "Let ours learn to excel in good works, as far forth as need requireth, that they be not unfruitful."

James i. "Lay apart all filthiness and superfluity of maliciousness, and receive with meekness the word that is graffed in you, which is able to save your souls. And see that ye be doers of the word, and not hearers only, deceiving your own selves. For if any man hear the word, and declareth not the same by his works, he is like unto a man beholding his bodily face in a glass. For as soon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein, if he be not a forgetful hearer, but a doer of the work, the same shall be happy in his deed."

1 Pet. ii. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul; and see that ye have honest conversation among the gentiles, that, whereas they backbite you as evil-doers, they may see your good works, and praise God in the day of visitation." "This is the will of God, that with well-doing ye may stop the mouths of foolish and ignorant men; as free, and not as having the liberty for a cloke of maliciousness, but even as the servants of God."

1 John iii. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But and if we walk in light, even as he is in light, then have we fellowship with him; and the blood of Jesus Christ his Son cleanseth us from all sins."

1 John ii. "Hereby are we sure that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him is the love of God perfect in deed. Hereby know we that we are in him. He that saith he abideth in him ought to walk even as he walked."

1 John iii. "Babes, let no man deceive you. He that doth righteousness is righteous. He that committeth sin is of the devil: for the devil sinneth even from the beginning."

3 John. "Beloved, follow not that which is evil, but that which is good. He that doth well is of God. But he that doth evil knoweth not God."

Heb. xiii. "Let your conversation be without covetousness; and be content with such things as ye have already. For he hath said, I will not fail thee, neither forsake thee: so that we may boldly say, The Lord is my helper; and I will not fear what man

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[1 Folio, *no.*]

may do unto me." "To do good and to distribute forget not; for with such sacri- Heb. xiii.
fices God is pleased."

"Hold that which thou hast, that no man take away thy crown. Him that over- Rev. iii.
cometh will I make a pillar in the temple of my God; and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, even new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." "He that overcometh shall be clothed with white array; and I will not put out his name out of the book of life, and I will confess his name before my Father and before his angels."

"The time is at hand. He that doth evil, let him do evil still; and he which Rev. xxii.
is filthy, let him be filthy still; and he that is righteous, let him be more righteous; and he that is holy, let him be more holy. And, behold, I come shortly; and my reward is with me, to give every man according as his deeds shall be."

OF CHRISTIAN LIBERTY.

That the Christians are enfranchised and made free through Christ Jesus from the ceremonies of Moses, from the choice of meats and days, from the curse of the Lord[2], from the tyranny of Satan, from the power of sin and death, from the wrath of God, &c.; and that they also for the Son Christ's sake are endued with everlasting righteousness, light, life, and glory.

Probations out of the holy scripture.

"Verily, verily, I say unto you, That whosoever committeth sin is the servant of John viii.
sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, then are ye free indeed."

"Stand fast in the liberty wherewith Christ hath made us free, and wrap not Gal. v.
yourselves again in the yoke of bondage." "Brethren, ye were called into liberty; only let not your liberty be an occasion to the flesh; but by love serve one another."

"The Lord is a Spirit. Where the Spirit of the Lord is, there is liberty." 2 Cor. iii.

"As free, and not as having the liberty for a cloke of maliciousness, but even 1 Pet. ii.
as the servants of God."

OF THE CEREMONIES OF MOSES.

"Hear, O my people, and I will speak: I myself will testify against thee, O Psal. l.
Israel; for I am God, even thy God. I will not reprove because of thy sacrifices, or for thy burnt-offerings; because they were not alway before me. I will take no bullock out of thy house, nor he-goats out of thy folds. For all the beasts of the forest are mine, and so are the cattle upon a thousand hills. I know all the fowls upon the mountains; and the wild beasts of the field are in my sight. If I be hungry, I will not tell thee; for the whole world is mine, and all that therein is. Thinkest thou that I will eat bulls' flesh, and drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most Highest. And call upon me in time of trouble: so will I hear thee; and thou shalt praise me."

"Whom shall I regard? Even him that is poor, and of a lowly troubled spirit, Isai. lxvi.
and standeth in awe of my words. For whoso slayeth an ox for me doth me so great dishonour as he that killeth a man. He that killeth a sheep for me knetcheth a dog. He that bringeth me meat-offerings offereth swine's blood. Whoso maketh me a memorial of incense praiseth the thing that is unright," &c.

[2 Probably, *law*.]

Jer. vii. "Thus saith the Lord God of hosts, the God of Israel: Heap up your burnt-offerings with your sacrifices, and eat the flesh. For when I brought your fathers out of Egypt, I spake no word unto them of burnt-offerings and sacrifices: but this I commanded them, saying, Hearken, and obey my voice; and I shall be your God; and ye shall be my people; so that ye walk in all my ways which I have commanded you, that ye may prosper."

Mic. vi. "What acceptable thing shall I offer unto the Lord? Shall I bow my knee to the high God? Shall I come before him with burnt-offerings, and with calves of a year old? Hath the Lord a pleasure in many thousand rams, or innumerable streams of oil? Or shall I give my first-born for mine offences, and the fruit of my body for the sin of my soul? I will shew thee, O man, what is good, and what the Lord requireth of thee; even to do right, to have pleasure in loving-kindness, to be lowly, and to walk with thy God."

Amos v. "I hate and abhor your holy-days; and, whereas ye cense me when ye come together, I will not accept it. And though ye offer me burnt-offerings and meat-offerings, yet have I no pleasure therein. As for your fat thank-offerings, I will not look upon them. Away with that noise of thy songs: I will not hear thy plays of music: but see that equity flow as water, and righteousness as a mighty stream."

John iv. "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye wot not what: we know what we worship. For salvation cometh of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth. For such also the Father requireth to worship him. God is a Spirit; and they that worship him must worship him in spirit and truth."

Gal. v. "Behold, I Paul say unto you that, if ye be circumcised, Christ shall profit you nothing at all."

Heb. vii. "The commandment that went afore is disannulled, because of weakness and unprofitableness. For the law bringeth nothing to perfection, but was an introduction to a better hope, by the which we draw nigh unto God."

OF THE CHOICE OF MEATS.

Gen. ix. "Every thing that moveth itself and that liveth shall be meat for you: even as the green herb have I given you all things."

Matt. xv. Jesus "called the people unto him, and said unto them, Hear, and understand. That which goeth into the mouth defileth not the man; but that which cometh out of the mouth defileth the man."

Luke x. "Eat and drink such as shall be set before you."

Acts x. "Peter went up upon the top of the house to pray about the sixth hour. And when he waxed an hungered, he would have eaten. But while they made ready he fell into a trance, and saw heaven opened, and a certain vessel come down unto him, as it had been a great sheet knit at the four corners, and was let down to the earth; wherein were all manner of four-footed beasts of the earth, and vermin, and worms, and fowls of the air. And there came a voice to him, saying, Rise, Peter: kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven."

Rom. xiv. "One believeth that he may eat all thing: another, which is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth. For God hath received him." "I know, and am full certified by the Lord Jesus, that there is nothing common of itself; but unto him that judgeth it to be common, to him is it common." "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ pleaseth God, and is commended of men."

"Meat maketh not us acceptable to God. Neither if we eat are we the better; neither if we eat not are we the worse." 1 Cor. viii.

"Whatsoever is sold in the flesh-market, that eat, and ask no question for conscience sake. For the earth is the Lord's, and all that therein is." 1 Cor. x.

"Let no man trouble your conscience about meat and drink." Col. ii.

"The Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and devilish doctrines of them which speak false through hypocrisy, and have their consciences marked with an hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with giving thanks of them which believe and know the truth. For all the creatures of God are good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ." 1 Tim. iv.

"Unto the pure all things are pure; but to them that are defiled and unbelieving is nothing pure; but even the mind and conscience of them is defiled." Tit. i.

OF THE CHOICE OR DIFFERENCE OF DAYS.

"I may not away with your new moons, your sabbaths, and gathering together at the solemn days. I hate your new-moon days, and solemn feasts, even from my very heart. I cannot away with such vanity and holding in of the people. They lie upon me as a burden; and I am weary of bearing them." Isai. i.

"At a certain time Jesus went on the sabbath-days through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him? How he entered into the house of God, and did eat the shew-breads, which were not lawful for him to eat, neither for them which were with them[1], but only for the priests? Or have ye not read in the law how that on the sabbath-days the priests in the temple break the sabbath, and are blameless? But I say unto you that in this place is one greater than the temple. Wherefore if ye wist what this meaneth, I require mercy, and not sacrifice, ye would not have condemned innocents. For the Son of man also is Lord even of the sabbath-day." Matt. xii. 1 Sam. xxi. Hos. vi.

"The sabbath was made for man, and not man for the sabbath. Therefore is the Son of man Lord also of the sabbath." Mark ii.

"Now, after that ye have known God, yea, rather are known of God, how is it that ye turn again unto the weak and beggarly ordinances, whereunto again ye desire afresh to be in bondage? Ye observe days, and months, and times, and years. I am in fear of you, lest I have bestowed on you labour in vain." Gal. iv.

"Let no man trouble your conscience about meat and drink, or for a piece of an holy-day, or of the new moon, or of the sabbath-days, which are shadows of things to come; but the body is in Christ." Col. ii.

OF THE LAW.

"Think not that I am come to destroy the law or the prophets: no, I am not come to destroy, but to fulfil." Matt. v.

"Be it known unto you, ye men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins, and that by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii.

"Now why tempt ye God to put on the disciples' necks the yoke which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jesu Christ we shall be saved, as they do." Acts xv.

"The law of the Spirit of life, through Jesus Christ, hath made me free from the Rom. viii.

[1 So folio; probably, *him*.]

law of sin and death. For what the law could not do, inasmuch as it was weak because of the flesh, that performed God, and sent his Son in the similitude of sinful flesh, and by sin damned sin in the flesh; that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the Spirit."

Rom. x. "Christ is the fulfilling of the law, to justify all that believe."

Gal. iii. "Christ hath delivered us from the curse of the law, inasmuch as he was made
Deut. xxi. accursed for us. For it is written, Cursed is every one that hangeth on tree."

Gal. iv. "When the time was full come, God sent his Son made of a woman, and made bond to the law, to redeem them which were bond to the law, that we, through election, might receive the inheritance that belongeth unto the natural sons."

Eph. ii. Christ "is our peace; which hath made of both one, and hath broken down the wall that was a stop between us, and hath also put away through his flesh the cause of hatred, even the law of commandments contained in the law written; for to make of twain one new man in himself, so making peace, and to reconcile both unto God in one body through the cross, and slew hatred thereby."

OF THE DEVIL.

Hos. xiii. "I will defend them from the power of hell, and deliver them from death. O death, I will be thy death. O hell, I will be thy destruction."

Gen. iii. "I will put enmity between thee and the woman, between thy seed and her seed. The same (self seed) shall tread down thy head; and thou shalt tread upon his heel."

John xii. "Now shall the prince of this world be cast out. And if I were lift up from the earth, I will draw all men unto me."

Col. ii. Christ "hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person."

Heb. ii. "Forasmuch as the children are partakers of flesh and blood," Christ "also himself likewise took part with them, that through death he might expel him that had lordship over death, that is to say, the devil; and that he might deliver them which, through fear of death, were all their life-time subdued unto bondage."

1 John iii. "For this purpose appeared the Son of God, even to loose the works of the devil."

OF DEATH.

Hos. xiii. "I will deliver them from death. O death, I will be thy death."

John xi. "I am the resurrection and the life. He that believeth on me, yea, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die."

1 Cor. xv. "Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ."

2 Tim. i. "Our Saviour Jesus Christ hath put away death, and hath brought life and immortality unto light through the gospel."

Heb. ii. Christ, by his death, "deliver them" from death, "which, through fear of death, were all their life-time subdued unto bondage."

OF SIN, OF THE WRATH OF GOD, OF DAMNATION, &c.

Isai. xliii. "I am he, I am he, that put away thy sins, yea, and that for mine own sake; and I will remember them no more."

Isai. liii. "He (Christ) only hath taken on him our infirmities, and borne our pains. Yet we judged him as though he were plagued, and cast down of God, and punished; whereas he, notwithstanding, was wounded for our offences, and smitten for our wickedness. For the chastisement of our peace was laid upon him; and with his

stripes are we healed. As for us, we have gone all astray like sheep: every one hath turned his own way. But the Lord hath heaped together upon him the iniquity of us all." "He hath taken away the sins of the multitude." Isai. liii.

"He shall save his people from their sins." Matt. i.

Christ "died for our sins, and rose again for our righteousness." Rom. iv.

"God hath reconciled us unto himself by Jesus Christ, and hath given to us the office to preach the atonement. For God was in Christ, and made agreement between the world and himself, and imputed not their sins unto them." "God made Christ to be sin (that is to say, a sacrifice for sin) for us, which knew no sin; that we by his means should be that righteousness which before God is allowed." 2 Cor. v.

"Our Lord Jesus Christ gave himself for our sins, to deliver us from this present evil world." Gal. i.

By Christ "we have redemption through his blood, even the forgiveness of sins." Col. i.

"This is a true saying, and by all means worthy to be received of us, that Christ Jesus came into the world to save sinners." 1 Tim. i.

"Jesus Christ gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works." Tit. ii.

Christ Jesus "his own self bare our sins in his body on the tree, that we, being delivered from sin, should live unto righteousness: by whose stripes ye were healed." 1 Pet. ii.

"The blood of Jesus Christ, God's Son, cleanseth us from all sins." 1 John i.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he it is that obtaineth grace for our sins." 1 John ii.

Christ hath "by his own person purged our sins, and sitteth on the right hand of the Majesty on high." Heb. i.

"The blood of Christ, which through the eternal Spirit offered himself without spot to God, hath purged our conscience from dead works, for to serve the living God." Heb. ix.

"Behold," saith Christ, "I am alive for evermore, and have the keys of hell and death." "Unto him that loved us, and washed us from our sins in his own blood, and made us kings and priests to God his Father, be glory and dominion for ever. Amen." Rev. i.

OF EVERLASTING RIGHTEOUSNESS, LIGHT, LIFE, AND GLORY, FOR CHRIST'S SAKE.

"As for death, he hath destroyed it for ever. And the Lord God shall wipe away tears from all faces; and the rebuke of his people shall he take away out of all the earth. For so the Lord hath said. And in that day it shall be said, Lo, this is our God: we have waited for him; and he shall save us. This is the Lord in whom we have hoped: we will be merry and rejoice in the salvation that cometh of him." Isai. xxv.

"The law was given by Moses; but grace and truth came by Jesus Christ." John i.

"He that believeth on the Son hath everlasting life." John iii.

"I am the light of the world. He that followeth me doth not walk in darkness, but shall have the light of life." John viii.

"I am the way, and the truth, and the life. No man cometh unto the Father, but by me." John xiv.

"There is salvation in none other. For among men under heaven there is given none other name wherein we must be saved." Acts iv.

"Everlasting life is the gift of God through Jesus Christ our Lord." Rom. vi.

Christ "of God is made unto us wisdom, and righteousness, and sanctifying, and redemption; that, according as it is written, He that rejoiceth should rejoice in the Lord." 1 Cor. i.

"God, which is rich in mercy, for his great love wherewith he loved us, even when we were dead by sins, quickened us together in Christ (by grace are ye saved), and raised us up together with him, and made us sit together with him among them of heaven in Christ Jesu." Eph. ii.

"It pleased the Father that in him should all fulness dwell, and by him to recon- Col. i.

cile all things unto himself, and to set at peace by him, through the blood of his cross, both things in heaven and things in earth."

1 Thess. v. "God hath not appointed us to provoke wrath unto ourselves, but to obtain salvation by the means of our Lord Jesu Christ."

1 Pet. i. "God the Father of our Lord Jesus Christ, which according to his abundant mercy begat us again unto a lively hope by that that Jesus Christ rose again from death, to an inheritance immortal, and undefiled, and that perisheth not, reserved in heaven for you, which are kept by the power of God through faith unto salvation."

1 John v. "God hath given unto us everlasting life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

OF THE CROSS.

That the true Christians are seldom free from the cross in this world.

Probations out of the holy scripture.

Psal. xxxiv. "Great are the troubles of the righteous; but the Lord delivereth him out of all. He keepeth all his bones; so that not one of them is broken."

Psal. xliv. "For thy sake are we killed all the day long, and are counted as sheep appointed to be slain."

Ecclus. ii. "My son, if thou wilt come into the service of God, stand fast in righteousness and fear, and arm thy soul unto temptation: settle thine heart, and be patient: bow down thine ear, receive the words of understanding, and shrink not away when thou art enticed. Hold thee fast upon God. Join thyself unto him, and suffer, that thy life may increase at the last. Whatsoever happeneth unto thee, receive it: suffer in heaviness, and be patient in thy trouble. For, like as gold and silver are tried in the fire, even so are acceptable men in the furnace of adversity."

Wisd. iii. "God proveth the righteous, and findeth them meet for himself; yea, as the gold in the furnace doth he try them, and receiveth them as a burnt-offering. And when the time cometh, they shall be looked upon."

Judith viii. [Vulgate.] "Our father Abraham, being tempted and tried through many tribulations, was found a lover and friend of God. So was Isaac, so was Jacob, so was Moses; and all they that pleased God, being tried through many troubles, were found stedfast in faith."

Tob. xii. [Vulgate.] "Because thou wast accept and beloved of God," said the angel to Tobias, "it was necessary that temptation should try thee."

Matt. x. "Behold, I send you forth as sheep among wolves. Be ye therefore wise as serpents, and innocent as doves. But beware of men; for they shall deliver you up to the councils, and shall scourge you in their synagogues; and ye shall be brought to the head rulers and kings for my sake, in witness to them and to the gentiles," &c. "The brother shall deliver up the brother to death, and the father the son; and the children shall arise against their fathers and mothers, and shall put them to death. And ye shall be hated of all men for my name's sake. But he that endureth to the end shall be saved." "The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master is, and that the servant be as his lord is. If they have called the lord of the house Belzebub, how much more shall they call them of his household so? Fear them not therefore." "Fear ye not them which kill the body, but are not able to kill the soul. But rather fear him which is able to destroy both soul and body into hell. Are not two little sparrows sold for a farthing? And one of them shall not light on the ground without your Father. Yea, even all the hairs of your head are numbered. Fear ye not therefore: ye are of more value than many sparrows."

Matt. xvi. "Jesus said unto his disciples, If any man will follow me, let him forsake himself, and take up his cross, and follow me. For whosoever will save his life shall

lose it: again, whoso doth lose his life for my sake shall find it. For what doth it profit a man, if he[1] win all the whole world, and lose his own soul? Or what shall a man give to redeem his soul again withal?"

"They shall put you to trouble, and shall kill you; and ye shall be hated of all nations for my name's sake." Matt. xxiv.

"Take ye heed to yourselves. For they shall bring you up to the councils, and into the synagogues; and ye shall be beaten, yea, and shall be brought before rulers and kings for my sake, for a testimonial unto them." Mark xiii.

"If a man come to me, and leave[1] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xiv.

"If the world hate you, know ye that it hated me before it hated you. If ye were of the world, the world would love his own. Howbeit, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you." John xv.

"They shall excommunicate you: yea, the time shall come, that whosoever killeth you will think that he doth God service. And such things will they do unto you, because they have not known the Father, neither yet me." "Verily, verily, I say unto you, Ye shall weep and lament; but contrariwise the world shall rejoice. Ye shall sorrow; but your sorrow shall be turned into joy." "In the world shall ye have tribulation. But be of good cheer: I have overcome the world." John xvi

"Through many tribulations must we enter into the kingdom of God." Acts xiv.

"We are troubled on every side, yet are we not without shift: we are in poverty, but not utterly without somewhat: we suffer persecution, but are not forsaken therein: we are cast down, nevertheless we perish not. We always bear about in the body the dying of our Lord Jesus, that the life of Jesu might also appear in our body. For we which live are always delivered unto death for Jesus' sake; that the life also of Jesu might appear in our mortal flesh." 2 Cor. iv.

"As then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now." Gal. iv.

"We thought it good to send Timothy, our brother and minister of God, and the helper forth of our labour in the gospel of Christ, to stablish you, and to comfort you concerning your faith; that no man should be moved in these afflictions. For ye yourselves know that we are appointed even thereunto. For when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and as ye know." 1 Thess. iii.

"Suffer thou afflictions, as a good soldier of Jesus Christ. No man that warreth entangleth himself with worldly business; and that because he may please him which hath chosen him to be a soldier. And though a man strive for a mastery, yet is he not crowned, except he strive lawfully." 2 Tim. ii.

"All they that will live godly in Christ Jesu shall suffer persecution." 2 Tim. iii.

"Let us lay away all that presseth down, and the sin that hangeth so fast on. Let us run with patience unto the battle that is set before us, looking unto Jesus the captain and finisher of our faith; which, for the joy that was set before him, abode the cross, and despised the shame, and is set down on the right hand of the throne of God. Consider therefore, how that he endured such speaking against him of sinners, lest ye should be wearied and faint in your minds." Heb. xii.

"The time is come that judgment must begin at the house of God. If it first begin at us, what shall the end be of them which believe not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Therefore let them that are troubled according to the will of God commit their souls to him with well-doing, as to a faithful Creator." 1 Pet. iv.

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[1] Folio, *ye*, and *have*.]

That the cross is laid upon the true Christians by God himself, and cometh not unto them by fortune or chance.

Probations out of the holy scripture.

Deut. xiii. "The Lord your God proveth you, to wit, whether ye love the Lord your God with all your heart, and with all your soul."

Job i. "The Lord gave, and the Lord hath taken away: even as it hath pleased the Lord, so is it come to pass. Blessed be the name of the Lord."

Job ii. "Shall we receive prosperity at the hand of God, and not receive adversity?"

Job v. "Behold, happy is the man whom God punisheth; therefore refuse not thou the chastening of the Almighty. For though he make a wound, he giveth a plaster; though he smite, his hand maketh whole again."

1 Sam. ii. "The Lord killeth, and maketh alive; bringeth down to the grave, and fetcheth up again. The Lord maketh poor, and maketh rich; bringeth low, and heaveth up on high."

Psal. lxvi. "Thou, O God, hast proved us: thou also hast tried us like as silver is tried. Thou broughtest us into the snare, and laid trouble upon our loins. Thou sufferedst men to ride over our heads: we went through fire and water; and thou broughtest us out into a wealthy place."

Prov. iii. "My son, despise not the chastening of the Lord, neither faint thou when thou art rebuked of him. For whom the Lord loveth, him he chasteneth, and yet delighteth in him as a father in his own son."

Jer. xlvi. "I will not consume thee, but chasten thee and correct thee, yea, and that with discretion: neither will I spare thee, as one that were faultless."

1 Cor. xi. "If we had judged ourselves, we should not have been judged. But when we are judged of the Lord, we are chastened, that we should not be damned with the world."

1 Pet. iv. "Let them that are troubled according to the will of God commit their souls to him with well-doing, as unto a faithful Creator."

Heb. xii. "My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he chasteneth; yea, he scourgeth every son that he receiveth. If ye endure chastening, God offereth himself unto you as unto sons. What son is he whom the father chasteneth not? If ye be not under correction, whereof all are partakers, then are ye bastards, and not sons. Therefore, seeing we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? And they verily for a few days nurtured us after their own pleasure; but he nurtureth us for our profit, to the intent that he may minister of his holiness unto us. No manner chastising for the present time seemeth to be joyous, but grievous: nevertheless, afterward it bringeth the quiet fruit of righteousness unto them which are exercised thereby."

Rev. iii. "As many as I love I rebuke and chasten."

That the cross ought to be borne of the true Christians patiently and thankfully.

Probations out of the holy scripture.

Job i. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Job ii. "Shall we receive prosperity at the hand of God, and not receive adversity?"

Tob. ii. [Vulgate.] "It happened upon a day that Tobias had buried the dead, and was weary, came home, and laid him down by the wall, and slept. And while he was asleep, there fell down upon his eyes warm dung out of the swallows' nest, so that he was blind. This temptation did God suffer to happen unto him, that they which came after might have an example of his patience, like as of holy Job. For, insomuch as he ever feared God

from his youth up, and kept his commandments, he grudged not against God that the plague of blindness chanced unto him, but remained stedfast in the fear of God, and thanked God all the days of his life."

"I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living. O tarry thou the Lord's leisure: be strong; and he shall comfort thy heart: O put thy trust in the Lord." Psal. xxvii.

"My son, despise not the chastening of the Lord, neither faint thou when thou art rebuked of him. For whom the Lord loveth, him he chasteneth, and yet delighteth in him as a father in his own son." Prov. iii.

"The good man with stillness and patience tarrieth for the health of the Lord. O how good is it for a man to take the yoke upon him his youth up! He sitteth alone, he holdeth him still, and dwelleth quietly by himself. He layeth his face upon the earth, if percase there happen to be any hope. He offereth his cheek to the smiter: he will be content with reproofs. For the Lord will not forsake for ever. But though he punish him, yet according to the multitude of his mercies he receiveth to grace again. For he doth not plague and cast out the children of men from his heart." "What is he that saith, There should some thing be done without the Lord's commandment? Out of the mouth of the most Highest goeth not evil and good? Wherefore then murmureth the living man? Let him murmur at his own sin. Let us look well upon our own ways, and remember ourselves, and turn again unto the Lord. Let us lift up our hearts with our hands unto the Lord that is in heaven. We have been dissemblers, and have offended." Lam. iii.

"O thou enemy of mine, rejoice not at my fall. For I shall get up again. And though I sit in darkness, yet the Lord is my light. I will bear the punishment of the Lord. For why? I have offended him." Mic. vii.

"In the world ye shall have tribulation; but be of good cheer: I have overcome the world." John xvi.

The apostles "departed from the council, rejoicing that they were counted worthy to suffer rebuke for the name of Christ." Acts v.

Paulus and Silas being grievously beaten, scourged, and whipped, and cast into prison, even at midnight prayed and praised God with merry and cheerful hearts. Acts xvi.

"Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall come on me there; but that the Holy Ghost witnesseth in every city, saying that bands and trouble abide me. But none of these things move me: neither is my life dear unto myself, so that I may fulfil my course with joy, and the ministration, which I have received of the Lord Jesu, to testify the gospel of the grace of God." Acts xx.

"Paul said, What do ye, weeping and vexing my heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesu." Acts xxi.

"God is faithful; which shall not suffer you to be tempted above your strength, but shall in the midst of the temptation make a way, that ye may be able to bear it." 1 Cor. x.

"I rejoice in those things which I suffer for you." Col. i.

"My brethren, count it for an exceeding joy when ye fall into divers temptations; knowing this, that the trying of your faith gendereth patience. And let patience have her perfect work, that ye may be perfect and sound, lacking nothing." James i.

"Take, my brethren, the prophets for an ensample of suffering adversity, and of patience, which spake in the name of the Lord. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have known what end the Lord made. For the Lord is very pitiful and merciful." James v.

"Happy are ye if any trouble happen unto you for your righteousness' sake. Be not ye afraid for any terror of them, neither be ye troubled; but sanctify the Lord God in your hearts." 1 Pet. iii.

"Dearly beloved, marvel not that ye are tried by fire (which thing is to prove you), as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's passions; that, when his glory appeareth, ye may be merry and glad. If ye be railed upon for the name of Christ, happy are ye. For the glory and the Spirit of God resteth upon you. On their part he is evil spoken of, but on your 1 Pet. iv.

part he is glorified. See that none of you be punished as a murderer, or as a thief, or an evil-doer, or as a busy-body in other men's matters. If any man suffer as a christian man, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God. If it first begin at us, what shall the end be of them which believe not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinful appear? Wherefore let them that are troubled according to the will of God commit their souls to him with well-doing, as unto a faithful Creator."

Heb. x. "Ye took in worth the spoiling of your goods, and that with gladness, knowing in yourselves how that ye have in heaven a better and enduring substance. Cast not away therefore your confidence, which hath a great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a very little while; and he that shall come will come, and will not tarry. But the just shall live by faith. And if he withdraw himself, my soul shall have no pleasure in him. It is not we that withdraw ourselves unto damnation; but we pertain unto faith, to the winning of the soul."

That pleasures and joys, yea, and those true, sound, perfect, and everlasting, follow the cross.

Probations out of the holy scripture.

Wisd. iii. "The souls of the righteous are in the hand of God; and the pain of death shall not touch them. In the sight of the unwise they appeared to die; and their end is taken for very destruction. The way of the righteous is judged to be utter destruction; but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things; nevertheless in many things shall they be well rewarded. For God proveth them, and findeth them meet for himself: yea, as the gold in the furnace doth he try them, and receiveth them as a brent-offering; and when the time cometh, they shall be looked upon," &c.

Psal. xci. "I am with him in trouble: I will deliver him, and bring him to honour. With long life will I satisfy him, and shew him my salvation."

Matt. v. "Blessed are they which suffer persecution for righteousness' sake: theirs is the kingdom of heaven." "Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake. Rejoice and be glad; for great is your reward in heaven. For so persecuted they the prophets, which were before you."

Mark x. "Verily I say unto you, There is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this life, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

John xii. "He that loveth his life shall destroy it; and he that hateth his life in this world shall keep it unto life everlasting."

John xvi. "Verily, verily, I say unto you, Ye shall weep and lament; but contrariwise the world shall rejoice. Ye shall sorrow; but your sorrow shall be turned into joy. A woman when she travaileth hath sorrow, because her hour is come. But as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again; and your hearts shall rejoice; and your joy shall no man take from you."

Rom. viii. "I suppose that the afflictions of this life are not worthy of the glory which shall be shewed upon us."

2 Cor. iv. "Though our outward man perish, yet the inward man is renewed day by day. For our tribulation, which is short and light, prepareth an exceeding and an eternal

weight of glory unto us; while we look not on the things which are seen, but on the things which are not seen. For the things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthy mansion 2 Cor. v.
of this dwelling were destroyed, we have a building of God, an habitation not made with hands, but eternal in heaven. For therefore sigh we, desiring to be clothed with our mansion which is from heaven; so yet, if that we be found clothed, and not naked. For we that are in this tabernacle sigh and are grieved, because we would not be unclothed, but would be clothed upon; that mortality might be swallowed up of life."

"It is a true saying, If we be dead with Christ, we shall also live with him. 2 Tim. ii.
If we suffer with him, we shall also reign with him. But if we deny him, he will deny us also. If we believe not, yet abideth he faithful: he cannot deny himself."

"Blessed is the man that suffereth temptation; for when he is tried he shall James i.
receive the crown of life, which the Lord hath promised to them that love him."

"Behold, we count them happy which endure." James v.

"It is thankworthy if a man for conscience toward God endure grief, and suffer 1 Pet. ii.
wrong undeserved. For what praise is it if, when ye be buffeted for your faults, ye take it patiently? But and if, when ye do well, ye suffer wrong, and take it patiently, then is there thank with God."

"Happy are ye if any trouble happen unto you for righteousness' sake. Be not 1 Pet. iii.
ye afraid for any terror of them, neither be ye troubled; but sanctify the Lord God in your hearts."

"Dearly beloved, marvel not that ye are proved by fire (which thing is to try 1 Pet. iv.
you), as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's passions; that, when his glory appeareth, ye may be merry and glad. If ye be railed upon for the name of Christ, happy are ye. For the glory and the Spirit of God resteth upon you." "See that none of you be punished as a murderer, or as a thief, or an evil-doer, or as a busy-body in other men's matters. But if any man suffer as a christian man, let him not be ashamed; but let him glorify God in this behalf. For the time is come that judgment must begin at the house of God. If it first begin with us, what shall the end be of them which believe not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that are troubled according to the will of God commit their souls unto him with well-doing, as unto a faithful Creator."

"No manner chastising for the present time seemeth to be joyous, but grievous: Heb. xii.
nevertheless, afterward it bringeth the quiet fruit of righteousness unto them which are exercised thereby."

"I saw under the altar the souls of them that were killed for the word of God, Rev. vi.
and for the testimony which they had; and they cried with a loud voice, saying, How long tarriest thou, Lord, holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them. And it was said unto them, that they should rest yet for a little season, until the number of their fellows and brethren, and of them that should be killed as they, were fulfilled."

"One of the elders answered, saying unto me, What are these which are arrayed Rev. vii.
in long white garments? and whence came they? And I said unto him, Lord, thou wottest. And he said to me, These are they which came out of great tribulation, and made their garments large, and made them white by the blood of the Lamb: therefore are they in the presence of the seat of God, and serve him day and night in his temple; and he that sitteth in the seat will dwell among them. They shall hunger no more, neither thirst; neither shall the sun light on them, neither any heat. For the Lamb which is in the midst of the seat shall feed them, and shall lead them unto fountains of living water; and God shall wipe away all tears from their eyes."

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which Rev. xiv.

die in the Lord. Even so, saith the Spirit, that they rest from their labours. But their works follow them."

Rev. xx. "I saw the souls of them that were beheaded for the witness of Jesu, and for the word of God, and which had not worshipped the beast, neither his image, neither had taken his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, &c. On such shall the second death have no power; but they shall be the priests of God and of Christ, and shall reign with him a thousand years."

Give the glory to God alone.

A

COMPARISON

BETWEEN THE LORD'S SUPPER AND THE POPE'S MASS.

BY

THOMAS BECON.

A Comparison betwene the Lordes Supper, and the Popes Masse: newly made, and now first of al published by Thomas Becon.

Ieremy. 2.

Be astonished (O ye heauens) be afrayd and abashed at such a thing, sayth the Lord. For my people hath done tvvo euilles. They hane forsaken me, the vvell of the vvater of lyfe, and dygged them pittes, yea vile and broken pittes, that can holde no vvater.

1. Cor. 10.

I vvould not, that ye should haue felovvship vvith deuils. Ye can not drynke of the cuppe of the Lord, and of the cuppe of deuils. Ye can not be partakers of the Lordes table, and of the table of deuils.

De Missa apud Anglos per Euangelium iam e medio sublata.

Missa, malum, peius quo secula nulla tulerunt,
Istud propudium, dedecus, exitium,
Fel, odium, sacrilegium, monstrum scelus, vlcus,
Prostibulum, virus, excedium, barathrum,
Spectrum, flagitium, tormentum, nausea, labes,
Quisquiliæ, tenebræ, carnificina, metus,
Naufragium, latrocinium, vis, prœda, tyrannis,
Clades, pœna, dolor, mors, furor, horror, onus,
Nequitia, insidiæ, impostura, infamia, terror,
Illuuies, sanies, merda, cloaca, putor,
Larua, superstitio, impietas, iniuria, nullo
Missa, inquam, inuiso nomine nota satis,
Nec cruce, nec ferro, nec peste, nec igne, nec vnda,
Sed sola Christi voce perempta iacet.
Quæ uisa est orbis secum tractura ruinam,
Si rueret, uelut fumus inanis abit.
Nullus honos, nullæ exequiæ, nullumq: sepulchrum:
Nam superest eius nil nisi nomen iners.
Aurea iam redeunt veteris primordia mundi:
Nam capite extincto, crimina cuncta ruunt.
Quisquis amas uerumq: Deum, ueramq: salutem,
Viue, Vale, Ride, Plaudeq: Missa fuit.

Matth. 15.

Omnis plantatio, quam non plantauit Pater meus cœlestis, eradicabitur.

TO HIS

SINGULAR AND DEAR FRIEND,

MASTER WILLIAM GYBBES[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

It is greatly to be lamented, most gentle master Gibbes, that in this so clear and open light of Christ's gospel (which through the singular benefit of God shineth in these our days almost throughout the whole world, so that not only those nations which profess Christ, but also the rude, savage, barbarous, and heathenish people, as the Moors, the Turks, the Saracens, and such-like, begin to walk in the same, unto their great comfort and solace, unto their singular joy and unoutspeakable delight, yea, and daily more and more spreadeth forth and stretcheth out his golden and glistering beams even unto the furthest and uttermost parts of the earth, that this prophecy of our Saviour Christ in these latter days and last age of this old and crooked sinful world may be verified, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come,") there are so many found, which of an obstinate and malicious blindness choose rather to tumble and wallow in the cloudy constitutions and dark decrees of antichrist, unto the great danger of their souls' health, than joyfully and pleasantly to walk in the most joyful and pleasant light of the most sweet and comfortable doctrine of our most loving Lord and sovereign Saviour Jesu Christ, unto the undeceivable and sure state of their everlasting salvation. Matt. xxiv.

Verily, when I consider this their careful case and woful state (I consider it often, yea, and that not without troublous tears), I can none otherwise than lament and sorrow this their too much miserable and damnable condition, into the which they are cast, not by God's appointment, nor by his determinate counsel, which "will not the death of a sinner, but rather that he turn and live," which also "will have all men to be saved, and to come unto the knowledge of the truth," but through the envy of the devil, and through their own wilful, obstinate, froward, and malicious blindness, while they rather choose to be deceived with the false persuasions of the most false and fleshly hypocrites, than to lean, to consent, and to agree to the manifest truth of God's most blessed word; yea, and that so much the more, because it is thus written by the apostle: "If our gospel be yet hid, it is hid among them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the gospel of the glory of Christ, which is the image of God, should shine unto them." Likewise saith our Saviour Christ: "This is the condemnation, that light is come into the world; and men have loved darkness more than light, because their deeds were evil. For every one that evil doeth hateth the light, neither cometh he to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be known, how that they are wrought in God." Again: "If ye were blind, ye should have no[2] sin. But now ye say, We see; therefore your sin remaineth." Once again: "If I had not come and spoken unto them, they should have had no sin; but now have they nothing to cloke their sin withal." Ezek. xviii. xxx ii. 1 Tim. ii. 2 Cor. iv. John iii. John ix. John xv.

[1 Various branches of the family of Gibbe or Gibbes were settled in the counties of Devon, Somerset, Warwick, and Kent, and were descended from ancestors existing in Britanny or Normandy before the conquest. The William Gybbes, who most probably was addressed in the dedication of this treatise by Becon, appears to have been of the Kentish branch, seated at Folkestone in the time of Henry VII. He purchased the manor of Elmstone in that neighbourhood, with the advowson of the church appendant to it in the beginning of queen Elizabeth's reign. Property formerly belonging to the abbey of St Rhadegund was also for a time in the possession of this family. By his wife Jane, daughter of — Gason, William Gybbes had four sons; all of whom married and had issue.]

[2 Folio, *so.*]

These owls and light-flying birds are like to those kind of people which by the
Isai. xxx. prophet speak to the prophets and preachers of God's truth on this manner: "See not, say they unto the seers; and to them that be clear of judgment they say, Look not out right things for us, but speak fair words unto us, look our errors, get you out of this way, depart out of this path, and turn the Holy One of Israel
Job [xxii.] from us." And, as it is written in Job: "Depart thou from us; for we will not have the knowledge of thy ways." They are like to those obstinate and stiff-necked people
Jer. xliv. which said to Jeremy the prophet: "As for the words that thou hast spoken to us in the name of the Lord, we will in no wise hear them; but whatsoever goeth out of our own mouth, that we will do. We will do sacrifice and offer oblations unto the queen of heaven, like as we and our forefathers, our kings, and our heads have done in the cities of Juda, and in the streets and fields of Jerusalem. For then had we plenteousness of victuals; then were we in prosperity; and no misfortune come upon us. But since we left to burn incense and to do sacrifice unto the queen of heaven, we have had scarceness of all things, and perish with the sword and hunger," &c. They are like to the gross Gergesites, which, hearing that their filthy swine were
Matt. viii. drowned, and that Christ was coming toward them, "went out to meet Jesus, even the whole city of them; and when they saw him, they besought him that he would depart out of their coasts." They esteemed their filthy swine more than all the sweet, pleasant, comfortable, and healthful words of Christ, yea, more than their salvation.

After this manner be many people affected among us at this present day, yea, and that in this so clear light of the gospel, that I can none otherwise than marvel at this their blindness. But who is more blind than he which will not see? They have such and so great delight in their filthy swine, (I mean their popish ceremonies and trifling traditions of men,) that they regard nothing at all the truth of God's word. Of this sort are not only many of the simple, but also divers of such as will be counted wise and learned: which thing is the chief occasion that many in this our age do so stubbornly resist the Lord's truth, and by no means will learn, consent, and agree unto
1 Cor. i. it; so truly is it said of the apostle: "Not many wise men after the flesh, not many
Isai. xxix. mighty, not many of high degree, are called." And God himself saith: "I will destroy
1 Cor. i. the wisdom of the wise, and will cast away the understanding of the prudent."

And albeit divers sorts of divers people be of set malice and wilful blindness given to all kind of papistry, their minds utterly estranged from all love of God's truth, yet have they the popish mass in such reverence and in such admiration, that they think that mass to be the most high and principal service of God, and nothing in this world so greatly to please God as this popish mass; when, to say the truth, nothing done among the Christians doth so greatly displease God, and obscure the glory and honour of his most glorious and most honourable name, as this vile and idolatrous mass, being the puddle of all evil, the fountain and well-spring of all idolatry, superstition, false worshipping of God, hypocrisy, counterfeit religion, &c., and in all points so repugnant and contrary to the holy institution of the Lord's supper, that darkness is not more contrary to light, truth to falsehood, sickness to health, Christ to Belial, righteousness to unrighteousness.

Now, that all true English hearts may understand and perceive how greatly the greatest part of all them that are called Christians have been in times past, as many yet are, seduced and deceived by this glorious strumpet and gallant harlot the mass, while they only beheld and considered the outward gorgeous apparel of that Babylonical whore; I have plucked from her all that her glorious array, and disclosed her filthy nakedness, and set her forth to the eyes of all men even as she is; so that from henceforth none needeth to be deceived by her, except they will willingly cast themselves into her danger, and again be entangled and snarled with her whorish and filthy love, unto the great danger, yea, loss of their salvation.

And because the truth of this matter should the more evidently and plainly appear even to the mean-sighted, and to such as be of most gross judgment in matters of God, I have made a comparison between the Lord's supper and the pope's mass, in the which I have so set forth their contrarieties, that it shall for ever after be no hard thing to the diligent reader or hearer, on the one side, to see the truth of the

Lord's supper, and, on the other part, the falsehood of the pope's mass, with the doctrine of them both, and by this means easily judge what is to be thought of this wicked idol the mass, that glorious and gorgeous strumpet, "of whose wine of the wrath of her fornication all nations have drunken, and with whom the kings of the earth have committed whoredom," and so for ever avoid and flee from her, as from a most extreme pestilence, yea, as from death, devil, and damnation, according to this most wholesome admonition of God: "Come away from her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins are gone up to heaven; and God hath remembered her wickedness," &c. Rev. xviii.

This my labour in framing this comparison between the Lord's supper and the pope's mass I dedicate unto you, most gentle master Gybbes, partly that it may be unto our posterity a memorial of my singular love and right hearty good-will toward you, partly for the good affection that you have ever borne, even from your tender years, both toward the true religion of God and toward good letters, with the knowledge whereof God hath also, through the power of his Spirit and the working of his grace, abundantly enriched you; which thing you do both in your daily conversation, which is most honest, godly, virtuous, and quiet, practise, and also in the godly and comely education and bringing up of your children not only in the doctrine of true religion and good letters, but also in the right institution of virtuous manners; as I may speak nothing at this present of the most loving life between you and the virtuous gentlewoman your wife, of the commendable order used in your house among your servants, of the friendly and gentle entertainment of all men that come unto you, and of your liberality toward them that be of the household of faith. Go forth, as ye have begun, to bring forth these fruits of God's Spirit, and labour daily more and more to excel in them, that God also may go forth to have pleasure and delight in you, and to enrich you from day to day abundantly more and more with his graces and gifts; that you, enjoying his favour in this world, may here obtain at his hand many and joyful days, unto the great joy of all your friends and hearty good-willers, and after this life have the fruition of his most glorious Majesty: which God grant us all for his dear Son's sake, Christ Jesus our Lord and alone Saviour! Fare ye well, and pray that God may shortly tread down Satan under our feet.

Amen.

A COMPARISON

BETWEEN THE

LORD'S SUPPER AND THE POPE'S MASS.

John xiii. xiv. xv. xvi.

Christ, before he delivered to his disciples the holy signs of his body and blood, made openly unto them an heavenly and godly sermon, of most heavenly and godly matters, wherewith he did allure, stir up, and inflame their minds unto true godliness.

The massmonger, making none end of massing, never preacheth, neither declareth he the word of God and the true use of the sacraments, that by this means he may kindle and stir up them that stand by, and such as hear him, unto pure religion and unto a life worthy of Christ.

Matt. xxvi. Mark xiv. Luke xxii.

2. Christ, when he should minister the mysteries of his body and blood to his disciples, sat at a table, beholding and looking upon them most friendly and familiarly.

The massmonger, altogether unhonestly and ungently turning himself from the people, standeth at an altar after the manner of Aharon, the unclean parts of his body turned to the people.

3. Christ, going about to celebrate his mystical supper, called upon God his Father with a devout and thankful mind.

The invocation of dead saints is wicked and ungodly.

The massmonger, handling his scenical and stage-like supper, calleth upon the dead very busily, and desireth their help, when notwithstanding he is not certain whether the greatest part of them be in heaven or in hell. And what other thing is this, I pray you, than plain idolatry and a mere worshipping of idols, utterly to be abhorred of all godly persons? "How shall they call upon him," saith Paul, "on whom they have not believed?" "Call upon me," saith the most Highest, "in the time of thy trouble." That prince-like prophet saith also: "What reward shall I give again to the Lord for all the benefits that he hath done unto me? I will take the cup of saving health, and I will call upon the name of the Lord."

Rom. x. Psal. l. Psal. cxvi.

St Austin doth witness that the ministers of the church in the old time did call upon God, and not upon the saints departed, when they were about the ministration of God's blessed sacraments, or doing any other service in the temples. "Unto the martyrs," saith he, "we do not offer our sacrifice, but unto God alone, which is the God both of the martyrs and of us, do we offer our sacrifices: at the time of the which sacrifices they, as the men of God which in confession of him have overcome the world, are named in their place and order; howbeit they are not prayed unto nor called upon by the priest[1]."

De Civ. Dei. Lib xxii. cap. 10.

For God alone is to be called upon, and to be prayed unto, yea, and that only in the name of Christ, "who is our mouth," as St Ambrose saith, "by whom we speak to the Father; our eye, by the which we see the Father; our right hand, by the which we offer unto the Father; which Christ except he maketh intercession for us, neither we nor any of the saints have any thing to do with God[2]."

Lib. de Isaac et Anima.

☞ "For the prayer which is not made in the name of Christ can not only [not] put away sin, but even the self-same prayer also is very sin[3]," as St Austin writeth.

[1 Nec ibi erigimus altaria, in quibus sacrificemus martyribus, sed uni Deo et martyrum et nostro: ad quod sacrificium, sicut homines Dei, qui mundum in ejus confessione vicerunt, suo loco et ordine nominantur; non tamen a sacerdote, qui sacrificat, invocantur.—August. Op. Par. 1679—1700. De Civ. Dei, Lib. xxii. cap. x. Tom. VII. cols. 673, 4.]

[2 Ambros. Op. Par. 1686—90. De Isaac et Anim. Lib. cap. viii. 75. Tom. I. col. 380. See Vol. I. page 150, note 2.]

[3 August. Op. Enarr. in Psalm. cviii. v. 7. Tom. IV. col. 1219. See Vol. I. page 149, note 3.]

Therefore saith Christ himself: "Verily, verily, I say unto you, Whatsoever ye shall [ask] the Father in my name, he shall give it you." John xvi.

4. Christ, in delivering the mystery of his body to his disciples, said: "This is my body, which is given for you. Do this in remembrance of me." Luke xxii.

The massmonger, in his conversation[4], as they term it, corrupting and depraving the words of Christ, sometime addeth, sometime diminisheth, and sometime utterly omitteth and speaketh of them nothing at all. For in the conversation[4] of the bread this word *enim* is added, which word in that place is neither found in the evangelists nor in Paul; to the which word, notwithstanding, some papists do attribute and give so much that they plainly affirm that the conversation[4] is imperfect, and that the body of Christ can by no means be made at mass, if the priest leave it out. And here the massmonger committeth [no] small offence against God; seeing that he is nothing afraid to add rashly unto the word of God, not considering that he hath this commandment given of God: "Ye shall not add any thing to the word which I command you, neither take ought therefrom." Hereunto agreeth this saying of Salomon: "Put nothing unto his words, lest he reprove thee, and thou be found a liar." But if this one word *enim* be so necessary unto the consecrating and making of the body of Christ, is not Christ rightly and worthily to be accused of oversight and ignorance; seeing that, in so earnest and weighty a matter, he hath shewed himself so unadvised and so negligent? Besides this, what is to be thought of those churches and of their ministry, which, rejecting and laying aside the popish religion, recite the words of the Lord's supper, not out of men's decrees, but only out of the holy bible? What, is Christ therefore absent from the supper, which they simply and according to the institution of Christ do celebrate, because this word *enim* is absent? Moreover, in the consecration of the bread that promise, which is the whole substance of your salvation, even this, "Which is given for you," the massmonger utterly omitteth and leaveth out, making no mention at all of it, as though it appertained nothing unto your salvation; when, notwithstanding, we must freely confess, that although the body of Christ were never so much given, betrayed, delivered up, broken, scourged, and lifted up on the altar of the cross, yet doth that profit us nothing at all, except we most constantly and most assuredly believe that he suffered those most cruel torments and that most despiteful death for us, for our health, liberty, freedom, wealth, comfort, joy, commodity, and profit. And here also doth the massmonger not a little offend, while he taketh and plucketh away so wholesome and fruitful words from the Lord's supper: yea, he committeth sacrilege, and is a plain soul-slayer, which craftily and like a thief stealeth away from the christian people a promise full of so great comfort and sweetness. Deut. iv. Prov. xxx.

5. Christ, delivering the cup of the mystery of his blood to his disciples, said: "Drink ye all of this. This cup is the new testament in my blood, which is shed for you and for many into the remission of sins." Matt. xxvi. Luke xxii.

The massmonger, in the consecration of the wine, useth not altogether the very same words which Christ used, but he addeth and bringeth other words of his own, as though (if I might so say) the consecration of Christ were mangled and unperfect. These are the massmonger's words: "Verily this is the cup of my blood, a new and everlasting testament, the mystery of faith, which shall be shed for you and many into the remission of sins[5]." Albeit in this adding and heaping of words together no great evil and deceit is hidden, yet doth it not become a mortal man, whose property it is to fall, to err, to deceive, and to be deceived, who also is flesh, earth, ashes, and dust, to add to the words of Christ, which is the everlasting Wisdom of the Father, and "in whom all the treasures of wisdom and knowledge," as Paul saith, "are hidden." If any man shall add any thing to the testament of any mortal man, or shall take any thing from it, he for ever after is so evil departed with all men, that he is never credited nor believed after. What therefore is to be thought of them which either Isai. xl. Col. ii. Gal. iii.

[4 In all these places the true reading is most probably either *conversion* or *consecration*. Compare l. 17.]

[5 Missal. ad Us. et Consuet. Sar. Par. 1527. Canon Missæ, fol. 158. See Vol. II. page 456, note 2.]

do change, corrupt, or deprave the everlasting testament, not of a mortal man, which soon dieth and cometh to an end, but of the immortal God, which liveth and abideth for ever? wherein not earthly but heavenly treasures, that is to say, the favour of God, remission of sins, quietness of conscience, everlasting life, &c.; not worldly, uncertain, and deceivable, but divine, sure, and constant, or stedfast treasures are given and bequeathed to the faithful: which testament also is not sealed with soft and changeable wax, but with the precious and inestimable blood of our Lord and Saviour Jesu Christ. To alter, to corrupt, to deprave, to alienate, or to abolish this, this, I say, divine and heavenly testament, is so mischievous and cruel a deed, yea, so cursed and wicked an act, that nothing in the world either more villanous or more filthy can be spoken or imagined against the glory of God and the salvation of mankind.

What is to be done at the celebration of the Lord's supper.

6. Christ commanded his disciples that, whatsoever he did in his supper, they should do the same afterward diligently in the administration of the supper, and that they should observe the same for ever; that is to say, that they should preach the word of God, exhort the christian congregation earnestly unto correction and amendment of life, unto faith, unto mutual love, unto good works, unto the cross, unto patience, unto peace, unto gentleness, unto godliness, unto continency and pureness of life, unto perseverance, and unto such other like fruits of God's Spirit; that they should sharply call them back from vices and wickedness; that they, calling upon the heavenly Father, should distribute the bread and wine to the godly company of the faithful in remembrance of his death and passion; that they should give continual praises to God the Father for his exceeding great and innumerable benefits granted and given to mankind through his only Son; finally, that they should travail, endeavour themselves, and earnestly labour to obey his will, and unto the uttermost of their life frame their life according to his holy word, not by themselves only, but also exhort other to do the same.

The massmonger is so far off from doing any of these things, that he doth not so much as once think on them in his dream, having other things clean contrary to look unto. First, as concerning the preaching of God's word, he is so far from doing that, that he may worthily be numbered among them of whom the prophet Esay speaketh on this manner: "His watchmen be all blind: they are altogether without knowledge: they are dumb dogs, not able to bark; looking after vain things; sleepy and sluggish are they; yea, like most impudent and shameless dogs are they, that never have enough: the very shepherds have no understanding; they are all gone astray; every one followeth his own covetous affection, even from the highest to the lowest. Come, say they, let us fill in the wine, and drink drunk; and as we do this day, so will we do to-morrow, yea, double and treble."

Isai. lvi.

Verily the massmonger doth not exhort the christian people unto true faith and innocency of life; but to give, and to pay their offerings and tithes, he is open-mouthed enough.

Moreover, he calleth not upon God in the name of Christ, that he would vouchsafe to be present at his ministry, that all things may be done unto the praise of his holy name, and unto the profit of the christian congregation.

Furthermore, he giveth not the bread and wine to them that are present in the remembrance of Christ's death; but he himself devoureth altogether alone.

Again, he giveth not earnest and hearty thanks to God the Father for the reconciliation of the world through the blood of Christ; yea, he rather proudly setteth out, braggeth, and boasteth, that he also in his mass offereth up such a sacrifice as is able *ex opere operato*, that is to say, of the work wrought, easily to purge, cleanse, and put away the sins of the whole world.

In fine, how quick and vehement exhorter of other men he is unto the fulfilling of God's will, his life doth too much abundantly declare, being indeed most corrupt, and stuffed with all kind of wickedness.

Matt. xxvi. John xviii.

7. Christ, after that he had finished that mystical supper and given thanks, prepared and made ready himself straightways unto the cross and death.

The massmonger, after that he hath once done his altar-sacrifice, maketh haste, and with all possible expedition hieth him unto such houses as are stuffed full of dicers,

carders, table-players, gluttons, drunkards, riotous persons, bawds, whores, strumpets, railers, rufflers, ruffians, swearers, quarrel-pickers, scolders, fighters, chiders, &c.

8. Christ in that his mystical supper did break common and usual bread.

The massmonger in his player-like supper useth I know not what cakes: round I am sure they are, and deformed with divers images.

9. Christ in that his most holy banquet delivered to his disciples mere pure and unmixed wine, to be the sign of the shedding of his blood. "I will not drink hereafter," saith he, "of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father." "Christ," saith Chrysostom, "when he gave this mystery, gave wine; yea, and after his resurrection, in the bare table of the mystery, he used wine. 'Of the fruit of the vine,' saith he, which bringeth forth wine, not water[1]." Matt. xxvi. In Matt. cap. xxvi. Hom. 83.

The massmonger useth not pure wine in his sacrifice, but wine mingled with water, contrary to the institution of Christ, according to the decree of pope Alexander the first[2]; Clement in his canon utterly forbidding that the priest in his mass should offer any liquor but wine only[3]. Chrysostom writeth that the Lord Jesu after his resurrection did not drink water, but wine, that he might destroy and utterly pluck up by the roots the heresy of them which use water in the mysteries[4].

10. Christ delivered to his disciples that mystical bread and sacramental wine to be eaten and drunken.

The massmonger doth utterly abuse those holy mysteries, while he in his most abominable mass lift them up as the calf of Aharon, according to the decree of pope Honorius the third[5], and sheweth them to the people both to be gazed upon and to be worshipped: which thing, what other is it than to speak unto them that are present on this wise: Behold your Maker: down upon your marrow-bones before this your god: reverence him, worship him, honour him, call upon him, offer sacrifice unto him, give thanks unto him? What marvel is it, seeing that the sacrificer himself, kneeling down before this his new god humbly and reverently, and looking upon him with a demure countenance, speaketh unto him, as it is read in the very canon of the mass, on this manner: "I worship thee, I glorify thee, I praise and pray thee with the whole intent of my mind and heart[6]," &c.; when notwithstanding it is written: "I am the Lord, this is my name: I will not give my glory to another, nor my praise to graven images?" Again: "Thou shalt worship the Lord thy God, and him alone shalt thou serve." Verily, our Saviour Christ did not institute those godly mysteries that we should worship them, but that we should eat and drink them for a remembrance of his death. "Take," saith he, "eat, drink." Isai. xlii. Deut. vi. Matt. iv.

It is godly said of Erasmus: "Christ," saith he, "is in the sacrament under the form of meat and drink, that he might be received with high pureness of mind, and not that he should be shewed and heaved up, or carried about in plays and open pomps, nor that he should be carried upon horseback from place to place, or about the fields. For this was not the order of the ancient church; but in this behalf the affection of the multitude have been too much served[7]." Again he saith: "Some Lib. de Amabili Ecclesiæ Concordia. Ibidem.

[1 Καὶ τίνος ἕνεκεν οὐχ ὕδωρ ἔπιεν ἀναστὰς, ἀλλ' οἶνον; ἄλλην αἵρεσιν πονηρὰν πρόῤῥιζον ἀναστῶν. ἐπειδὴ γάρ τινες εἰσὶν ἐν τοῖς μυστηρίοις ὕδατι κεχρημένοι, δεικνὺς ὅτι ἡνίκα τὰ μυστήρια παρέδωκεν οἶνον παρέδωκε, καὶ ἡνίκα ἀναστὰς χωρὶς μυστηρίων ψιλὴν τράπεζαν παρετίθετο, οἴνῳ ἐκέχρητο ἐκ τοῦ γεννήματός, φησι, τῆς ἀμπέλου. ἄμπελος δὲ οἶνον, οὐχ ὕδωρ, γεννᾷ.—Chrysost. Op. Par. 1718—38. In Matt. Hom. lxxxii. Tom. VII. p. 784.]

[2...Repulsis opinionibus superstitionum, panis tantum et vinum aqua permistum in sacrificium offerantur. Non enim debet (ut a patribus accepimus, et ipsa ratio docet) in calice Domini aut vinum solum aut aqua sola offerri, sed utrumque permistum: quia utrumque ex latere ejus in passione sua profluxisse legitur.—Alexand. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 1. cols. 1911, 2.]

[3 This is mentioned by Lorichius: Clemens in canone vetat ne sacerdos alium liquorem quam vini in missa offerat.—Ger. Lorich. De Miss. Publ. Prorogand. 1536. Lib. i. cap. i. p. 5. Perhaps the third of those commonly called the apostolical canons is intended.]

[4 See above, note 1.]

[5 Hon. III. in Corp. Jur. Canon. Decretal. Greg. IX. Lib. III. De Celebr. Missar. Tit. xli. cap. x. col. 1378. See Vol. II. page 253, note 9.]

[6 *Hic inclinet se sacerdos ad hostiam dicens*, Te adoro, te glorifico, te tota mentis ac cordis intentione laudo, et precor: &c.—Missal. ad Us. et Consuet. Sar. Par. 1527. Canon Missæ, fol. 162.]

[7 Des. Erasm. Op. Lugd. Bat. 1703—6. De Amab. Eccles. Concord. Enarr. Psalm. lxxxiii. Tom. V. cols. 503, 4. See Vol. II. page 253, note 8.]

seem to themselves to be very devout, if so oft as the priest suffer them to behold the body of the Lord, they run to him on every side, and with stedfast eyes look and behold him. How much more holy were it with the publican to stand far off, and, the body lying prostrate upon the ground, to worship him in mind that was crucified! No man is so foolish to worship the human nature of Christ for his divine nature, nor to worship the bread and the wine for Christ[1]." Item: "In times past the people did not run to see that which the priest did shew, or heave up above his head; but, their bodies being prostrate on the ground, and their minds lifted up into heaven, they gave thanks to Christ their Redeemer, which washed us with his blood, and redeemed us with his death[2]."

Luke xviii.

And this worshipping of the sacramental bread and wine was utterly unknown to the old and pure church of Christ; or else would it never have consumed with fire the pieces of the sacramental bread that remained; neither would it have delivered the same bread to children, to laymen and women to carry unto other; neither would they have admonished the communicants that they should not too much fix and set their minds or eyes upon the bread and cup, that is set upon the holy table, but rather that they should lift up their minds and hearts, and consider, behold, honour, and worship Christ, that "Lamb of God, which taketh away the sins of the world," and sitteth on the right hand of the heavenly Father: all which things godly antiquity did most diligently observe and practise, as the monuments of antiquity do evidently declare[3].

John i. Mark xvi. Rom. viii.

What other thing meaneth this saying, *Sursum corda*, "Lift up your hearts," which the old fathers in celebrating the holy mysteries of the Lord's supper were wont diligently to rehearse, than[4] that the godly guests should direct all their thoughts, meditations, mind, heart, and faith, not unto the signs, that is to say, bread and wine, but unto the things signified, that is to say, the true body and blood of Christ, "seeking after the things that are above, and not the things on earth, where Christ is sitting on the right hand of God?"—as St Austin writeth: "The hearts," saith he, "of the faithful are in heaven, because they be daily lifted up unto heaven; the priest saying, 'Lift up your hearts,' they with quiet minds answer, 'We lift them up unto the Lord'.[5]"

Col. iii.

Serm. 44, de Temp.

St Cyprian also saith: "The priest before the prayer maketh as it were a preface, by that means preparing the minds of the brethren, and saith, 'Lift up your hearts,' that, while the people answer, 'We lift them up unto the Lord,' they may be admonished that they ought to think upon none other thing than upon the Lord[6]."

In Serm. de Orat. Dom.

But if they had thought that the body of Christ should have been sought in the bread, without doubt the godly fathers would not have said, *Sursum corda*, but *Deorsum corda*, "Lift up your hearts," but rather, "Down with your hearts." It is very aptly said of Chrysostom: "'Where the dead carcase is,' saith Christ, 'thither do the eagles resort.' This dead carcase is the body of the Lord, through death: for except he had fallen, we had never risen again. He calleth them eagles to declare, that he which cometh to this body must aspire, contend, and labour unto high things, and that he ought to have nothing to do with the earth, nor to be drawn and to creep unto things here beneath, but always to fly unto things that are above, and diligently to look upon the Sun of righteousness, and to have the most quick sight of the mind set upon that. For this is a table of eagles, and not of jays[7]."

Matt. xxiv. In 1 Cor. cap. x. Hom. 24.

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But certain bishops of Rome were the first authors of this new god to be worshipped, as Nicolas the second, which, refusing and condemning as heretical and unsound the sound doctrine, and never tofore of the holy fathers disallowed, of the

De Consecrat. Dist. 2, c. Ego Berengarius.

[1 Quidam sibi valde pii videntur, si quoties sacerdos sinit videri corpus Domini, undique accurrant ac e proximo defixis oculis intueantur. Quanto religiosius erat cum publicano procul a cancellis abstinere, et corpore humi fuso, mente adorare crucifixum. Nullus est tam stolidus, ut humanam Christi naturam adoret pro divina, aut ut panem et vinum adoret pro Christo.—Id. ibid. col. 504.]

[2 Nam id temporis olim populus non cursitabat ad videndum id quod sacerdos ostendit, sed prostratis humi corporibus, animis in cœlum erectis, gratias agebat Christo Redemtori, qui nos suo sanguine lavit, sua morte redemit.—Id. ibid. cols. 502, 3.]

[3 See Vol. II. p. 252, notes 2, 3; p. 295, note 11.]

[4 Folio, *them*.]

[5 See before, page 266, note 2.]

[6 See before, page 266, note 1.]

[7 Chrysost. Op. Par. 1718—38. In Epist. 1. ad Cor. Hom. xxiv. Tom. X. p. 216. See Vol. II. page 295, note 10.]

godly and learned man Berengarius (which taught that the substance of bread and wine remain in the sacrament, and that Christ is present in the supper, not after a corporal, but spiritual manner, and so received of the faithful), decreed, that the bread and wine which are set on the altar are not only after the consecration a sacrament or holy sign, but also the true body and blood o. our Lord Jesus Christ, and that not only the sacrament sensibly, but also that the very body of Christ is in truth with the hands of the priest handled and broken, yea, and torn on pieces with the teeth of the faithful[8]. In the year of our Lord 1061.

A most wicked doctrine

Moreover, Innocent the third, which, with the consent of the council Lateronense, placed among the articles of the christian faith the conversion or turning of the sacramental bread and wine into the true and natural body of Christ: at the which council, besides the emperors of Rome and Constantinople, and the orators and embassadors of the kings of Jerusalem, France, Spain, England, Cyprus, and of other princes and cities, there were present the patriarchs of Jerusalem and Constantinople, archbishops and metropolitans 70, bishops 400, abbots 12, priors of convents 800; that it might be called a most general council, with the pope and all the clergy of Rome "gathered together against the Lord and against his Anointed[9]." In the year of our Lord 1205.

Psal. ii.

Furthermore, Honorius the third, which ordained that the sacramental bread with the chalice should be lifted up at mass of the massing priest, and that the people in the mean season should bow themselves reverently unto it, and worship it[10]. In the year of our Lord 1216.

Idolatry.

Also Urbanus the fourth, which, because nothing should want unto the honouring and worshipping of so great and so mighty a god, as a new Aharon in the desert of Sinai, instituted a feast of the body of Christ, with large pardons *a pœna et a culpa*, both from the pain and from the fault, *toties quoties*, so oft as ever it cometh[11]. In the year of our Lord 1263.

So that now we have a new god, whom the patriarchs, prophets, apostles, and the old ecclesiastical fathers never knew, whom the holy prophet notwithstanding, yea, rather God himself by the prophet, crieth: "Hear, O my people, and I will give thee a charge: O Israel, if thou wilt hear me, there shall be no strange nor new-found god in thee; neither shalt thou worship any foreign god. For I am the Lord thy God." Very notably did our Saviour Jesus Christ tofore warn us of these false prophets, and of their pestilent, mischievous, and poisonful doctrine; unto whom would God that we at the last would give ear! that, this horrible idolatry utterly set aside and for ever cast away, we, being earnestly and from the very heart converted and turned unto the living God, may (as it is most meet) honour, worship, and serve him "in spirit and truth," "in holiness and righteousness all the days of our life." "If any man," saith he, "shall say unto you, Behold, here is Christ, or there is Christ; believe him not. For there shall arise false Christs and false prophets, and they shall give great signs and wonders; insomuch that, if it were possible, the very elect should be seduced and brought into error. Behold, I have told you before. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the secret places; believe it not."

Psal. lxxxi.

Matt. vii.
Matt. xxiv.

John iv.

Luke i.
Matt. xxiv.

11. Christ, in the administration of his most holy supper, used his common and daily apparel.

The massmonger, like hickscorner, being dressed with scenical and game-player's garments, as with an humeral or ephod, with an alb, with a girdle, with a stole, with a maniple, with an amice, with a chesible, with a fannon[12], &c., cometh unto the altar with great pomp, and with a solemn pace, where it is wonderful to be spoken how he setteth forth himself, to all godly men to be lamented and pitied, and

The apparel of the massmongers.

The gestures which the massmongers use in their mass.

[8] Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 42. cols. 1932, 3. See Vol. II. page 264, note 3.]

[9] Id. Decretal. Greg. IX. Lib. i. De Summ. Trin. et Fid. Cath. Tit. i. cap. 1. col. 10. See Vol. II. page 260, note 2. 1205 seems an error for 1215.]

[10] See before, page 359, note 5.]

[11] Stella, Vit. Pontif. Basil. 1507. Urban. IV. fol. H. 3.]

[12] See before, page 259, note 2.]

to children even to be derided and to be laughed to scorn; while, like another Roscius, with his foolish, player-like, and mad gestures, the poor wretch writheth himself on every side, now bowing his knees, now standing right up, now crossing himself, as though he were afraid of spirits, now stooping down, now prostrating himself, now knocking on his breast, now censing, now kissing the altar, the book, and paten, now stretching out his arms, now folding his hands together, now making characters, signs, tokens, and crosses, now lifting up the bread and chalice, now holding his peace, now crying out, now saying, now singing, now breathing, now making no noise, now washing of hands, now eating, now drinking, now turning him unto the altar, now unto the people, now blessing the people either with his fingers or with an empty cup, &c.: when it evidently appeareth by the histories, that the ministers of Christ's church in times past, when they ministered the holy sacraments either of baptism or of the Lord's supper, used none other than their common and daily apparel; yea, and that unto the time of pope Stephen the first, which first of all (as Sabellicus testifieth) did forbid that from thenceforth priests in doing their divine service should no more use their daily array, but such holy garments as were appointed unto that use[1]. This bishop lived in the year of our Lord 260.

12. Christ simply and plainly, and without any decking or gorgeous furniture, prepared and ministered that heavenly banquet.

The massmonger's trinkets.

The massmonger with a marvellous great pomp and wonderful gay shew setteth forth his merchandise. For he hath an altar sumptuously built, yea, and that is covered with most fine and white linen cloths, so likewise richly garnished, decked, and trimmed with divers gorgeous pictures and costly images. He hath also cruets for water and for wine, towels, coffers, pixes, phylacteries, banners, candlesticks, wax candles, organs, singing bells, sacry bells, chalice of silver and of gold, patens, censers, ship[2], frankincense, altar-cloths, curtains, paxes, basins, ewers, crosses, chrismatory, reliques, jewels, ouches, precious stones, mitres, cross-staves, and many other such-like ornaments, more meet for the priesthood of Aharon than for the ministery of the new testament.

Lib. ii. Offic. cap. 28.

It is nobly said of St Ambrose: "The sacraments require no gold, neither do they delight in gold, which are not bought for gold. The garnishing of the sacraments is the redemption or deliverance of the captives and prisoners. And verily those are precious vessels which redeem souls from death. That is the true treasure of the Lord, which worketh that that his blood hath wrought[3]." Again he saith: "The church hath gold, not that it should keep it, but that it should bestow it, and help when need is. For what doth it profit to keep that which serveth to no use[4]?"

13. Christ did plainly recite and openly pronounce the words wherewith he did institute the reverent memorial of his passion and death, using that speech only which was most known to his disciples.

The massmonger in going about his profane sacrifices either altogether keepeth silence, or else with a soft buzzing runneth over all, or else, whatsoever he babbleth out, he poureth it out in that tongue which is altogether unknown to the common people, and of himself stoutly[5] well understanded; when, notwithstanding, the apostle's commandment is, that "all things should be done in the congregation of the faithful unto edifying." He also plainly forbiddeth that nothing at all should be recited in the congregation, except there be an interpreter, although it be never so godly and holy, which may not be understanded of all men.

1 Cor. xiv.

"Now, brethren," saith he, "if I come unto you speaking with tongues, what shall I profit you, except I speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? Moreover, when things without life give sound, whether it be a pipe or an harp, except they make a distinction in the sounds, how

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[1] See before, page 262, note 1.]

[2] Folio, *shyppe*.]

[3] Aurum sacramenta non quærunt: neque auro placent, quæ auro non emuntur. Ornatus sacramentorum redemptio captivorum est. Vere illa sunt vasa pretiosa, quæ redimunt animas a morte. Ille verus thesaurus est Domini, qui operatur quod sanguis ejus operatus est.—Ambros. Op. Par. 1686—90. De Offic. Ministr. Lib. II. cap. xxviii. 138. Tom. II. col. 103.]

[4] Id. ibid. 137. See Vol. I. page 23, note 6.]

[5] So folio; perhaps *scantly*.]

shall it be known what is piped or harped? For if the trump give an uncertain voice, who shall prepare himself to the war? Even so likewise when ye speak with tongues, except ye speak words that have signification, how shall it be understand what is spoken? for ye shall but speak in the air. Many kinds of voices are in the world, and none of them are without signification. If I know not what the voice meaneth, I shall be unto him that speaketh an alien; and he that speaketh shall be an alien to me. Even so ye, forasmuch as ye covet spiritual gifts, seek that ye may excel unto the edifying of the congregation. Wherefore let him that speaketh with tongue pray that he may interpret also. For, if I pray with tongue, my spirit prayeth, but my understanding doth no good. What is it then? I will pray with the spirit, and will pray with the understanding, and will sing with the spirit, and will sing with the understanding. For else, when thou blessest with the spirit, how shall he that occupy the room of the unlearned say Amen at thy thanksgiving, seeing he understandeth not what thou sayest? Thou verily givest thanks well; but the other is not edified. I thank my God that I speak with tongues more than ye all. Yet had I rather in the congregation to speak five words with my understanding, to the information of other, than ten thousand words with the tongue. Brethren, be not ye children in wit: howbeit as concerning maliciousness be children, but in wit be perfect. In the law it is written, With sundry tongues and with sundry lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not. Contrariwise, prophesying serveth not for them that believe not, but for them which believe. If therefore when all the congregation is come together, and all speak with tongues, there come in they that are unlearned, or they which believe not, will they not say that ye be out of your wits? But and if all prophesy, and there come in one that believeth not, or one unlearned, he is rebuked of all men, and is judged of every man; and so are the secrets of his heart opened; and so falleth he down on his face and worshippeth God, and saith that God is in you of a truth. How is it then, brethren? As oft as ye come together, every one of you hath a song, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Isai. xxviii.

But in the popish church the matter is far otherwise, where all holy things, as concerning the public prayers and the administration of God's mysteries (which things verily ought of right to be known of all men), are not handled and done in the vulgar, common, and native speech, but in a tongue which is utterly foreign, strange, and altogether unknown to the common people; so that they which stand by and hear receive no profit at all (for, as Theodoretus saith: "When such as are present understand not what is spoken, the words are poured forth into the air vainly and without fruit[6]"); when it is sufficiently evident and plain enough that all the godly, both Hebrews, Greeks, Romans, and barbarous, even from the beginning of the christian religion, did use none other tongue in the administration of the divine mysteries than their own country and common speech; an experiment whereof is yet to be had even at this present day in those churches which were never subject to the most cruel, bitter, and intolerable yoke of that Romish antichrist, but have remained unto this our time constant and stedfast in that holy faith, true religion, and christian liberty, which they received of the apostles of the Lord Jesu; as I may speak nothing of those godly congregations which in this our age have shaken off the tyranny of that Italian bishop, and have most happily and blessedly called again unto them the true, ancient, and old religion of God, heretofore taught and set forth by the prophets and apostles. In 1 Cor. cap. xiv.

14. Christ delivered unto his disciples, even in their very hands, the sacramental bread, being the holy sign of his most holy body.

The massmonger, by no means suffering that the laymen (for so are the common people, and also the nobility, yea, so many as are not of the number of those greasy and shaven epicures, called) should take the sacramental bread with their hands, thrust it and cram it into the mouths of the communicants; as though they were either so foolish and childish that they could not put meat in their own mouth, or else so

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[6 Τῶν γὰρ παρόντων οὐ συνιόντων, εἰς ἀέρα μάτην διαχεῖται τὰ ῥήματα.—Theodoret. Op. Lut. Par. 1642—84. In Epist. i. ad Cor. cap. xiv. vv. 9, 10. Tom. III. p. 190.]

filthy and unpure that it may seem a thing altogether unworthy and intolerable, a mystery so holy and so divine to be defiled and handled with the hands of so profane and unclean persons. Neither is it any marvel, seeing that the popish law forbiddeth that any of the laity should come unto the Lord's supper, except he be free from lying with his wife three or four days before, and so to continue five or seven days after that he hath received the communion of the body and blood of Christ[1]; teaching moreover that for the man to "give unto his wife the due benevolence" (as Paul speaketh), or (as the papistical ribalds, such and so great is their own impudency and unshamefacedness, bark in their decrees[2]) to have carnal company with his wife, is none other thing than to be defiled with carnal concupiscence of fleshly lust, than to give themselves to chambering and wantonness, than to be in the flesh, than to be drowned with the lusts of lechery, than to be given to the pleasures of uncleanness, than to set all their minds on filthy desires, and at the last, what not!

1 Cor. vii.

15. Christ gave to his disciples the mystery not only of his body, but also of his blood, saying: "Drink of this, all ye." "And they all drank of it," saith Mark. Likewise saith Paul: "So oft as ye shall eat this bread, and drink of the cup, ye shall call to remembrance the Lord's death till he come." Again: "The cup of thanksgiving, for the which we give thanks, is it not the partaking of the blood of Christ? The bread which we break, is it not the partaking of the body of Christ?" Here see we, that the holy mysteries of Christ's body and blood are joined together, and commanded to be received together of the faithful communicants.

Matt. xxvi. Mark xiv. 1 Cor. xi. 1 Cor. x.

The massmonger, the Lord's cup clean taken away from the communion of the faithful, (O sacrilege worthy the curse of all godly persons!) and Christ's commandment utterly neglected, contemned, despised, and set at nought, bringeth forth and delivereth unto them the bread only; as though the lay persons were altogether unworthy to be partakers of such and so great a mystery.

16. Christ did minister the sacrament of his body and blood to his disciples sitting at the table. "When the time was now come," saith Luke, "Jesus sat down, and his twelve disciples with him."

Luke xxii.

The massmonger delivereth the bread and wine to his guests kneeling before the altar. In distributing the mysteries of his body and blood Christ the Lord used not an altar, after the manner of Aharon's priests, whom the law of Moses appointed to kill and offer beasts; but he used a table, as a furniture much more meet to get, defend, confirm, increase, and continue friendship. But the massmonger, as one always desirous to shed blood, standeth at an altar, and so delivereth the communion to his people; when as the apostle speaking of the holy banquet maketh mention not of an altar, but of a table, saying: "Ye cannot be partakers of the Lord's table and of the table of the devils." Neither did the ancient and old church of Christ allow these Aharonical and Jewish altars. For they used a table in the administration of the Lord's supper, after the example of Christ; as it plainly appeareth both by the holy scriptures, and also by the writings of the ancient fathers and old doctors. For, the sacrifices taken away, to what use, I pray you, should altars serve among the Christians? except ye will call again and bring in use the Jewish, or rather idolatrous sacrifices. Truly altars serve rather for the killing of beasts than for the distribution of the pledges of amity or friendship; neither do those altars more agree with the christian religion than the caldron, the fire-pan, the basin, the sholve[3], the flesh-hook, the gridiron, and such-like instruments, which the priests of Aharon used in preparing, dressing, and doing their sacrifices.

1 Cor. x.

Altars.

Note.

Exod. xxvii.

For unto the honest, seemly, and worthy celebration of the holy banquet of the body and blood of Christ, we have need, not of an altar, but of a table; except ye will say that the primitive church, which more than two hundred years after Christ's ascension used tables at the celebration of the divine mysteries, yea, except ye will say that Christ himself, the author of this most holy supper, did doat and was out of his wits, which, not standing at an altar, like Aharon's priest, but sitting at

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[1 See Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars. De Consecr. Dist. ii. can. 21. cols. 1920, 1.]

[2 Folio, *degrees.*]

[3 *Shovel* appears to be the word meant.]

a table, as a minister of the new testament, did both ordain and minister this holy and heavenly food. For who is so rude and ignorant of antiquities, which knoweth not that pope Sixtus the second, about the year of our Lord two hundred three-score and five, brought in the altars first of all in the church[4], utterly forbidding tables any more to be used from thenceforth at the ministration of the Lord's supper? when, notwithstanding, from Christ's ascension unto that time the Lord's supper was alway ministered at a table, according to the practice of Christ, of his apostles, and of the primitive church. But there is but one only altar of the Christians, even Jesus Christ, the Son of God and of the virgin Mary, of whom the apostle speaketh on this manner: "We have an altar, whereof it is not lawful for them to eat which serve in the tabernacle." Our altar is not of stone, but of God; not worldly, but heavenly; not visible, but invisible; not dead, but living: upon the which altar whatsoever is offered unto God the Father, it can none otherwise be but most thankfully and most acceptable.

When altars came first into the church.

Heb. xiii.

And like as Christ, administering the most holy mysteries of his body and blood to his disciples, sat down at the table; so likewise his guests, that is to say, his apostles, sitting at the same table, received that heavenly food sitting. But the massmonger delivereth not the sacramental bread unto the communicants, except they first of all kneel down with great humility and reverence, that they may[5] by this their gesture declare and shew evidently to such as are present, that they worship and honour that bread for a god; which is so great and so notable wickedness, as none can exceed; when it is plain and evident by the ancient writers, that the guests of the Lord's supper, long and many years after Christ's resurrection, sat at the table[6]; so far is it off that they either, after the manner of the Jews, stood right up, or, after the custom of the papists, kneeled, when they should receive the holy mysteries of the body and blood of Christ.

17. Christ, celebrating that most holy banquet, gave unto his disciples both heavenly and earthy things.

The massmonger giveth nothing at all to them that stand by. The ravener taketh all to himself, and the glutton alone devoureth altogether (not unlike to the daughters of the blood-sucker, "Bring hither, bring in"), always having this saying in his mouth: "Thou shalt not appear empty-handed before the Lord thy God."

Prov. xxx.

18. Christ, without any constraint, both willingly and freely gave his supper unto his disciples.

The massmonger, except he be hired, goeth with as evil will unto the altar as the swine unto the sty. He hath wares to sell; but, God knoweth, counterfeit, false, and deceitful: which evil wares, notwithstanding, he setteth forth and sheweth for true and perfect wares. He masseth it not gladly, except well rewarded. For money he doth whatsoever he doth. He sacrificeth for no man, except he hath money, according to this common proverb, "No penny, no *Pater-noster:*" again, "Nought hath no savour:" once again, "I had as leave sit for nought as go for nought;" insomuch that the very souls in purgatory, although (as the papists feign) most miserably tormented, and suffering most bitter pains, he will by no means help, comfort, and release, except he hath money. If money come, look, whatsoever is holy he will make it unholy, and whatsoever is unholy he will make it holy; so truly is it said of the Greek poet: "Gold openeth all things, yea, the very gates of hell[7]". Money beareth so great rule with the mass, that, except that be present, it can do no good. The great substance of the rich men doth wonderfully commend and set forth these masses; yea, it is the whole strength of them, so necessary that, if that want, thou shalt in no place of the world either find masses or massmongers. For, as Damascenus saith, although in another sense: "When the market is once done, there is then no more merchandise to sell[8]."

The massmongers do all things for money.

[4 See Stella, Vit. Pontif. Basil. 1507. Sixtus II. fol. B.]

[5 Folio, *be.*]

[6 See Vol. II. page 299, note 3.]

[7 Χρυσὸς δ' ἀνοίγει πάντα κ' Ἀΐδου πύλας.—Menand. et Philem. Reliq. Meinek. Berol. 1823. Sent. Sing. 538. p. 334.]

[8 Nemo solutis nundinis negotiatur.—Jo. Da-

Gerhardus Lorichius, de Missa Pub. Proroganda.

And here may that be very aptly and in place recited, that a certain man, although a rank papist, writeth on this manner: "First they do abuse the mass, which is a public sacrifice and a continual remembrance of the death and only sacrifice of Christ, which change it into a private sacrifice, and make merchandise of it. This abuse of the mass, as a sink of all evils, is most pernicious and hurtful. Hereof come the locatory applications of masses: hereof cometh the fat sale of the justifying masses, *ex opere operato:* hereof come those seven golden masses, which being bought for a piece of gold, certain souls are delivered, as some believe, out of purgatory: hereof come trentals of masses: hereof come altars and chapels: hereof come revenues and yearly stipends: hereof cometh the error, whereby the mass is only read to consecrate profane and unholy things: hereof come simonies, yea, and the fountain and well-spring of all evils. Verily that error doth so far stretch out itself, that even the sons of the most noble, worthy, and excellent kings and princes of the world doat, and are deceived therewith. This is that power of delicates and riches, wherewith, as John saith, 'all the merchants of the earth are enriched.' This is that common harlot, which, with her decking and flattering, hath allured all people unto her. This is that whorish deceit which hath blinded and bewitched, yea, even them which be the wisest of the world. This gallant and finely decked superstition reigneth upon the waters, that is to say, upon many nations, as the same John saith[1]." Thus far are his words.

Rev. xviii.

19. Christ, in that holy feast of his body and blood, did sacrifice unto his heavenly Father with thanksgiving.

The massmonger stoutly holdeth, and mainly defendeth, that he in his mass offereth unto God a propitiatory sacrifice for the purging, cleansing, and satisfaction of the sins of the world: which is so injurious and despiteful against the one only and everlasting sacrifice of Christ, offered and done once for all on the altar of the cross for the perfect reconciliation of mankind to God the Father, that nothing can be compared unto it.

20. Christ, by breaking the bread and dividing the cup, did draw and allure the minds of his disciples unto that point, that they, beholding the mystical breaking of his body and the shedding of his blood, were wonderfully excited, moved, stirred, and kindled, patiently and thankfully to suffer any kind of torments, although never so grievous and sharp, although never so cruel and intolerable, for the glory of God and his holy truth.

The massmonger doth so handle his unsacred sacrifices, that, when he hath once done mass, both he and his waiting-men depart and go away the more prepared and instructed to attempt, to assay, and to do all most villanous acts and mischievous deeds. For so soon as the popish mass is once ended, what dare not the papists take in hand? To play at dice, to run on whore-hunting, to drink drunk, to commit usury, to poll, to pill, to steal, to rob, to swear, to forswear, to lie, to scold, to fight, to murder, and what else dare they not do? They have such confidence and trust in the sacrifice of the mass, that they dare do all things. For they persuade themselves that by the virtue of the mass all their sins, be they never so wicked, horrible, and detestable, are easily purged and put away.

The fruits of the popish mass.

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masc. Op. Par. 1619. Parallel. Lib. II. cap. xvii. p. 105. This is quoted by Damascenus from Basil, Op. Par. 1721—30. Hom. in Divit. Tom. II. p. 60. See Vol. II. page 396, note 3.]

[1 Principio missa, quæ publicum est sacrificium et jugis commemoratio mortis atque adeo unici sacrificii Christi, abutuntur, qui eam in privatum idque venalitium sacrificium mutant. Hic abusus missæ, tanquam lerna malorum, omnium est perniciosissimus. Hinc missarum locatoriæ applicationes, hinc venalitium opus operatum, hinc missæ aureæ septem illæ, quibus aureo nummo emptis certæ animæ e purgatorio liberari creditum est, hinc tricenarius missarum, hinc altaria et sacella, hinc census et stipendia anniversaria, hinc error quo missa saltem legitur ad consecrandas res prophanas, hinc simoniæ atque adeo omnium malorum fons et origo. Adeo se error ille extendit ut etiam quoslibet clarissimorum regum et mundi principum filios occupet. Hæc est illa vis deliciarum et divitiarum, qua (ut Joannes dicit) mercatores terræ locupletati sunt omnes. Hoc est illud prostibulum quod suo ornatu et blanditiis omnes ad se allexit populos; hic est fucus meretricius qui excæcavit et dementavit etiam sapientissimos quoslibet; hæc superstitio compta regnat super aquas, id est, gentes multas, ut idem Joannes dicit cap. 17.—Ger. Lorich. De Miss. Publ. Prorogand. 1536. Lib. I. cap. iii. p. 21.]

21. Christ did not eat that mystical supper alone; but, as Chrysostom writeth, "he did participate those holy mysteries of his body and blood with his disciples, lest that they, hearing these words, 'Take ye, and eat: this is my body:' 'Take ye, and drink: this my blood,' should say, What, drink we blood, and eat we flesh? and so should be troubled; as we read of some which were offended for the like words. Therefore lest," saith he, "this thing should then have happened, he himself did this first of all; that is to say, he did eat and drink of these holy mysteries, that by this means he might induce them with a quiet mind unto the receiving of so worthy mysteries[2]:" but he did minister those mystical meats unto other also. In Matt. Hom. 83, cap. 26. John vi.

The massmonger eateth and drinketh up all alone, giving no man part with him, when the commandment of Christ is this, "Take ye, eat ye;" not, Take thou, eat thou. Again: "Drink ye all of this:" not, Drink thou massmonger alone. For the supper of the Lord is a common banquet, and not a private repast; instituted, ordained, and appointed for many, and not for one alone. It is excellently said of Paul: "When ye come together to eat the Lord's supper, tarry one for another." It is his own, not the Lord's supper, when any man eateth and drinketh alone in the congregation. Wherefore they are mere deceits, and very jugglings of Satan, whatsoever the massing priest standing at the altar imagineth and doth. For he doth nothing else than deceive and beguile the minds of the simple with the glistering visor of false religion and feigned holiness. Matt. xxvi. 1 Cor. xi.

22. Christ, celebrating that heavenly feast, told his disciples before, that his body should be broken and his blood shed for many unto the remission and forgiveness of sins; sins, I mean all sins, both those which have been committed hitherto from the beginning of the world, and those also which shall be committed unto the world's end, according to this prophecy of Esay: "He only hath taken upon him our infirmities, and he hath borne our pains. Yet we did judge him as though he were plagued, and cast down of God, and punished: whereas he, notwithstanding, was wounded for our offences, and smitten for our wickedness. For the chastisement of our peace was laid upon him; and with his stripes are we healed. As for us, we have gone all astray like sheep: every one hath turned his own way. But the Lord hath heaped together upon him the iniquity of us all." And a little after: "He which is my righteous servant shall justify the multitude; for he shall bear away their sins." The same thing doth Micheas teach, saying: "He shall put down our wickednesses, and cast all our sins into the bottom of the sea." "Praise the Lord, O my soul," crieth that prince-like prophet, "and all that is within me, praise his holy name. O praise the Lord, O my soul, and forget not all his benefits; which forgiveth all thy sins, and healeth all thine infirmities; which saveth thy life from destruction, and crowneth thee with mercy and loving-kindness." "Thou hast cast behind thy back," saith that holy king Ezechias, "all my sins." Isai. liii. Mic. vii. Psal. ciii. Isai. xxxviii.

Christ alone is that purging, satisfying, and sanctifying goat, upon whose head all the trespasses of the children of Israel and all the offences of sinners are laid and heaped, which also carrieth away all their misdeeds into the wilderness. Christ alone is "the Lamb of God which taketh away (he taketh away, I say, daily, he taketh away always, he taketh away continually) the sin (that is to say, whatsoever is comprehended under the name of sin) of the world," that is to say, of all men which earnestly and from the very heart repent, believe, and amend their life; as St John witnesseth: "If any man sin, we have an advocate with the Father, Jesus Christ that righteous one. He is the satisfaction for our sins; not for our sins only, but also for the sins of the whole world." Christ alone is that only and most dear Son of God, for whose sake God the Father is well pleased with man. Christ alone is that sweet-smelling sacrifice, by the power whereof "we have redemption through his blood, even remission of sins." Christ alone is that only "Mediator between God and man, which gave himself a ransom for all men." Christ alone is that good shepherd, which bestowed his life for his sheep, which also "bare our sins on his body upon the tree, that we, being dead unto sin, might live unto righteousness." Insomuch that he alone, alone, I say, hath abundantly and unto the full, yea, even unto Lev. xvi. John i. 1 John ii. Matt. iii. Col. i. xvii. 1 Tim. ii. John x. 1 Pet. ii.

[2] This passage will be given more fully afterwards. See the Index.]

the uttermost satisfied for all our sins without exception, whether they be original, or actual, or mortal, or venial, or any other committed either in thought, word, or deed; as St Paul writeth: "Christ Jesus gave himself for us to redeem us from all iniquity." Also St John: "The blood of Jesus Christ purgeth and cleanseth us from all sin."

Tit. ii. 1 John i.

The massmonger is become so impudent and without shame, that he feareth nothing most ungodly and wickedly to affirm, teach, and hold that Christ by his death did only put away original sin; and as for all other sins, saith he, they must be purged, cleansed, and put away by the sacrifice of the mass: which is so great a blasphemy against the Son of God, against his one and alone everlasting sacrifice, against his passion, death, and blood, whereby alone we are for ever and ever sanctified, made holy, and sealed up unto everlasting life, that none of Satan himself can be devised or imagined greater or more heinous. Christ, that most innocent Lamb of God, by his most dear and precious blood to take away one sin only, and the massmonger by his missal sacrifice to take away many, yea, infinite sins! O blasphemy passing all blasphemies! Is not this to "tread under foot the Son of God, and to count the blood of the testament, wherewith we be sanctified, as an unholy thing, and to do dishonour to the Spirit of grace?" Is not this to be that "son of perdition, which is an adversary, and is exalted above all that is called God, or that is worshipped, for that he doth sit in the temple of God, boasting himself to be God?" Is not the massmonger that beast which "opened his mouth unto blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven?" God once destroy antichrist and his kingdom!

Heb. x. 2 Thess. ii. Rev. xiii.

23. Christ "with one only oblation hath made them perfect for ever that are sanctified," yea, and that so abundantly, perfectly, and, as the apostle saith, unto the full, that there is no need at all to repeat and renew the same, seeing that "he, once for all entering by his own blood into the holy place, hath gotten an everlasting redemption," and hath also "purged our conscience from dead works, that we should serve the living God." "Christ," saith Paul, "is not entered into the holy places that are made with hands, which are similitudes of true things, but is entered into the very heaven, for to appear now in the sight of God for us; not to offer himself often, as the high priest entereth into the holy place every time with strange blood; for then must he have often suffered since the world began. But now in the end of the world hath he appeared once to put sin to flight by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgment; even so Christ was once offered to take away the sins of many; and unto them that look for him shall he appear again without sin unto salvation." Again he saith: "We are sanctified by the oblation of the body of Jesus Christ, done once for all." Of this one and alone oblation we celebrate a most holy and worthy memorial so oft as we come together and eat the Lord's supper according to the institution of Christ.

Heb. x. Heb. vii. Heb. ix. Heb. x. 1 Cor. xi.

The massmonger, heaping daily more and more mass upon mass, and mass for a vantage, for the sins of the quick and of the dead, maketh no man perfect, getteth for no man the favour of God, forgiveness of sins, quietness of conscience, the Holy Ghost, and, in fine, everlasting life. He is not much unlike to the priests of Aharon, which were always sacrificing and offering up of oblations; and yet could those sacrifices and oblations never take away sin, neither their own sins, nor the sins of the people. For if the missal sacrifice of the massmonger were of such power to take away sin, what need we to have daily so many thousands of masses for one man, quick or dead? when the Lord of hosts, speaking of his Messias by Zachary the prophet, saith on this manner: "I will take away the wickedness of that land in one day." Yea, verily, the massmonger with his wicked sacrifices, wherewith he is beyond all measure injurious, contumelious, hateful, and despiteful (alas, for sorrow!) against the precious blood of Christ, exciteth, stirreth up, and provoketh the great wrath and hot vengeance of God both against himself and against his maintainers (yea, I pray God that he do it not against all mankind), while he erecteth and setteth up a new idolatrous sacrifice after the manner of Jeroboam to pacify God, and to appease his anger; so far is it off that he with missal sacri-

Zech. iii.

fices can put away either his own or other men's sins, or yet quiet the anger of God stirred up against mankind for their wickedness; which thing, what other is it than utterly to abrogate, to make void, and to blot out the former sacrifice of Christ, for the infirmity, weakness, unperfection, inability, and unprofitableness thereof?

24. Christ did distribute and give true and perfect bread made of wheat, and very wine, the true fruit of the vine, unto his disciples at that mystical supper, yea, and that after the words of consecration (as the papists speak), no mutation, change, or alteration of the bread and wine being made, but only sacramental, the very substances of the bread and wine remaining still in their proper nature and kind.

Transubstantiation condemned by the word of God.

The massmonger utterly denieth that there remaineth any substance of bread and wine after that the words of the Lord's supper be once recited; stoutly affirming, and with tooth and nail defending, that the very substance of bread is turned and changed into the true and natural body of Christ, and the substance of wine into the very natural blood of Christ, shed for us on the altar of the cross; insomuch that no substance of bread or wine do remain, but the accidents thereof only, whole Christ, God and man, lurking and being hidden under the forms of bread and wine. But the word of God in every place resisteth and striveth against this doctrine, wherewith the papists do maintain and defend this their wicked and monstrous dream of transubstantiation. For thus read we in the evangelists: "As they were eating, Jesus took bread, and when he had given thanks, he brake it, and gave it to his disciples, and said, Take ye, eat ye: this is my body." That there was here no transmutation, or, as the adversaries in their doctrine term it, transubstantiation, of the bread into the natural body of Christ, it manifestly appeareth of the self words; as I may at this time nothing speak of the judgment of the ancient fathers of Christ's church, which never knew nor taught any such kind of monstrous doctrine; as it is evident enough by their own works. For what Christ took in his hand, that brake he; and what he brake, that gave he to his disciples; and what the disciples received, that did they eat. Now who is so ignorant, which knoweth not that Christ took in his hands bread, brake bread, delivered bread? That therefore which the disciples did eat was bread, and not the accidents of bread only, as the papists feign, the substance of bread being changed into the natural body of Christ. If the adversaries object these words of Christ, as they have nothing else to object, "This is my body;" let them know that the old fathers of Christ's church do grant and confess that these words of Christ are figuratively to be understanded, and not nakedly and simply as they sound; which is no new thing in the holy scriptures when mention is made of signs or sacraments.

Matt. xxvi.

Advers. Marc. Lib. iv.

"Christ," saith Tertullian, "took bread, and distributed it to his disciples, making it his body by saying, 'This is my body,' that is to say, a figure of my body[1]."

Contra Adimantum, cap. xii. In Psal. iii.

St Austin also saith: "The Lord did not doubt to say, 'This is my body,' when he gave the sign of his body[2]." Again: "The Lord did admit Judas unto the feast, at the which he did give and deliver to his disciples the figure of his body and blood[3]."

What can be spoken more plainly? The like phrases and manners of speaking use the other ancient fathers of Christ's church also; so far is it off that they ever either taught or believed any such monstrous doctrine as the papists at this time teach concerning transubstantiation.

Now, as concerning the wine, the matter is more manifest, clear, evident, and open than any man need to doubt of it. For after the words of consecration (as I may speak after the manner of the papists) Christ calleth the sanctified wine the fruit of the vine. He would surely not so have termed it, if there had been such a

[1 Tertull. Op. Lut. 1641. Advers. Marcion. Lib. iv. 40. p. 571. See Vol. II. page 285, note 5.]

[2 August. Op. Par. 1679-1700. Cont. Adimant. cap. xii. 3. Tom. VIII. col. 124. See Vol. II. page 282, note 3.]

[3 Id. Enarr. in Psalm. iii. 1. Tom. IV. col. 7. See Vol. II. page 285, note 11.]

Matt. xxvi. transubstantiation as the monstrous papists feign: "I will not drink after this," saith he, "of this fruit of the vine-tree, until that day when I shall drink it new with you in my Father's kingdom."

Acts ii. But let us hear more testimonies of the holy scripture. "They continued daily with one accord," saith blessed Luke, "in the temple, and brake bread." Again: "They continued in the apostles' doctrine and fellowship, and in breaking of bread, Acts xx. and in prayers." Also in another place: "Upon one of the sabbath-days, when the 1 Cor. x. disciples came together for to break bread." Likewise saith St Paul: "The bread which we break, is it not the partaking of the body of Christ? Forasmuch as we being many are one bread and one body: for we all eat of one bread." Again: 1 Cor. xi. "So oft as ye shall eat this bread, and drink of the cup, ye shall shew the Lord's death till he come. Therefore whosoever shall eat this bread, or drink of the Lord's cup unworthily, he shall be guilty of the body and blood of the Lord. Let a man prove himself, and so let him eat of that bread, and drink of the cup." Here hearest thou, that that figurative body of Christ is every where of Luke and Paul, the most faithful and constant both interpreters of the evangelical truth, called "bread." Without doubt these men of God would have ennobled and set forth this sacramental bread with more goodly and glorious titles, if they had learned either of Christ or of the apostles that there had been such transmutation or change as pope Innocent the third and his adherents dream; so far is it off that they would have spoken so basely and homely of a thing of such and so great excellency.

25. Christ, the time being come that he should take away his body from the earth, which notwithstanding is here nevertheless always present with his in Spirit and grace, lest the wonderful great benefits which he had most largely and liberally given unto us in his body should be forgotten of us, ordained the sacraments of his body and blood, that we by the exercise of them should call unto our remembrance all his benefits, but namely of his passion and death, yea, and that no less effectually than if he were here present and openly before our eyes.

The massmonger, nothing at all regarding the remembrance of Christ's benefits, crieth out mainly that he, through the virtue of certain words of consecration, hath present, yea, and in his hands, the self-same natural body of Christ, that through the power of the Holy Ghost was born of the virgin Mary, crucified, dead, rose again, ascended into heaven, and sitteth on the right hand of God; insomuch that he doth not only with his greasy fingers touch and handle that very self-same body, but he doth also break it, crush it asunder with his teeth, eat it, swallow it down, devour it, &c.; when, notwithstanding, the holy scriptures testify in every place that Christ, as concerning his corporal presence, hath left the world, is gone up into the heavens, and sitteth on the right hand of God's majesty in the highest, where he liveth, reigneth, and triumpheth, always making intercession for us, where he shall remain Acts iii. unto the day of judgment. "Jesus Christ," saith Peter, "must receive heaven until the time that all things, which God hath spoken by the mouth of all his holy prophets since the world began, be restored again." That the sacramental bread and wine, being the holy mysteries of the most holy body and blood of Christ (Christ, I say, absent in flesh, but present in Spirit, power, and grace), are not the very natural body and blood of Christ, as the papists madly and rashly affirm, Paul doth evidently 1 Cor. xi. and plainly shew by these words: "So oft as ye shall eat this bread, and drink of the cup, ye shall shew the Lord's death till he come."

The apostles had put in these words, "till he come," (that is to say, unto the judgment,) in vain, if Christ's natural body were present in the supper. For "after In 1 Cor. cap. xi. his coming," saith Theodoretus, "we shall have no more need of symbols, signs, or sacraments, when his very body shall appear: and therefore said he, 'till he come[1]'."

Lib. de Corp. et Sang. Christi. Hereto belongeth this saying of Bertram: "When we shall once come unto the sight of Christ, we shall have no need of such instruments to put us in remembrance

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[1 Μετὰ γὰρ δὴ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος. διὰ τοῦτο εἶπεν, ἄχρις οὗ ἂν ἔλθῃ.—Theodoret. Op. Lut. Par. 1642—84. In Epist. i. ad Cor. cap. xi. v. 26. Tom. III. p. 175.]

what the exceeding great kindness of Christ hath suffered for us. For we, beholding him face to face, shall no more be put in remembrance by the outward admonition of temporal things; but by the contemplation of the self truth we shall see how we ought to give thanks unto the author of our salvation[2]."

Moreover, Christ himself might worthily be accused and reproved of lightness and vanity, if either under the forms of bread and wine, as the papists doat, or, as other no less fondly trifle, with, under, or in the bread and wine, he were there lurking and hid alive and corporally, which so oftentimes, both before and after his death, had told his disciples that he must leave the world, and go unto his Father. But let God be true, and "all men liars." Are not these the words of Christ? "The poor ye have always with you, but me ye have not always." "I go to prepare you a place. And if I go away to prepare you a place, I will come again, and take you unto myself; that where I am ye also may be." "If ye loved me, ye would surely rejoice, because I said, I go unto the Father." "But now I go unto him that sent me; and none of you asketh me whither I go. But because I have spoken these things to you, your heart is heavy. But I tell you the truth, it is profitable for you that I go. If I go not away, that Comforter shall not come unto you; but if I go away, I will send him unto you." "I went out from the Father, and came into the world: again, I leave the world, and I go unto the Father." "I go up unto my Father and your Father, and unto my God and your God." "Then if any man shall say unto you, Behold, here is Christ, or there is Christ; believe him not. For there shall arise many false Christs and false prophets, and they shall shew great signs and wonders; that, if it were possible, the very elect should be brought into error. Behold, I have told you before. If they therefore shall say unto you, Behold, he is in the wilderness; go not out: Behold, he is in the secret places; believe it not."

Psal. cxvi. Matt. xxvi. John xiv. John xvi. John xx. Matt. xxiv.

Hereto belong these sentences also: "After the Lord Jesus had spoken unto them, he was taken up into heaven, and is set down on the right hand of God." "And it came to pass that, when he had blessed them, he departed from them, and was carried up into heaven." "And he thus speaking, they beholding him, was taken up on high; and a cloud received him up out of their sight. And while they looked stedfastly up toward heaven as he went, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come even as ye have seen him go into heaven." "It is Christ which died, yea rather, which is risen again, which is also on the right hand of God, and maketh intercession for us." God "raised up Christ from the dead, and set him on his right hand in heavenly things, above all rule, and power, and might, and dominion, and above every name that is named, not in this world only, but also in the world to come," &c. "If ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on[3] earthy things. For ye are dead; and your life is hid with Christ in God. Whensoever Christ, which is our life, shall shew himself, then shall ye also appear with him in glory." "The Lord himself shall come down from heaven with a shout, and the voice of the archangel, and trump of God," &c. "God was shewed in the flesh, was justified in the Spirit, was seen among the angels, was preached unto the gentiles, was believed on in the world, and received up in glory." Christ "hath in his own person purged our sins, and is set on the right hand of the Majesty on high." "This man (Christ), after he hath offered one sacrifice for sins, is set down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his foot-stool." "Let us look unto Jesus, the captain and finisher of our faith, which for the joy that was set before him abode the cross, and despised the shame, and is set down on the right hand of the throne of God." "Jesus Christ is on the right hand of God, and is gone into heaven, angels, powers, and might subdued unto him."

Mark xvi. Luke xxiv. Acts i. Rom. viii. Eph. i. Col. iii. 1 Thess. iv. 1 Tim. iii. Heb. i. Heb. x. Heb. xii.

[2 See below, page 448, note 2, where this passage is more fully given.]

[3 Folio, *no.*]

By these sentences of the holy scripture, which are the most certain oracles and speeches of the most true and ever-living God, it evidently appeareth that the corporal presence of Christ in the supper is neither comprehended under the forms of bread and wine, nor under, with, or in the bread and wine; which corporal presence the holy scriptures in every place plainly teach and declare that it is only contained in heaven, and there, and in none other place, shall remain unto the great day of judgment; as we have heretofore heard.

Luke xxii. 1 Cor. xi.

26. Christ, for a remembrance of himself, that is to say, of his passion and death, prepared and ordained the heavenly meat of his supper, saying: "Do this in the remembrance of me." Likewise saith St Paul: "As oft as ye shall eat this bread, and drink of this cup, ye shall shew the Lord's death till he come."

The mass is a salve for all diseases.

The massmonger masseth it thoroughly for all estates, for the emperor, for the king, for the pope, for the bishop, for all catholic people, for all degrees of ecclesiastical persons, for all travellers by land or by water, on horseback or on foot, for mariners, for prisoners, for the sick, for the dead, for the penitent, for a woman big with child or going on her labour, for a barren woman, for them that are diseased of an ague, for such as are possessed with the devil or with a wicked spirit, for benefactors, for them that lie buried in the church-yard, for many dead men indifferently, for one dead man, &c.; also for all other manner of things, for the salvation of the quick and of the dead, for peace, for victory, for concord, for new fruits, for riches, for fair weather, for rain, for the compunction of the heart, for the petition of tears, for the defence and assurance of some place in the time of adversity, for tribulation or persecution of the enemies, for the temptations of the invisible enemies, for the unclean thoughts of the hearts, for the mortality of men[1], for the English sweat, for the pestilence of beasts, or against the murrain of cattle, &c. There is no evil, be it never so dangerous, hurtful, pestiferous, and poisonful, which is not easily and out of hand done away and utterly dispatched by the virtue, might, and power of the mass. O the marvellous virtues of the mass! What science or art, active or speculative, what work of men, what thing either in heaven or in earth may justly be compared with the most mighty mass, the doer of all good things, and the destroyer of all evils? If this be not the god Mauzim, spoken of before by Daniel the prophet, who shall it ever be?

Dan. xi. [38, marginal reading.]

27. Christ delivered unto his church one manner, simple, plain, and uniform order of celebrating his supper, yea, and that for ever to be kept and continued.

The massmonger hath many-form and almost innumerable kinds of masses. Some are called canonical, some special and private, some golden. There is also a certain mass, as Durandus saith, which is called *Missa sicca*[2], that is to say, "The dry mass," being so called because the body and blood of Christ is not made in it.

Luke xxii. 1 Cor. xi.

28. Christ in his supper instituted not a sacrifice, but a memorial of that sacrifice, which he himself the next day after should perform and finish on the altar of the cross.

The massmonger cracketh and boasteth, that he in his mass doth not only celebrate a memory of the passion and death of Christ, but that he also offereth Christ himself to God the Father for the sins of the quick and the dead; when the holy scripture testifieth plainly that "Christ through the everlasting Spirit offered himself a pure and undefiled sacrifice to God" his Father for the sins of the whole world, and "found eternal redemption."

Heb. ix.

29. Christ alone did ordain and prepare his holy and blessed supper.

The popish mass is like to Æsop's crow.

The massmonger celebrateth mass, which truly is a beast of many heads, a rude, confused, inordinate, prodigious, and monstrous matter, an hotch-potch, cobbled and clouted together of many and divers popes; in the fore part a lion, in the back part a dragon, and in the midst a very chimera, and a monster of all monsters.

30. Christ, when the banquet was done, did not command his disciples that

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[1 Four words are omitted.]

[2 Durand. Rat. Div. Offic. Lugd. 1565. Lib. iv. cap. i. 23. fol. 89.]

they should gather up and keep in store the fragments that be left and remained of the sacramental bread; which thing, notwithstanding, we read that he did often before concerning the common bread. Matt. xiv. Mark vi. Luke ix. John vi.

The massmonger, according to the constitution and ordinance of pope Innocent the third[3], doth continually keep his new god in the temples (but "the most Highest dwelleth not in temples made with man's hand"), yea, and that under lock, key, and bolts, that no evil should chance to so mighty a god through these our new gospellers; yea rather, lest that so valiant a Jupiter should be carried away, rent, torn on pieces, and devoured of mice, rats, cats, owls, and dogs. "There is a certain canon of the council Turonense in Burchardus, bishop of Borbetomage[4]," saith Beatus Rhenanus, "that every priest should have a pix, or vessel worthy of such a sacrament, where the body of the Lord should be diligently laid up for a necessary victual to them which go out of this world. Which holy oblation ought only to be dipped in the blood of Christ, that the priest may truly say to the sick man: 'The body and blood of the Lord might profit thee,' &c. The same canon teacheth, that the eucharist or sacrament of the body and blood of Christ was wont to be kept under the altar, and not in such boxes and pixes, as the use is now-a-days: for it followeth: 'And let it be always locked under the altar, because of mice and wicked people.' Neither was it then so long kept as the use is now: for it followeth in the same canon: 'And from week to week let it be alway changed, that is to say, let the former be received of the priest, and the other which is that day consecrate be put in the place of it, lest peradventure, if it be long locked up, it become (which God forbid!) musty and fusty'[5]." But in the primitive church, if any thing remained of the sacramental bread, it was straightways distributed and given to the poor and needy people. In the time of Origen and of Hesychius the bread which remained after the communion was consumed with fire, and burnt unto ashes[6]. The godly old church of Christ never admitted any such reservation of the sacramental bread. It is a new invention, imagined of the devil, and published and confirmed by pope Innocent the third, in the year of our Lord a thousand two hundred and fifteen. 1 Kings viii. Isai. lx. i. Acts vii. In Annot. Lib. Tertul. de Corona Militis.

31. Christ did institute the holy banquet of his body and blood, that it should be an everlasting token and memory of his passion and death.

The massmonger doth utterly abuse it, while he dedicateth and consecrateth the mystical bread and wine unto saints that are departed. Hereof come so many masses in the honour of the angels, of the archangels, of the apostles, of the confessors, of the martyrs, of the monks, of the virgins, &c.

32. Christ ordained the sacrament of his body and blood, not only that it should be a memorial of his passion and death, but also a continual token among his of most high amity, singular friendship, incredible love, and of unlooseable and immortal society or fellowship; that, when they which are called Christians enjoy this sacrament together, they may be admonished of the mutual charity, and exceeding great love, and hearty friendship that one of them ought to have toward another, and by this means be the more inflamed and moved to do good one to another with great and fervent readiness of mind, being certainly persuaded that they are one body, even as they are all partakers of one bread, as St Paul writeth: "We being many are one bread and one body; for we all eat of one bread." 1 Cor. x. 1 Cor. x.

[3 Concil. Lat. IV. cap. xx. in Concil. Stud. Labbei. Lut. Par. 1671—2. Tom. XI. Pars I. col. 172. See Vol. II. page 253, note 7.]

[4 Borbetomagus, i. e. Worms.]

[5 Nam extat apud Burchardum Borbetomagensem episcopum [Burchard. Decret. Lib. xx. Par. 1549. Lib. v. cap. ix. fol. 135. 2.] ejusmodi canon concilii Turonensis, Ut omnis presbyter habeat pyxidem aut vas tanto sacramento dignum, ubi corpus dominicum diligenter recondatur ad viaticum recedentibus a seculo. Quæ tantum sacra oblatio intincta debet esse in sanguine Christi, ut veraciter possit dicere infirmo, Corpus et sanguis Domini proficiat tibi, &c. Idem canon docet eucharistiam sub altari solitam asservari, non propriis sacellis, ut apud nos hodie. Nam sequitur, Semperque sit obserata sub altari propter mures et nefarios homines. Nec vero tamdiu servabatur ut nunc fieri solet. Nam sequitur in eodem canone: Et de septimo in septimum diem semper mutetur, id est, a presbytero illa sumatur, et alia quæ eodem die consecrata est in locum ejus subrogetur, ne forte diutius obserata mucida, quod absit, fiat.—Beat. Rhen. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franek. 1597. p. 42.]

[6 See Vol. II. page 252, note 3.]

The massmonger doth so handle his mass that it may worthily and justly seem to be an occasion of enmity than of amity, of discord than of concord, of evil will than of good will. For he standeth alone at the altar, he playeth the whole pageant alone, he speaketh alone with himself, yea, and that in a strange tongue, he eateth and drinketh alone, he is merry alone. There is no sign of love, no token of christian, no, not of heathen-like charity, no shew of human fellowship.

33. Christ instituted the holy signs and mysteries of his body and blood, not that we should continually look upon that bread and wine, but that we, beholding them as it were by the way, or overly[1], should straightways be admonished of the passion and death of Christ, and so removing the eyes both of the body and mind from the earthly things, lift them up out of hand thither "where Christ is sitting on the right hand of God."

Col. iii.

The massmonger, as one altogether set upon earthly and worldly things, inflameth and stirreth up such as be present unto earthly, and not unto heavenly things, while that they, lifting up the bread and the wine above their pates, most wickedly set them forth to the people instead of God, to be honoured and worshipped.

34. Christ ordained the sacraments of his body and blood, that the faithful using them in the holy congregation openly, might with high consent of minds, with most hearty thanksgiving, and with exceeding great congratulation and rejoicing together of all degrees, call to remembrance, shew, declare, set forth, and celebrate, the unoutspeakable benefits of his passion and death.

1 Cor. xi.

The massmonger delivereth the sacrament privately to them that are ready to depart out of this life, yea, and that at such time for the most part when they be scarcely able to breathe, the strengths and powers of their body and mind not only greatly weakened and enfeebled, but also utterly extinct, quenched, and gone. St James in his epistle, making mention of them that are sick, speaketh nothing at all of the sacrament of the body and blood of the Lord to be delivered privately to such as are sick and in danger of death. Of anointing the sick with oil (the manner among the Jews at that time was to anoint the bodies of such as were diseased with a certain oil that they had, being indeed very wholesome to put away many and sundry diseases), and of prayers to be made for them, he admonisheth diligently, and giveth certain exhortations; but as concerning the deliverance of the sacrament privately to the sick, according to the decree of pope Innocent the third, he maketh no mention at all. Moreover, our Saviour Christ when he was ready to ascend up unto his heavenly Father, he spake of laying hands upon the sick; but of the administration of the sacrament to the sick he spake not one word.

James v.

Mark xvi.

35. Christ appointed the sacramental bread to be eaten of the faithful. "Take ye," saith he, "eat ye."

The massmonger hideth, coucheth, and hangeth up the bread in a pix, as they call it, and many times keepeth it so long that it mouldeth, putrifieth, rotteth, corrupteth, stinketh, and breedeth full of worms; insomuch that, according to the pope's decree[2], he is compelled to burn it, and the ashes thereof reverently to bury under the altar in the holy place (so spake the papists): moreover, that sacramental bread is carried about with great pomp like a puppet of that thrasonical, boasting, and glorious knight[3]. Verily Christ did give the mystery of his body to be eaten, and not to be shewed, not to be heaved up, not to be honoured and worshipped as a god, not to be carried about in processions, or to be reserved in boxes and pixes. For he saith: "Take, and eat." He saith not, Take and shew it to the people, heave it up above your heads, honour and worship it as a god, carry it about like a puppet or pageant in your processions, or reserve and keep it in store in your pixes and boxes.

Lib. de Amab. Eccles. Concordia.

It is godly said and very devoutly of Erasmus: "Christ is in that sacrament under the manner of meat and drink, that it should be received with great purity

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[1 Overly: superficially, cursorily.]

[2 Omne sacrificium sordida vetustate perditum, igne comburendum est, et cinis juxta altare sepeliendus.—Burchard. Decret. Lib. xx. Par. 1549. Ex concil. Aurel. cap. 5. Lib. v. cap. 1. fol. 140. 2. See also ibid. capp. li. lii. pp. 140. 2, 141. 1.]

[3 Ter. Eunuch.]

of mind; not that it should be shewed abroad, or carried about in plays and common pomps or pastimes, or yet borne about the fields on horseback. That was not the custom in the primitive church: but in this point the foolish fantasies of the common people have been too much followed and obeyed[4]."

36. Christ ordained and prepared the godly food of his body and blood, that every one, enjoying the same severally by and for himself, might remember his passion and death, and give immortal thanks to God the Father for so many and for so great benefits freely given to mankind through the death of his only Son.

The massmonger yelleth and crieth that his eating and drinking alone at the altar of that bread and wine, privately done, and without any participation to other, doth no less profit them that are present (yea, them that are absent also, but specially all such as give money that the missal sacrifice may be offered, that by the virtue, might, and power thereof all their sins may be purged, cleansed, and utterly put away), than if they themselves did eat and drink the Lord's supper; when the prophet saith plainly that "the righteous shall live by his own faith," and not by another man's. And St Paul saith: "We must all appear before the judging-seat of Christ, that every one may receive according to that which he hath wrought in his own body, whether it be good or bad." Again: "Every man shall render an accompts to God for himself." Item: "Every man shall bear his own burden." Once again: "Every man shall receive his reward, according to his own labour." He saith not, according to another man's labour. "Their own works follow them," saith St John: he saith not, other men's works. For as another man's faith profiteth me nothing at all, when I myself am without faith; so likewise the receiving of the sacrament done by another profiteth me nothing in the world, if I myself do not communicate. Certes, as every man is bound to receive baptism for himself, so likewise ought he to take the Lord's supper for himself, that he by this means may truly and profitably through his own faith apply unto himself the merits and benefits of the passion and death of Christ. For, as Valentinus Vannius saith: "Look, how much it profited hungry Lazarus when he saw the rich man fare daintily and costly, he himself having nothing to eat; or on the contrary part, look, how much it helped the glutton, being in the most horrible pains of hell-fire, to see Lazarus in joy and glory; even so much shall it profit him that is present at mass, if the massmonger receive the sacrament for him[5]." And as little as another can be born, live, be baptized, and at the last die for me; even so little also shall it profit me, when any other man use and receive the sacrament for me. For as "the righteous man shall live by his own faith," and not by another man's faith; so likewise must and ought every man with his own eating of the sacrament to apply unto himself the merits of Christ. But by and through this wicked and antichristian persuasion many thousands of mass-priests are sprung up, and have overrun the whole world; yea, and that exceeding great and outrageous sea of monkish superstition, wherein are wonderful and marvellous creeping beasts without all measure, hath also brast in and overflowed the earth; as I may speak nothing of that most fat frank[6] of whoremongers, adulterers, sodomites, players, dicers, carders, hunters, hawkers, and such other idle beasts, whom a man may justly and worthily call unprofitable clods of the earth, only born to consume idly and wastefully the good fruits of the earth; which all live and are nourished of the church goods, whereof the greatest portion is gathered together by bribery, usury, and extortion, unto the great reproach and unblottable infamy of the christian name.

Hab. ii. 2 Cor. v. Rom. xiv. Gal. vi. 1 Cor. iii. Rev. xiv. Lib. de Missa. Hab. ii. Wolfg. Musculus in Anti-cochlæo primo.

37. Christ ordained his supper, that so many as are ennobled with his name, and of Christ are called Christians, being together partakers thereof, should openly before the world testify, publish, protest, and with one consent stoutly and boldly, constantly and earnestly confess, that they appertain unto the Lord Christ, and that they have

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[4 Des. Erasm. Op. Lugd. Bat. 1703-6. De Amab. Eccles. Concord. Enarr. Psalm. lxxxiii. Tom. V. cols. 503, 4. See Vol. II. page 253, note 8.]

[5 The Editor has not been able to meet with the work of Vannius.]

[6 Frank: a place to fatten boars in, a sty.]

so holily and devoutly, both with one mind and with one voice, sworn and conspired, yea, and consented together into his doctrine and religion, that they had a thousand times rather suffer the most bitter and shameful death than to go away, according to the common proverb, so much as a nail-breadth from the doctrine of Christ; as Justinus Martyr writeth: "And this meat with us," saith he, "is called 'thanksgiving,' of the which it is lawful for none other to be partaker, but for such one only which both believeth that those things are true we speak, and is also cleansed with that water which is given for the remission of sins, and for regeneration or new birth, and, in fine, so liveth as Christ hath appointed[1]."

In Apologia secunda.

The massmonger doth so patch up his mass, that the beholders thereof are rather allured and moved unto antichrist than unto Christ; neither do they swear into the doctrine of Christ, but into the decrees of the pope, while they wickedly remove the faith, that ought to be reposed and set in the only sacrifice of Christ, unto the work of an unclean and wicked man: unto the which mass, notwithstanding, although the sinful sink of all evils, and the whirlpool of all mischief and wickedness, many men (the devil by his antichristian chaplains moving them thereto) are so addict and given over, that they think that alone (alas for sorrow, and lamentable is the blindness of these most blind people!) to be the true, natural, and right worshipping of God; neither do they suffer themselves by any means to be removed from that most wicked and foolish persuasion either with scriptures or with arguments; so fast do evil opinions, drunken in and conceived in the tender years, stick, abide, remain, and continue in the minds of men; when, notwithstanding, no superstition, although never so barbarous, false, and counterfeit, no worshipping, although never so strange and deceitful, hath at any time or in any age so obscured the glory of God's majesty as that popish mass, worthy to be eschewed, abhorred, and detested of all godly hearts. And yet wonderful is it to see how for the continuance and abode of the same vile and idolatrous mass, even as for matters of greatest importance, the mighty princes of the world, as mad and furious lions, through the wicked counsel and setting on of certain most wicked hypocrites, do strive and fight, yea, and that not without the exceeding great danger both of their own salvation and of their citizens' also.

38. Christ prepared the heavenly food of his body and blood, that all that be partakers thereof, stedfastly beholding and diligently considering the heavenly and immortal benefits of God bestowed upon mankind by the death of his only Son, and giving unto his divine majesty most humble and hearty thanks for the same, should prepare themselves and labour unto this end, that they may lead a life worthy the gospel of Christ; that is to say, that they, "forsaking ungodliness and worldly lusts, might live in this world soberly, righteously, and godly, looking for the blessed hope and glorious appearance of the great God and our Saviour Jesus Christ; which gave himself for us, to redeem us from all iniquity, and to purify unto himself a peculiar people, even such as should be zealous and earnest followers of good works."

Tit. ii.

The massmonger doth so pass over his mass, that whosoever come unto it, they depart and go away never the better, nor any thing at all amended, but rather the worse, and the more disposed unto lewdness. Neither is it any marvel; seeing that the popish mass is a very shop and store-house of wickedness and of all ungraciousness, instituted of the devil and antichrist (as it may seem) unto this end, not that it should fray and drive away unthrifts and naughty packs from their evil and wicked behaviour, but rather that it should nourish, strengthen, and confirm them in all kind of mischief. For there is no act so heinous, so vile, so uncomely, so to be abhorred, from the which the ungodly papists do greatly abhor when they have once heard mass, having their whole confidence and trust in the popish sacrifice of the mass, unto the which, as unto an holy author[2], they with sails and oars, as they use to say, flee and make haste

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[1 Καὶ ἡ τροφὴ αὕτη καλεῖται παρ' ἡμῖν εὐχαριστία· ἧς οὐδενὶ ἀλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῳ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν.—Just. Mart. Op. Par. 1742. Apol. i. p. 83.]

[2 So folio: the true reading probably is *altar*.]

for the putting away of their sins, utterly neglecting, contemning, and despising the most holy and most noble sacrifice of Christ's death; whereas all good and godly men, that love the true worshipping of God, do not only utterly detest and abhor this popish mass, but also they eschew it, and flee from it, as from a most cruel and pernicious monster, reposing all their affiance, confidence, and trust in the alone sacrifice of Christ, which he once for all suffered on the altar of the cross, and by that only "hath he made perfect for ever them that are sanctified." Heb. x.

39. Christ appointed the sacrament of his body and blood, not that the celebration thereof should be a daily offering and sacrifice for the quick and for the dead, (for then must Christ in the very action of the supper have been crucified, his blood shed, yea, and also have died; for "without shedding of blood," and suffering of death, "there Heb. ix. is no forgiveness" of sins;) but it should be a most famous and everlasting memory of that sacrifice that was once for all done on the altar of the cross for the salvation of the faithful; as these sentences of the holy scripture abundantly testify: "Do this," Luke xxii. saith Christ, "in the remembrance of me." Likewise saith Paul: "So oft as ye 1 Cor. xi. shall eat this bread, and drink of the cup, ye shall shew the Lord's death till he come."

The massmonger is so impudent and mad that he shameth nothing at all openly to teach, and to blow into all men's ears, that his satanical supper (I mean the mass) is a perfect, full, consummate, and an heaped up sacrifice, both for the quick and for the dead; and again, of so great worthiness and perfection (O intolerable blasphemy!) that it is no less healthful, profitable, and necessary for the salvation of mankind, than the very passion and death of Christ: ("The second cause," saith In Lib. de Venerab Thomas of Aquine, "of the institution of the sacrament of the altar is the self sa- Sacramento Altaris. crifice of the altar against a certain daily robbery of our sins, that, as the body of the Lord was once offered on the cross for original sin, so likewise it should be offered continually for our daily sins upon the altar, and that the church should have in this behalf a gift to pacify God, precious and acceptable above all the sacrifices of the law[3]:")—which doctrine, how horrible it is, how uncomely it is, and too much contrary to the doctrine of Christ, yea, what a most pernicious pestilence it is to the salvation of mankind, who is so blind that seeth not? who is so far estranged from all sense and reason that understandeth not?—moreover, that it is that everlasting and continual sacrifice whereof Daniel speaketh; again, "that pure oblation" Dan. viii. Mal. i. and clean offering, which should be sacrificed and offered up in all places to the Lord God, according to the prophecy of the prophet Malachy, through the virtue and power whereof all the quotidian and daily sins of men should be taken away, forasmuch as that sacrifice is daily offered; and again, that the ofter that missal sacrifice is offered, the more amply and largely are the sins of them put away for whom it is offered and sacrificed.

40. Christ instituted his supper that it should be a most certain and sure pledge and token of God's singular good-will toward us; and that, so oft as we enjoy it with thankful minds, we should plainly and fully persuade ourselves, that God for the death of his Son is reconciled unto us, loveth us, favoureth us, highly regardeth us, forgiveth us our sins, giveth us all good and godly things; yea, and that before the foundations of the world were laid he had so appointed us in Christ Jesu his sons and heirs of everlasting life, that we, being engraffed in Christ Jesu, and walking not in the flesh, but in the Spirit, can no more be subject unto everlasting damnation; as the apostle saith: "There is no damnation to them that are in Christ Jesu, which Rom. viii. walk not after the flesh, but after the Spirit."

The massmonger doth daily mass, and handle the divine mysteries, yet so unprofitably that the weak consciences, and trembling with the terror of God's judgment, and

[3 Secunda causa institutionis est sacrificium altaris contra quandam quotidianam delictorum nostrorum rapinam, ut sicut corpus Domini semel oblatum est in cruce pro debito originali, sic offeratur jugiter pro nostris quotidianis delictis in altari, et habeat in hoc ecclesia munus ad placandum sibi Deum super omnia legis sacrificia pretiosum et acceptum.—Thom. Aquinat. Op. Venet. 1595. De Sacrament. Altar. Opusc. cap. i. Tom. XVII. p. 567.]

oppressed or overladen with the great and intolerable weight and burden of sins, find, feel, and perceive no consolation, no comfort, no peace, no rest, no joy, no quietness thereof. What marvel? When the popish mass, which hath utterly degenerated[1] and grown out of kind, and estranged itself from the Lord's supper, is none other thing than a dumb fable or play, full of trifling and hickscorner-like gestures. As touching Christ and his death, the hearers hear nothing at all, that by this means they might lift up and confirm their faith toward God. That massing priest mumbleth all things secretly and in a strange tongue; so that the congregation is nothing edified, nor hath any profit at all. Hereof cometh it to pass that, as idle gazers and vain lookers-on, the miserable and hungry people at the last goeth most miserably away from that massing monster without doctrine, without exhortation, without all consolation and comfort; whereby it many times chanceth that the consciences of the weak, being stricken, shaken, weakened, broken, and almost cast down with the weight and greatness, with the multitude and variety of sins, do fall (alas for sorrow, and wo is ☞ me for it!) into the pernicious pit of damnable desperation. For there is no certain rest nor sure quietness in the doctrines of men, whereunto the mind, that is troubled, and shaken, and feared with the terrors of God's law and judgment, may lean and stick unto. The alone rest and quietness of the mind is in the alone doctrine and
Rom. i. faith of the gospel of Jesu Christ; which is "the power of God unto salvation for so many as believe." Without this faith and doctrine there is no rest, no peace, no quietness, no joy, no consolation, no comfort, no health, no salvation to troubled consciences, though all the world should flow and overflow with masses, ceremonies,
Psal. xix. and works. "The word of the Lord," saith David, "maketh the heart merry;" "yea, it is more sweet than the honey or the honey-comb, and worthy more to be desired than gold and precious stone."

41. Christ ordained the mysteries of his body and blood, that the godly and faithful might have in that holy and heavenly banquet food both for body and for soul. For as the body is fed in that holy supper with the outward signs, so likewise doth the mind of a true Christian use and eat through faith the very body of Christ, and drink his blood, unto the exceeding great and unbelievable comfort, joy, and mirth
John vi. of the whole man, both body and soul; as Christ himself testifieth, saying: "I am that bread of life. He that cometh unto me shall never hunger, and he that believeth in me shall never thirst."

The massmonger denieth that there remaineth any substance of bread and wine after the words of consecration, as they call it, wherewith the bodies of the communicants may be nourished or sustained, affirming plainly that the very bread and wine is turned into the natural body and blood of Christ. He saith moreover, that not only the godly and faithful eat the body of Christ in the supper, but also the ungodly and misbelieving; yea, the cats, rats, mice, dogs, owls, flittermouses, and such other unreasonable creatures, whether they be birds, or four-footed beasts, or serpents, &c., if at any time it so chance that, through the negligence of the priest, it be so left that they devour it. But how false, corrupt, lying, and full of error this doctrine of the massmonger is, it plainly and evidently appeareth by these words of Christ:
John vi. "He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up at the last day. For my flesh is very meat; and my blood is very drink. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As my living Father sent me, and I live for the Father; so he that eateth me shall live for me."

These words of Christ prove sufficiently that the godly and they that believe in Christ do only eat the flesh of Christ and drink his blood; forasmuch as to them alone it is given and granted of God to obtain everlasting life, to dwell in Christ, and to have Christ dwelling in them, to live for Christ, and to be raised up unto honour at the last day: which commodities, all of them without exception, the ungodly and misbelieving should also enjoy, if they might eat the flesh of Christ, and drink his blood; and so must it needs follow that the ungodly and disobedient to God and

[1] Folio, *regenerated.*

to his holy word should be saved, yea, and that without faith, when it is manifest by the word of God that "it is not possible to please God without faith." It must needs follow also, moreover, that not only the wicked and unfaithful, but also the unreasonable creatures, if perchance they should eat the sacramental bread, should have everlasting life, dwell in Christ, have Christ dwelling in them, live for Christ, and at the last day to be raised up unto glory: which fancies, or rather madnesses, are such and so great, so unsavoury, so lewd, so incredible, and so far estranged from truth and reason, that it is marvel that any man, although never so much a dolt and dastard, can be persuaded to believe such devilish dreams and idle inventions of the papists. But what doth not old custom bring to pass, specially if it be set forth to the blind eyes of a carnal man with the glistering visor of hypocrisy and feigned holiness?

Heb. xi.

Custom.

42. Christ did institute his holy supper, that it should be done and frequented with great solemnity, and in the sight of all men.

The massmonger, going aside into some corner, as into a nursery of women, and separating himself from all men, falleth in hand with his massing, having many times only the company of one little boy to help him to say mass, as the common saying is; when, notwithstanding, the commandment of Christ is this: *Hoc facite*, "Do ye this;" and not, *Hoc fac*, Do thou this. The celebration of the Lord's supper appertaineth to many, and not to one alone. "Who will not think this," saith a certain man, "a matter worthy to be laughed at, when the priest, reading his private mass alone, saluteth the walls or the images in the churches, in saying: *Dominus vobiscum*, 'The Lord be with you;' again, *Orate pro me, fratres et sorores*, 'Pray for me, ye brethren and sistern[2]?"

Gerardus Lauricha-nus.

43. Christ instituted the signs of his body and blood, that they should be exercises of faith unto the living, and unto such as believe, wherewith they being admonished and put in remembrance of the singular good-will, loving benefits, liberality, and bounty of God toward them, and cleaving most constantly and surely to God's most merciful promises, might persuade themselves without any doubting that they appertain and belong unto that blessed company or fellowship which knowledgeth, confesseth, and granteth Christ to be their alone Saviour, Defender, and Head, for whose salvation he gave himself a most healthful "offering, and sweet-smelling sacrifice to God his Father," "that he might make it unto himself a glorious congregation, without spot or wrinkle, or any such thing; but that it should be holy and blameless."

Eph. v.

The massmonger applieth the sacrament of Christ's body and blood unto the dead, while in his masses he goeth about to pluck them out, and to save them both from their sins and from the pains of purgatory, if there be any such place; when as the supper of the Lord appertaineth no more unto the dead than baptism doth. For as he may worthily be reproved of fond foolishness and of mere madness, which would offer himself to be baptized for a dead man, thinking by this means to procure salvation unto him; even so doth he no less doat and play the madman, which receiveth the Lord's supper for him that is departed and gone out of this life. Verily the holy scriptures teach plainly in every place, that all the sins of men are purged, cleansed, and put away by the precious blood of Christ, and not by the sacrifice of the popish mass, nor by another man's participation of the Lord's supper. Neither is the place, state, and condition of the dead such that they have need of our help, which are either in continual torments, or else in everlasting joy: there is no third place; as the history of the rich glutton and of the poor Lazarus evidently proveth. "When the tree falleth," saith the preacher, "whether it be toward the south or north, in what place soever it fall, there it lieth."

1 John i. 1 Pet. i. Rev. i.

Luke xvi.

Eccles. xi.

44. Christ ordained the holy symbols and tokens of his body and blood, that they should be continual and most certain testimonies and seals of God's good-will toward us; whereby also, so oft as we behold them, we might be excited, stirred

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[2 Cui enim non joculare videatur, cum sacerdos solus privatam missam legens, parietes aut statuas salutet dicendo, Dominus vobiscum?—Ger. Lorich. De Miss. Publ. Prorogand. 1536. Lib. II. cap. i. p. 100. Nam cum sacerdos sacrificans secretum agit, dicere non potest, Orate pro me, fratres et sorores, ut meum et vestrum sacrificium sit Deo omnipotenti.—Id. ibid. pp. 119, 20.

up, inflamed, and kindled to cleave unto God with unshaken faith and assured hope, and without all doubting to believe his promises, being certainly persuaded that God will for ever and ever be the same to us that the holy sacraments do declare, shew, and testify him to be.

The massmonger prateth and babbleth that the sacraments of the new law, that is to say, baptism and the Lord's supper, are of such virtue, strength, might, and power, that they are not only signs and tokens of God's grace, but also to him that putteth not an object[1] or let (I use the school-men's words), that is to say, to him that hath no actual purpose of deadly sin, that they give grace, righteousness, forgiveness of sins, the Holy Ghost, yea, and that *ex opere operato*, that is, of the work wrought, without any good motion of the user, that is to say, without faith; insomuch that they sanctify and justify the receivers, deliver them from sins, advance them unto virtue, conserve and keep them in goodness, and at the last bring them unto everlasting life: which doctrine, as it doth corrupt, yea, utterly destroy the true use of the sacraments, so likewise doth it greatly obscure, extenuate, diminish, and utterly take away the free goodness and mercy of God; when it is most certain and
Cor. iii. evident that the sacraments by themselves can work nothing at all (as "neither he that planteth is any thing worth, nor he that watereth, but he that giveth the increase, that is to say, God"), but so far as they testify, represent, and seal the good-will of God to us, and set that thing before our eyes concerning the most loving, sweet, and comfortable promises of God, which the holy scriptures do so oft inculk and beat into our ears; so far is it off that they bring and give the self things whereof they be signs, tokens, and pledges. For God alone, from whom
James i. "every good gift and every perfect gift descendeth and cometh down," God, I say, alone giveth grace, forgiveth sins, quieteth the mind, maketh glad the conscience, sanctifieth, justifieth, keepeth, saveth, benefiteth, pleasureth, and endueth with all heavenly blessings, being indeed of all our salvation both the beginner and finisher.

45. Christ appointed no certain and singular time when his people should celebrate and receive the Lord's supper, which plainly appeareth by these words of
Luke xxii. Christ: "So oft as ye shall do this, do it in the remembrance of me." Hereto be-
1 Cor. xi. longeth this saying of St Paul: "So oft as ye shall eat of this bread, and drink of the cup, ye shall shew the Lord's death till he come." The very same thing teacheth
Hom. 27. de Regressu S. Joan. de Asia. Chrysostom, saying: "We are not like the Jews: we serve not the place, neither are we subject to the necessity of the time, being assured in this behalf by the Lord's voice, which saith: 'So oft as ye shall eat this bread, and drink of this cup, ye shall shew the Lord's death.' Verily we shew the death of Christ this day; but then was the feast, and this day is the feast[2]," &c.

The massmonger declareth and saith that Easter is the time when the common people should come flockingly together to celebrate the Lord's supper, or, as the papists term it, to take their hushel, or to receive their Maker; when, notwithstanding, the very decrees of the bishop of Rome knowledge them not for catholics
De Consecr. Dist. 2. which are not partakers of the Lord's table thrice at the least in the year. "Although not often[er]," saith pope Fabian, "yet thrice at the least in the year let men communicate (except some man peradventure be hindered and letted through some grievous offence), that is to say, at Easter, at Whitsuntide, and at the feast of Christ's nativity[3]."

The very same thing teacheth also the council Agathense: "The secular men which do not communicate at the nativity of our Lord, at Easter, and at Whitsuntide, let them not be counted catholics, nor let them not be taken among the catholics[4]."

[1 Object: obstacle.]

[2 Judæorum similes non sumus: non servimus loco, nec subditi sumus necessitati temporis, dominica voce firmati. Quotiescunque, inquit, manducaveritis panem istum, et hunc biberitis calicem, mortem Domini annunciabitis. Annunciamus namque hodie mortem Christi. Sed tunc quidem festivitas. Et hodie festivitas.—Chrysost. Op. Par. 1718-38. Hom. de Regress. de Asia. Tom. III. p. 412.]

[3 Fabian. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 16. col. 1919. See Vol. II. page 259, note 16.]

[4 Concil. Agathens. can. 18. in eod. can. 19. col. 1920. See Vol. II. page 259, note 17.]

Christ requireth of his people an often repetition of his death, and a diligent coming unto his holy supper. But the massmonger provoketh and moveth the christian people once in the year unto the partaking of so worthy and heavenly mysteries. But the holy fathers in times past were otherwise minded.

For in the time of St Austin, his writings declare evidently that the Lord's supper was wont more often to be celebrated and received of the Christians than the use is now in the kingdom of the pope. Unto Januarius he writeth on this manner: "Some," saith he, "receive daily the communion of the body and blood of Christ; some receive it on certain days; in some place there is no day but that it is received; in some place men communicate only on the Saturday and Sunday; and in some place they receive only upon the Sunday[5]." Again: "The sacrament of this thing, that is to say, of the unity of the Lord's body, in some place daily, in some place at certain times appointed, is prepared on the Lord's table, and from that table is received of some unto life, and of other some unto death[5]."

Epist. 12.

In Joh. cap. vi. Tract. 26.

Moreover we read that pope Leo was wont many times in one day to communicate seven or eight times[6].

Beatus Rhenanus in Tertull.

Among the Greeks this is the order: if any man absenteth himself from the communion by the space of fourteen days, he is excommunicate, except he can declare to the congregation of God some reasonable cause of his absence[7]; so great a fault is it counted among them, if any any long time do estrange themselves from the participation of the holy mysteries of the body and blood of the Lord.

Eras. Sarcer. in Loc. Com.

46. Christ did not admit all kind of persons, but the apostles only, unto the receiving of the mysteries of his body and blood, whom he knew right well to be as fervent embracers of his doctrine, so likewise spotted with no kind of notable vice. For as concerning Judas the traitor, it is not yet fully determined among the learned men that he was present at the holy supper, wherein we read that Christ the Lord did distribute to his disciples the heavenly mysteries of his body and blood; albeit the evangelical histories do abundantly testify that Judas also was present and did eat of the paschal lamb. For St John maketh mention how that, "as soon as Judas had received the sop, he went immediately out." Now that that sop was the sacrament of Christ's body, who dare affirm? seeing that St John a little before writeth that Christ wet that bread before he gave it to Judas. He wet it without doubt in the dish that was full of those herbs which God commanded the Jews to eat with the paschal lamb or kid, as we read in the second book of Moses. Theodorius Bibliander, a man of great judgment in divine matters, and of singular knowledge in the Hebrew tongue, saith that the Jews in eating the paschal lamb, as the rabbins declare, used five sundry herbs, yea, and those not sweet and pleasant, but tart and sour. And so sound the words of the law: "They shall eat the flesh of the lamb the same night, roast with fire, and with unleavened bread; and with sour herbs they shall eat it." Into the dish wherein these herbs were did Christ dip the sop which he gave unto Judas; whereof it necessarily followeth that it was not the sacramental bread, as some take and understand that place. No, verily; for it is evident enough that this was done while Christ did eat the passover with his disciples, yea, and that before the institution of the sacrament of the body and blood of Christ; which thing no man that is of any judgment in divine matters can either justly call into controversy, or yet deny. Now if it be true that St John writeth, as it must needs be most true, I mean, that Judas went straightways and immediately out from the company of Christ and of the disciples so soon as he had taken the sop of Christ's hand, who seeth not then that he (Judas, I say) was not present, neither at the institution nor at the partaking of the holy mysteries of the most holy body and blood of Christ? For when the Jewish passover was once done and finished, then at the

John xiii.

Exod. xii.

Exod. xii

[5 August. Op. Par. 1679-1700. Ad Inquis. Januar. Lib. I. Epist. liv. 2. Tom. II. col. 124.—Id. In Johan. Evang. cap. vi. Tractat. xxvi. 15. Tom. III. Pars II. col. 500. See Vol. II. page 258, note 3.]

[6 Leo papa, sicut ipse fatebatur, una die septies vel octies missarum solennia sæpius celebrasse legitur.—Beat. Rhenan. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franck. 1597. p. 42.]

[7 See Vol. II. page 258, note 6.]

last did the Lord Jesus Christ ordain, prepare, and set forth that heavenly banquet, delivering to his disciples holy bread and holy wine, in the remembrance of his blessed body-breaking and his precious blood-shedding; at the which most holy banquet Judas Iscarioth was not present, yea, and that by the testimony and witness of St Hilary, a writer as most grave, so likewise most ancient, whose words here to interlace it shall not be out of the way for our purpose.

In Matt. cap. xxx. "Judas," saith he, "the traitor is judged, without whom the passover is made, the cup being taken, and the bread broken. For he was not worthy of the everlasting sacraments. For hereby we may right well perceive that he immediately went his way, because it is expressed that he returned with the company. Neither truly could he drink with him that which he should not drink with him in his kingdom, seeing he promised that all that drunk then of the fruit of that vine should afterward drink with him[1]." Hitherto have I rehearsed the words of St Hilary.

In Matt. cap. xxvi. And Theophylact affirmeth plainly that many other learned men were of this mind with St Hilary. His words are these: "Some say that, when Judas was gone out, Christ delivered the sacrament to the other disciples. Therefore ought we likewise so to do, and to restrain the wicked from the sacraments[2]."

And verily it seemeth not to me to be a thing like the truth (howbeit let every man use his judgment: I am well content), neither do I think it to be true that Christ in so earnest a matter, that is to say, in distributing and delivering the holy mysteries of his body and blood, should be so negligent, and lightly let that pass over, which at other times he was wont most highly to regard, as it is mentioned in the holy scriptures. For how oft did he speak to them that stood by and heard him by parables or similitudes! How oft did he object and set questions against the questions of his adversaries! How oft went he away and left the multitude alone! How oft held he his peace, because he would publish, declare, and set forth, yea, because he would not betray and make common the heavenly mysteries of God to the unworthy and unfaithful! Doth not Christ forbid to give that is holy to dogs? and to set pearls before hogs? What, is it to be thought that Christ himself will violate and break that which he commanded his people so diligently to observe?

Matt. xiii. Matt. xxi. Luke xx. John vi. John xviii. Matt. vii.

Who knoweth not that Judas in the scriptures of God is judged, pronounced, and condemned of the Holy Ghost to be a traitor, a thief, an hypocrite, a covetous person, a devil, the son of perdition, &c.? Would Christ himself deliver to such and to so wicked a monster the most pure and honourable mysteries of his body and blood, which he by no means can abide that any of his should enterprise the like attempt? yea, which hath given a plain commandment to the contrary? "Give not that is holy," saith he, "to dogs, nor cast not your pearls unto hogs." He that commanded that no stranger or uncircumcised person should eat of the Jewish passover, would he admit Judas, that traitor, that thief, that hypocrite, that covetous person, that devil, that son of perdition, that vessel of wrath, that monster of wickedness, altogether estranged from the true Israelitish public weal, and uncircumcised in heart and ears, unto that most blessed and heavenly passover, even the most precious and delicious banquet of his body and blood? He that commanded that the shew-bread should be eaten of no man, but of the priests only, would he deliver the holy bread and cup, the most honourable mysteries of his body and blood, unto an outcast and enemy of God and of all godliness? He which killed Uza for touching the ark, would he give unto Judas, his most and greatest enemy, the most noble mysteries of his passion and death to be touched and to be defiled? He which rebuketh the wicked, and grievously plagueth him, because he declareth his ordinances, and

Matt. x. John xii. John vi. John xvii. Exod. xii. Eph. ii. Acts vii. Lev. xxiv. 1 Chron. xiii. Psal. l.

[1 Post quæ Judas proditor indicatur, sine quo pascha accepto calice et fracto pane conficitur: dignus enim æternorum sacramentorum communione non fuerat. Nam discessisse statim hinc intelligitur, quod cum turbis reversus ostenditur. Neque sane bibere cum Domino poterat, qui non erat bibiturus in regno: cum universos, tunc bibentes ex vitis istius fructu, bibituros secum postea polliceretur.—Hil. Op. Par. 1693. Comm. in Matt. cap. xxx. 2. col. 740.]

[2 Τινὲς δὲ φασὶν ὅτι ἐξελθόντος τοῦ Ἰούδα μετέδωκε τῶν μυστηρίων τοῖς ἄλλοις μαθηταῖς· οὐκοῦν καὶ ἡμεῖς οὕτω ποιεῖν ὀφείλομεν, καὶ τοὺς πονηροὺς ἀπείργειν τῶν μυστηρίων.—Theophyl. Op. Venet. 1754-63. In Matt. Comm. cap. xxvi. Tom. I. p. 146.]

hath the Lord's covenant in his mouth, will he suffer that such and so great monster of wickedness, being in all points most fierce, most cruel, most filthy, most unclean, should taste, receive, and devour with his most vile, unpure, and stinking mouth, food so holy, so heavenly, so godly? He that could not abide that guest which came unto the marriage without the wedding-garment, but commanded his servants straightways to "take him from the table, to bind him hand and foot, and to cast him into utter darkness, where weeping and gnashing of teeth shall be," would he vouchsafe to place at his heavenly table that beast which was most wicked, most lewd, most false, most traitorous, and feed him with the most blessed mysteries of his body and blood? Is not this to give that is holy to dogs? and to set pearls before hogs? yea, and to take the bread of children and to cast it to the masty[1] curs? But "what fellowship hath righteousness with unrighteousness? What hath light to do with darkness? What concord is there between Christ and Belial? What agreement is there among the faithful and unfaithful? What hath the temple of God to do with images?" And what hath that traitor Judas to do with the divine mysteries of Christ's most healthful passion and alive-making death, which, utterly forsaking the Lord, and giving himself over to the devil as his most miserable and wretched captive, and ready out of hand with too much shame to hang up himself, and so in most deep desperation most wretchedly to finish this his most damnable life, should now be cast into "that lake that burneth with fire and brimstone," and have his portion with the hypocrites?

Matt. xxii. Matt. vii. Matt. xv. 2 Cor. vi. Acts i. Rev. xxi.

Verily it is not to be thought that Christ, which is the most high and most perfect example of all shepherds, whose action, as a certain man saith, is our instruction, did admit such and so great monster of wickedness, and so unworthy an hell-hound, unto those mystical dainties; but rather that when that traitor was once gone he ordained, prepared, and set forth that holy and heavenly banquet; teaching plainly by this his [action], that all such as be ungodly, not sound in christian doctrine, and in conversation of life vicious and unpure, ought by no means to be received and admitted unto the holy table of the Lord, but rather utterly to be expelled and thrown out of the company of the faithful Christians, till they amend, correct their manners, and lead a life worthy the gospel of Christ; as the apostle commandeth, saying: "If any man that is called a brother be an whoremonger, or a covetous person, or a worshipper of images, or a railer, or a drunkard, or an extortioner; with such see that ye eat not." Likewise saith St John: "If any man come unto you, and bring not this doctrine, receive him not into your house, nor bid him once God speed. For he that saith unto him God speed is partaker of all his evil deeds."

1 Cor. v. 2 John.

The massmonger repelleth and putteth back no man from his mass, although he be never so wicked, ungodly, and evil reported; but he rather allureth, inviteth, biddeth, and admitteth without exception all that come, although never so corrupt both in life and doctrine, as worshippers of images, haters of God, enemies of virtue, lovers of pleasure, ungodly, setters forth of men's traditions, "having an outward appearance of godliness, but utterly denying the power thereof," "arrogant, proud, lovers of themselves, standing in their own conceit, puffed up, unthankful, unkind, disobedient and stubborn against their parents, boasters, men-haters, unmerciful, covetous, bargain-breakers," extortioners, evil-doers, oppressors of the poor, thieves, robbers, prey-takers, sacrilege-committers, perjurers, liars, deceivers, back-biters, slanderers, truce-breakers, whisperers, full of envy, wrath, murder, strife, scolding, hatred, wickedness, unrighteousness, tyranny, frowardness, feigning, hypocrisy, &c., unchaste whoremongers, unclean persons, adulterers, whores, bawds, brothels, sodomites, wanton maskers, and such as are given to drunkenness, to bibbing, to banqueting, to feasting, and at the last whom not? That this proverb may be found no less true than old: "Like will to like, quod the devil, when he danced with the collier." Moreover this God-robber doth not only gladly admit for money's sake all kind of naughty packs, and such as are unworthy to live or once to breathe upon the face of the earth, unto his mass, but also unto the very partaking of the holy and blessed mysteries of the body and

2 Tim. iii.

[1] Masty: full of mast, or perhaps eating mast. But possibly the word is a misprint for *nasty*.]

Matt. xxvi. blood of Christ; not unlike in this behalf to Judas Iscarioth, which for lucre's sake betrayed his most godly Master to the most ungodly and wicked tyrants. The holy Matt. vii. bread of children he casteth to the dogs, and the most precious pearls he setteth before the hogs; so that those most pure and most holy mysteries of the body and blood of Christ, which the holy fathers gave and delivered to none but to them only which were replenished with the knowledge of God's will, with all wisdom and spiritual understanding, and so behaved themselves in all their life and conversation as it becometh them that profess the gospel of God our Saviour, the massmonger without all consideration traitorously giveth and wickedly delivereth to all men, although never so greatly defiled with all kind of sin and abomination, not without (alas for sorrow!) the great infamy and slander of the christian religion.

1 Cor. xi. 47. Christ by the apostle commandeth that before we come and sit down at the Lord's table we should prove ourselves, that is to say, examine and try whether we be endued with that faith wherewith we earnestly and with our whole heart believe that Christ suffered death for us, and that, with the one oblation and only sacrifice of his body done once for all on the cross, he hath abundantly and unto the uttermost satisfied for all our sins, reconciled us to God the Father by his blood and death, and made us inheritors of the heavenly kingdom, so that, besides this Christ, we believe, knowledge, and confess none to be our saviour, redeemer, mediator, advocate, intercessor, neither do we trust on any other sacrifice, but on that one only sacrifice which he made on the tree; again, whether we have that love in us toward our neighbour that is required of us, so that we love him as ourselves, being at all times ready no less to serve his commodity than our own, yea, if the matter so require, gladly to bestow even our very life, after the example of Christ, to do him good, although he be our utter foe and most extreme enemy; to conclude, whether even from the very heart we do repent us of our former wicked life; whether we do so hate and abhor with our whole heart all kind of sin, that we desire nothing more than to amend our life, than to take upon us new manners and new conditions, yea, and those godly and spiritual, and in all points lead a life worthy the gospel of Christ for ever after. And this meaneth St Paul, when he saith: "Let a man prove himself, and so let him eat of that bread and drink of that cup. For he that eateth or drinketh unworthily eateth and drinketh his own damnation; because he maketh no difference of the Lord's body."

What it is to prove ourselves.

1 Cor. xi.

The massmonger cometh unto the altar as the swine unto his sty, no trial or examination of himself tofore had, except peradventure, as his common wont is, he perbreaketh[1], evomiteth, and spueth out most filthily unto another not altogether unlike himself his whoredoms, his adulteries, his nocturn pollutions, his unclean thoughts, his fleshly imaginations, his carnal delectations, his surfeitings, his drunkennesses, his wine-bibbings, his fleshly feastings, &c. Of the true and right faith in God, of the earnest amendment of his manners, of the studious and diligent meditation of the passion and death of our Lord and Saviour Jesus Christ, of praises to be given to God the Father for his goodness and liberality toward mankind, with all humility and reverence, of the fervent love and singular good-will toward his neighbour, and of the other offices and duties of a christian man, he thinketh nothing at all; as it evidently appeareth by his life, which passing all other is most vile, most corrupt, most wicked, most ungodly. For he goeth forth ever to be like himself; so rare a thing is it for a massmonger to creep out of the filthy puddles of ungodliness and uncleanness, and to become an honest and godly man.

48. Christ, by no means suffering the profanation, unhallowing, and unreverent handling of the mysteries of his body and blood, was grievously offended with the 1 Cor. xi. Corinthians, as Paul writeth, and punished them with most bitter pains, some with divers sicknesses and diseases, some with most horrible, miserable, and sudden death; John xiii. as we read of Judas, into whom, after Christ had given him the sop, the devil entered straightways.

The massmonger ceaseth not to stir up and provoke God's anger against us, while

[1] Perbreaketh, or parbreaketh: breaketh forth, ejecteth.]

with his idolatrous and wicked masses he profaneth, unhalloweth, and defileth daily the holy mysteries of the body and blood of Christ. For what profanations of the Lord's supper doth not the massmonger admit and commit with his ungodly massing? The profanation of the Lord's supper.

1 The sacramental bread and wine he eateth and drinketh alone.

2 The mystical bread and wine he teacheth plainly to be turned and changed into the true and natural body and blood of Christ, which he received of Mary the virgin.

3 The sacrament of the body and blood of Christ he heaveth up above his head, and sheweth it to the people to be worshipped as God.

4 The sacramental bread he daily offereth to God, that it may be a propitiatory, expiatory, and satisfactory sacrifice for the sins both of the quick and of the dead; which doth so weaken, enfeeble, and make of no valor the sacrifice of Christ's death, and the virtue, perfection, glory, dignity, praise, and honour of the same, that nothing can do it more; when the holy scriptures do abundantly testify that Christ "with one only oblation hath made them perfect for evermore that are sanctified."

5 Moreover, he receiveth the holy mysteries of Christ's body and blood for other, making the Christians believe that his eating and drinking of the sacrament doth them as much good, and is as profitable for their salvation, as though they themselves had bodily received it.

6 The sacrifice of the mass he applieth at his pleasure to all men, whether they be absent or present, quick or dead, on land or on water, on horseback or on foot, in purgatory or in heaven, sound or sick, in riches or in poverty, &c.

7 There is nothing for the which the mass serveth not.

8 In saying his mass he useth a strange tongue, the people hearing and yet nothing understanding, and so are they there present without profit; when, notwithstanding, God commandeth by the apostle, that in the assemblies of the Christians all things should be done unto edifying; yea, the blessed apostle St Paul commendeth more five words so spoken that the congregation of God may be edified by them, than ten thousand uttered in a strange tongue that the people understandeth not. 1 Cor. xiv

9 Of our deliverance by the death of Christ, of true faith, hope, and love, of humble, hearty, and earnest thanks to be given to God for his benefits, of unfeigned repentance, of true conversion unto God, of amendment of life, he speaketh not a word.

10 Furthermore, like a God-robber he stealeth away the cup of the Lord's blood from the communion of the faithful lay-people. He reserveth and hangeth up in a pix the sacramental bread, contrary to the commandment of Christ, and contrary also to the use of the primitive and ancient church.

11 He masseth without the preaching of God's word, never declaring the true and right use of the sacrament.

12 He mingleth water with the wine, contrary to the institution of Christ and the practice of his apostles.

13 He corrupteth the words of the Lord's supper, sometime adding to them, and sometime plucking from them.

But what do I? Verily I shall almost as soon number the stars of the air, and the sands of the sea, as I shall be able to recite and to declare all the errors, abuses, superstitions, deceits, blasphemies, jugglings, crafty daubings, abominations, sacrileges, wickednesses, ungodlinesses, idolatries, vain worshippings, incantations, conjurations, profanations, invocations of the dead, &c., which are used in the popish mass; as I may speak nothing of their masking apparel, albs, girdles, vestments, copes, tunicles, deacon, sub-deacon, censers, bells, candles, candlesticks, paxes, pixes, corporasses, corporass-cloths, superaltars, altars, altar-cloths, chalices, cruets, napkins, besides their duckings and loutings, their turnings and returnings, their gaspings and gapings, their kneelings and crouchings, their winkings and starings, their mockings and mowings, their crossings and knockings, their kissings and lickings, their noddings and nosings, their washings and weepings, their boings and bleatings, their mumblings and tumblings, with their prostrations and inclinations, with their commemorations and histrionical gesticulations, with their confessions and absolutions, with their consecrations and conjurations, with their pausations and exhalations, &c., which also besides many

other apish toys and brainless gestures, the mad massmongers use in their marvellous monstrous masses. I let pass also the bargainings, the buyings and sellings, the choppings and changings, the hirings and desirings, and such other monsters as are nourished through the popish mass and her massing chaplains. Verily there was never idol, nor yet at this present is, which at any time hath brought, or do bring so great dishonour to the majesty of God and to his holy and pure religion, as this most abominable idol the popish mass, that sink of all evils and shipwreck of all godliness, hath done, and yet doth, where it is used. Neither is it to be thought that all the calamities and miseries, that all the plagues and pestilences wherewith (alas for sorrow!) we are in this our age most grievously, yet most worthily, on every side grieved and afflicted, do rise, spring, and come forth of any other thing than of the horrible profanation of the Lord's supper; which without doubt is grown up unto such an height of wickedness, that it must needs shortly have generally a downfall, that all the glory may be given to the Lord our God, and that Satan, with antichrist his chaplain and all his counterfeit and feigned religion, may be trodden down under our feet. For so great abomination can the Lord God of the faithful abide no longer.

1 Cor. xi. Certes, the errors of the Corinthians (which notwithstanding God most grievously punished) in comparison of our manifold wickednesses concerning the abuses of the Lord's supper may justly be counted points of godliness; so far from the true use is the Lord's supper fallen in the kingdom of the pope.

Neither is there any thing used at this present day among the Christians which doth so fray and drive away the Turks and Jews, and the other infidels, from the embracing and receiving the religion of Christ, as the profanation of the Lord's supper; while they see us fall down, worship, honour, invocate, and pray unto bread and wine instead of God.

Moreover, there is no hope of coming again into the favour of God, except we first of all pluck up by the roots and banish far and wide out of the bounds of the christian public weal these so many, so great, and so monstrous errors and abuses, and restore again the holy supper of the Lord to the former integrity, dignity, pureness, honour, and glory: which thing by no means can be brought to pass, except we will utterly shake off, dispatch, abrogate, put away, pluck up by the roots, and banish for ever and ever the popish mass, never more to have to do with it, but at all times to flee from it, as from the plague and pestilence, from the devil and damnation.

And verily unto this end ought all Christians with all their counsel, riches, and power, to labour, and to do their uttermost endeavour, that this thing with all expedition may be brought to pass; even so many as unfeignedly thirst the glory, honour, and praise of God, and from the very bottom of the heart wish and desire that the true religion of Christ may be renewed, restored, and published to the whole world, that we here in the earth may know the ways of the Lord, and his "saving health among all nations:" which thing if we shall neglect and little regard, or else go forth to maintain and defend these so manifest errors and abuses against the truth of God, or shall either openly assent and consent to them which with their wicked masses contaminate, defile, profane, and unhallow the Lord's supper, or privately wink at their such and so great wickednesses, without doubt that most high avenger, God, that consuming fire, God, that jealous one, and such as can abide no companion, shall arise out of hand, and shall not only plague us in this life with many and sundry, yea, and those most bitter punishments and sharp diseases, as fire, pestilence, sword, battle, civil war, dearth, banishment, loss of goods, fed sickness, sudden death, &c., but also, rooting us out of the most pleasant land of the living, he shall surely cast us down headlong into the deep dungeon of hell, where we shall have our portion with the hypocrites "in that lake that burneth with fire and brimstone." But contrariwise, if we labour to expel false doctrine, to banish strange religion, to weed out wicked opinions, to drive away idolatry and false worshipping of God, and instead of these, if we do our diligence to plant true doctrine, christian religion, right opinions, and to worship the Lord our God according to his holy and blessed word, he will in this world so bless us that we shall want no good thing necessary either for body or for soul, and after our departure from this vale of misery he will place

Rev. xxi.

us in his most glorious kingdom, according to this his promise: "Them that glorify me I will glorify; and they that despise me shall come to shame." 1 Sam. ii.

God for his dearly-beloved Son's sake tread down Satan shortly under our feet, and "lighten his countenance upon us," that his "saving health may be known among all nations!" Amen.

THE AUTHOR TO THE GODLY READER.

HITHERTO, good reader, have we compared the holy supper of our Lord Jesus Christ with the pope's mass, that by this means thou mayest plainly perceive and evidently see, as in a most clear and pleasant glass, what difference there is between them. Verily there is so great difference between them, as thou hast now heard, as there is between Christ and Belial, between light and darkness, and between righteousness and unrighteousness. The difference between the Lord's supper and the pope's mass.

For as the Lord's supper containeth in it an unmeasurable sea of good things; so is the pope's mass a sink of wickedness, and an habitation of all ungracious acts. As the Lord's supper is healthful and marvellously profitable to them that come godly unto it; so is the pope's mass to so many as come thereunto poisonful and pestiferous. As the Lord's supper doth wonderfully stir up, strengthen, and confirm the faith of her guests toward God; so likewise doth the pope's mass beyond all measure obscure, quench, and destroy the faith of the Christians. As the Lord's supper doth marvellously kindle and largely set abroad the love toward the neighbour of them that godly come unto it; so likewise the pope's mass abateth the christian charity, and utterly quencheth it. As the Lord's supper doth exceedingly move and stir up the minds of the godly unto the consideration of heavenly things; so likewise the pope's mass doth continually depress and cast down men's minds unto the contemplation of all earthly things.

And[1] the Lord's supper doth set forth and evidently express to them that sit at the Lord's table heavenly and spiritual things, as the favour of God toward mankind, forgiveness of sins, quietness of conscience, destruction of Satan's kingdom, overthrowing of death's tyranny, desolation of hell, dissolution of the Lord's curse, and most perfect satisfaction and full accomplishment of the same through Christ; again, renewing of our old strength, the gift of the Holy Ghost, the resurrection of the body, the immortality of the soul, the opening of heaven-gates, that new and heavenly Jerusalem, "the city of the living God, the company of innumerable angels, the fellowship of the first-begotten, and of the blessed spirits which are written in heaven," the most glorious and beautiful sight of God's majesty, and, in fine, everlasting life: so likewise doth the pope's mass bring forth and set before the eyes of them that be present things to be laughed at, things meet for hickscorner, things well serving for a Christmas play, things childish, things unprofitable, things of naught, and would God I might not justly say, things poisonful, things pernicious, things pestiferous! Rev. xxi. Heb. xii.

What should I tarry long in this matter? As the Lord's supper is a most rich and plentiful treasure-house of all godly and heavenly things, (for it is called of Ignatius "a medicine of immortality, and a present remedy against death[2];" of Dionysius Areopagita, "an wholesome sacrifice and divine communion[3];" of Justinus Martyr, "a thanksgiving[4];" of Origen, "the bread of life, the banquet of salvation, an uncorrupt food[5]," &c.; of Optatus, "a pledge of everlasting salvation, a defence of faith, and In Epist. ad Ephes. In Eccles. Hierarch. In 2 Apol. In Luc. Hom. 38. In Matth. Hom. 5. Lib. vi.

[1 So folio: perhaps it should be *as* or *and as*.]

[2 ...ἵνα ἄρτου κλῶντες, ὅς ἐστιν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.—Ignat. Epist. ad Ephes. cap. xx. in Patr. Apost. Oxon. 1838. Tom. II. p. 294.]

[3 Μετασχὼν δὲ καὶ μεταδοὺς τῆς θεαρχικῆς κοινωνίας....εἶτα τῆς θεομιμήτου ταύτης ἱερουργίας ἄξιος αἰτήσας γενέσθαι.—Dionys. Areop. Op. Antv. 1634. De Eccles. Hierarch. capp. ii. iii. Tom. I. pp. 284, 98.]

[4 Just. Mart. Op. Par. 1742. Apol. i. p. 83. See Vol. II. page 239, note 2.]

[5 ...si non comedimus panem vitæ...—Orig. Op. Par. 1733-59. In Luc. Hom. xxxviii. Tom. III. p. 977. Quoniam panis est verbum justitiæ, quam manducantes animæ nutriuntur ... Si ergo et nos volumus panem benedictionis accipere ab Jesu.—Id. in Matt. Comm. Ser. 85, 6. pp. 898, 9.]

Lib. iv. cap. 17

hope of the resurrection[1];" of Cyrillus, "a table not only driving away death, but also all diseases, yea, and also the law which rageth in our members, a table that strengtheneth godliness, quencheth the troublous affections of the mind, healeth the sick, maketh them whole again that were fallen, and that stayeth us from all falling[2]," &c.; of

In Liturgia.

Basilius Magnus, "divine, undefiled, immortal, heavenly, and alive-making sacraments[3];"

Cont. Julian. Orat. 2.

of Gregorius Nazianzenus, "a table prepared against them that trouble us, wherewith we appease all rebellion of passions[4];" of Chrysostom, "the power of our soul, the

In 1 Cor. cap. x.

sinews of the mind, the bond of boldness, the table that sendeth forth spiritual floods,

In Hom. ad Pop. Antioch.

the wonderful mysteries of the church, the partaking of the Lord's body, the mystery

In 1 Cor. cap. xi.

of peace[5]," &c.; of Theodoretus, "an healthful sacrament, the symbols or signs of the

Lib. i. ad Uxor.

body of Christ[6];" of Tertullian, "the Lord's banquet, and the figure of Christ's body[7];"

Cont. Marc.

of Cyprian, "the holy thing of the Lord, the healthful grace, the nourishment of im-

In Serm. de Laps. et de Cœna Dom.

mortality, the defence to them that receive it, the safeguard of the Lord's fulness, the

Lib. viii.

portion of everlasting life[8]," &c.; of Hilarius, "the Lord's meat[9];" of Irenæus, "the

Lib. iv. cap. 35.

bread of thanksgiving, and a new oblation of the new testament[10];" of Athanasius, "the

De Pecc. in Spir. Sanct.

conservatory or store-house unto the immortality of everlasting life[11];" of Euthymius,

In Psal. xxii.

"the table upon the which lieth the mystical supper of Christ[12];" of Hesychius, "the

Lib. vi. cap. 22.

Lord's mystery[13];" of Theophylactus, "the blessed bread[14];" of Arnobius, "the divine

In Luc. cap. xxiv.

[1 ...altaria Dei...unde a multis et pignus salutis æternæ, et tutela fidei, et spes resurrectionis accepta est.—Optat. De Schism. Donatist. Lut. Par. 1700. Lib. vi. i. p. 90.]

[2 Οὐκοῦν λογιῇ μὲν εὐσεβέστερον σύννομον ἐπιτηδεύειν βίον, μεταλήψῃ δὲ οὕτω τῆς εὐλογίας, οὐ θανάτου μόνον ἀλλὰ καὶ τῶν ἐν ἡμῖν νοσημάτων ἀποκρουστικὴν εἶναι πιστεύσας· κατακοιμίζει γὰρ ἐν ἡμῖν γεγονὼς ὁ Χριστὸς τὸν ἐν τοῖς μέλεσι τῆς σαρκὸς ἀγριαίνοντα νόμον, καὶ ἀναζωπυρεῖ μὲν τὴν εἰς Θεὸν εὐλάβειαν, ἀπονεκροῖ δὲ τὰ πάθη, μὴ λογιζόμενος ἡμῖν τὰ ἐν οἷς ἐσμεν παραπτώματα, θεραπεύων δὲ μᾶλλον, ὡς νενοσηκότας. καταδεσμοῖ γὰρ τὸ συντετριμμένον, ἐγείρει τὸ πεπτωκός, ὡς ποιμὴν ἀγαθός, καὶ τὴν ψυχὴν ἑαυτοῦ τεθεικὼς ὑπὲρ τῶν προβάτων.—Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. iv. cap. ii. Tom. IV. pp. 365, 6.]

[3 ...καταξίωσον ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου τούτων καὶ ζωοποιῶν μυστηρίων... εὐχαριστοῦμέν σοι...ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων.—Div. Miss. Basil. in Rit. Græc. Op. Jac. Goar. Lut. Par. 1647. pp. 174, 5.]

[4 Ἔχω καὶ τράπεζαν τὴν πνευματικὴν ταύτην καὶ ἔνθεον, ἣν ἡτοίμασέ μοι Κύριος ἐξεναντίας τῶν θλιβόντων με, ᾗ προσαναπαύομαι καὶ τρυφῶ, καὶ οὐδὲν ἐξυβρίζω διὰ τὸν κόρον, ἀλλὰ καὶ κοιμίζω πᾶσαν παθῶν ἐπανάστασιν.—Gregor. Nazianz. Op. Par. 1778-1840. Orat. v. Sec. in Jul. 35. Tom. I. p. 171.]

[5 Αὕτη γὰρ ἡ τράπεζα τῆς ψυχῆς ἡμῶν τὰ νεῦρα, τῆς διανοίας ὁ συνδεσμὸς, τῆς παῤῥησίας ἡ ὑπόθεσις, ἡ ἐλπὶς, ἡ σωτηρία, τὸ φῶς, ἡ ζωή.—Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxv. Tom. X. p. 218. Φρικτὰ ὄντως τὰ μυστήρια τῆς ἐκκλησίας...ἀπὸ τῆς τραπέζης ταύτης ἄνεισι πηγὴ, ποταμοὺς ἀφιεῖσα πνευματικούς. —Id. in Joan. Hom. xlvi. Tom. VIII. p. 273. Πολλοὺς ὁρῶ τοὺς σώματος τοῦ Χριστοῦ μετέχοντας ἁπλῶς.—Id. in Epist. ad Ephes. Hom. iii. Tom. XI. p. 22. See also Op. Lat. Basil. 1547. De Sac. Part. Myst. Hom. ad Pop. Ant. lxi. Tom. V. cols. 401, 2. in which homily the two last quoted passages may be found.]

[6 ...τοῦ τύπου τὸ ἀρχέτυπον ἔδειξε, καὶ τοῦ σωτηρίου μυστηρίου τὰς θύρας ἀνέῳξε...μετὰ γὰρ δὴ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος, αὐτοῦ φαινομένου τοῦ σώματος. —Theod. Op. Lut. Par. 1642-84. In Epist. i. ad Cor. cap. xi. vv. 24-26. Tom. III. p. 175.]

[7 Quis ad convivium illud dominicum, quod infamant, sine sua suspicione dimittet?—Tertull. Op. Lut. 1641. Ad Ux. Lib. ii. p. 189. Id. Advers. Marcion. Lib. iv. 40. p. 571. See Vol. II. page 285, note 5.]

[8 ...sanctum Domini edere, et contrectare non potuit...nec immerentibus ad salutem prodesse quod sumitur, quando gratia salutaris in cinerem sanctitate fugiente mutetur.—Cypr. Op. Oxon. 1682. De Laps. p. 133. ...immortalitatis alimonia datur, a communibus cibis differens, corporalis substantiæ retinens speciem, sed virtutis divinæ invisibili efficientia probans adesse præsentiam...panis iste superstantialis, et calix benedictione solenni sacratus, ad totius hominis vitam salutemque proficit...Hoc sacramentum...aliquando panem Christus appellat, portionem vitæ æternæ.—Id. De Cœn. Dom. (Arnold.) Appendix, pp. 39, 40.]

[9 Si enim vere Verbum caro factum est, et vere nos Verbum carnem cibo dominico sumimus; quomodo, &c.—Hilar. Pict. Op. Par. 1693. De Trin. Lib. viii. 13. col. 954.]

[10 ...novi testamenti novam docuit oblationem; quam ecclesia ab apostolis accipiens, in universo mundo offert Deo, &c.—Iren. Cont. Hæres. Par. 1710. Lib. iv. capp. xvii. 5. Id. ibid. xviii. 5. pp. 249, 51. See Vol. II. page 267, note 4.]

[11 Athanas. Op. Par. 1698. Epist. iv. 19. ad Serapion. Tom. I. Pars ii. p. 710. See Vol. II. page 289, note 12.]

[12 ...ἢ καὶ τὴν τοῦ θυσιαστηρίου τράπεζαν, ἐφ' ἧς πρόκειται ὁ δεῖπνος ὁ μυστικός.—Euthym. Zigab. Comm. in Psalm. ad calc. Theophyl. Op. Venet. 1754-63. Psalm. xxii. Tom. IV. p. 459.]

[13 Ergo quinta ejus super ipsum, sermo est, qui prolatus est ab ipso Christo, super dominicum mysterium.—Isych. in Levit. Basil. 1527. Lib. vi. in cap. xxii. fol. 132. 2.]

[14 Αἰνίττεται δέ τι καὶ ἕτερον, ὅτι τοῖς μεταλαμβάνουσι τοῦ εὐλογημένου ἄρτου διανοίγονται οἱ ὀφθαλμοὶ εἰς τὸ ἐπιγνῶναι αὐτόν.—Theophyl. Op. In Luc. Comm. cap. xxiv. Tom. I. p. 495.]

sacraments[15];" of Ambrosius, "a spiritual medicine, which, being reverently received, purifieth the godly communicant[16];" of Hieronymus, "a christian mystery, hallowed in the body and blood of Christ our Saviour[17];" of Augustinus, "the partaking of the body and blood of the Lord[18]," &c.: I pass over the other fathers, all which with one voice have wonderfully garnished and set out this holy banquet of the Lord with true and godly praises, and have also both honourably and gravely set forth, published, and declared the virtue and dignity thereof,) out of the which the godly and faithful guests may at all times take true and sound comforts, receive pure and immortal pleasures, and drink in such and so sweet and heavenly delectations as never shall perish and come to an end, unto the singular commodity, exceeding great comfort, and unoutspeakable joy of the man of God; so likewise the pope's mass is the sink of all evils, out of the which flow forth with great abundance false religion, heathenish superstition, idolatry, evil opinions, ungodly worshippings, infinite and intolerable errors, unworthy and by no means to be suffered blasphemies against Christ and his innocent blood, ignorance of God, invocation of dead saints, confection[19], consecration, application, and oblation of the body and blood of Christ for the salvation both of the living and of the dead, transubstantiation, adoration, ostentation, circumgestation, inclusion, and reservation of the sacramental bread, satisfaction for the miserable souls of them that are departed, most miserably tormented in purgatory, and the deliverance of them from their woful state, taking away of the Lord's cup from the communion of the lay-people, usurpation of a strange tongue in the execution of the divine mysteries, profanation of the holy mysteries, manifest irrision of the christian people, and the wicked polling and pilling of their goods, while they be compelled, will they nill they, to nourish such so great and so unworthy monsters, and, as the poet saith, unprofitable clods of the earth[20], "whose god their belly is," even hypocrites that devour widows' houses, yea, and that under the pretence of long prayer; false prophets, outwardly clad with sheep's clothing, but inwardly ravening wolves; blind guides of the blind; painted sepulchres, outwardly appearing beautiful, and inwardly full of all stench and filthiness; dissemblers, and such as walk in long robes, loving salutations in the markets, the chief places in the temples, and the highest seats at the table; thieves and robbers, hereto only bent that they may steal, kill, and destroy; cruel wolves, not sparing the flock; men speaking froward things, that they may seduce the disciples to follow them; men that serve not the Lord Jesu Christ, but their own belly, deceiving the simple people with their flattering and enticing words; false apostles; deceitful workmen; ministers of Satan, so transfiguring themselves that they appear to be ministers of righteousness, which shall have an end worthy of their deeds; enemies of the cross of Christ; men lovers rather of pleasure than of God; having an outward appearance of godliness, but utterly denying the power thereof; which also creep into houses and make women captive, which women are laden with sin, and led with divers lusts, ever learning, and never able to come unto the knowledge of the truth; men that resist the truth, corrupt in mind, lewd about the faith; sluggish bellies; false masters, bringing in damnable sects, and denying the Lord that redeemed them; mockers, and such as are altogether given to their own filthy lusts; men that tread under foot the Son of God, and count the blood of the testament, wherewith we are sanctified, as an unholy thing, and do dishonour to the Spirit of grace; men that say they be Jews, that is

In Psal. cxxxix. In 1 Cor. cap. xi. Ad Marcel. In Johan. &c.

The fruits of the popish mass.

Mass-mongers.

Phil. iii.
Matt. xxiii.
Matt. vii.
Matt. xv.
Matt. xii.
Luke xx.
Luke xi.
John x.
Acts xx.
Rom. xvi.
2 Cor. xi.
Phil. iii.
2 Tim. iii.
2 Pet. ii.
Heb. x.
Rev. ii.

[15 ...aut quid tam magnificum quam sacramenta divina conficere?—Arnob. Afr. Comm. in Psalm. Argent. 1522. In Psalm. cxxxix. fol. y.]

[16 ...medicina enim spiritalis est, quæ cum reverentia degustata, purificat sibi devotum.—Ambros. Op. Par. 1686-90. Comm. in Epist. ad Cor. prim. cap. xi. Tom. II. Appendix, col. 149.]

[17 ...qui [Melchisedec] jam tunc in typo Christi panem et vinum obtulit, et mysterium christianum in Salvatoris sanguine et corpore dedicavit.—Hieron. Op. Par. 1693-1706. Epist. xliv. (Paul. et Eustoch.) ad Marcell. Tom. IV. Pars II. col. 547.]

[18 In hoc vero cibo et potu, id est, corpore et sanguine Domini, non ita est...hoc...valeat...ut carnem Christi et sanguinem Christi non edamus tantum in sacramento...Mensa potentis quæ sit, nostis; ibi est corpus et sanguis Christi.—August. Op. Par. 1679-1700. In Johan. Evang. capp. vi. x. Tractat. xxvi. 15. xxvii. 11. xlvii. 2. Tom. III. Pars II. cols. 500, 506, 607.]

[19 Confection: the making, i.e. of the body and blood of Christ, the act of consecration.]

[20 Hor. Epist. I. ii. 27.]

to say, faithful, and the church of God, when, notwithstanding, they are indeed the very synagogue of Satan; locusts that came out of that stinking bottomless pit; merchants which committed whoredom with that great and famous harlot, that whore of Babylon, that mother of all fornication and uncleanness, and were enriched with the abundance of his pleasures; those filthy and stinking hogs whom St Anthony in a vision saw standing at altars throughout the world in every place, and unworthily handling the holy and blessed mysteries of the Lord's body and blood[1].

Rev. ix.

Rev. xviii.

"I have read," saith Melancthon, "a vision of a certain godly man, written before two hundred years, to whom Christ appeared, as one all rent and torn with whipping and scourging, full of wounds and of blood running throughout all his body. The man, being at the first afraid and utterly abashed with so strange a sight, after that he came again to himself, perceived and acknowledged that some singular contumely and exceeding great despite and reproach was signified thereby, wherewith Christ was greatly dishonoured and evil entreated. And when he demanded what these wounds signified, Christ answered, that he was so rent and torn of them which pollute and defile his body through the abuse of the sacrament and of the masses[2]."

Seeing then that the pope's mass doth so extremely and in all points fight with the holy supper of Christ the Lord, who would not with all his heart wish that such and so great pestilence might utterly be expulsed and banished far from the bounds of the christian commonweal, and of that most holy banquet of the body and blood of Christ might out of hand be restored to the old dignity, and so be again exhibited, presented, and given to the congregation of the godly; except peradventure any man hath a pleasure stoutly to defend false opinions, troublous errors, and very old wives' superstitions, and, after the manner of the giants, continually to be at war with true and right godliness, and without ceasing to be at enmity with the best and greatest God?

Old custom. Cyprian. ad Pompeium.

Aug. de Bapt. Parvulorum. John xiv. Aug. de Unico Bapt. Lib. ii. Dist. 8. cap. Veritate.

Lib. iii. de Bapt. Dist. 2. cap. Si consuetudo.

Let no man object and lay in my dish old custom. "For what other thing is old custom, without truth," as a certain man saith, "than an old error? Which error being left and utterly forsaken, we ought to follow the truth[3]," specially "when Christ saith in the gospel, 'I am the truth.' He said not, 'I am the custom.' When the truth is once opened," saith St Austin, "let custom give place. For who doubteth but that custom ought to give place to the open truth? Let no man set more by custom than by reason and truth. For reason and truth excludeth custom alway[4]." Again: "Seeing that Christ is the truth, we ought rather to follow the truth than the custom[5]." Gregory also saith: "If thou peradventure allegest custom against me, we must take heed to that the Lord saith: 'I am the way, the truth, and the life.' He said not, I am the custom, but the truth[6]."

Fathers.

Neither let any man cast in my teeth the fathers, although never so old, holy, and learned, if they err, dissent, and go away never so little from the doctrine of Christ. For they, both of themselves and of their own writings, and also of other men's works, pronounce on this manner.

In Jer.

Origen saith: "We must needs call the holy scriptures unto witness. For our

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[1 See before, page 280, note 2.]

[2 Dicunt S. Antonium habuisse visionem de postremo tempore ecclesiæ, ubi inter cetera est imago, quod viderit stantes porcos ad aras, et celebrare missas. An non respondit res ipsa huic visioni? Postrema ætas mundi habet episcopos, canonicos, sacrificulos, monachos, qui missam in quæstum contulerunt, et ut porci ventri serviunt, propter ventrem et opes celebrant. Dicitur et Brigittæ species Christi apparuisse, flagris lacerati et cruore stillantis: exterrita Brigitta interrogavit, quid significaret hæc species? Respondit visio, Christum sic lacerari abusu missarum.—Melancth. Op. Witeb. 1601. De Cœn. Dom. Pars. III. p. 237.]

[3 Cypr. Op. Oxon. 1682. Epist. lxxiv. p. 215. See Vol. I. page 376, note 2.]

[4 In evangelio Dominus, Ego sum, inquit, veritas: non dixit, Ego sum consuetudo. Itaque veritate manifestata, cedat consuetudo veritati. Plane quis dubitet veritati manifestatæ debere consuetudinem cedere?...nemo consuetudinem rationi et veritati præponat; quia consuetudinem ratio et veritas semper excludit.—August. Op. Par. 1679-1700. De Bapt. cont. Donat. Lib. III. 9, 11. Tom. IX. cols. 111, 2.]

[5 Id. ibid. See Vol. I. page 376, note 3.]

[6 Greg. Wimund. Aversan. Episc. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Prima Pars, Dist. viii. can. 5. col. 24. See Vol. I. page 376, note 4. It would have been proper to observe in the place where this passage is first quoted, that Becon there calls the author St Gregory, as if understanding him to be Gregory the Great. A note in Gratian apprises us that in some manuscripts and in Ivo the reading is Gregory VII. And certainly it was in the time of this latter pontiff that Wimundus Aversanus wrote on the body and blood of Christ.]

senses and expositions without these witnesses have no faith, or are not to be credited[7]."

St Ambrose saith: "All new things that Christ hath not taught we even justly and of right condemn; for Christ is the way to the faithful. If therefore Christ hath not taught that we do teach, even we ourselves also do judge that detestable and utterly to be abhorred[8]." De Virg. Tract. 4.

St Austin saith: "I cannot deny, nor I ought not, that as in my forefathers, so likewise in so many my works there are many things which may with righteous judgment and with no rashness be reproved[9]." Again he saith: "We ought not to have the disputations of any men, although never so catholic and praise-worthy, as the canonical scriptures; as though we might not (that honour saved which is due to those men) reprove and refuse any thing of their writings, if peradventure we find that they have judged otherwise than the truth is, by the help of God, understanded either of other or of us[10]." I am such in the writings of other as I would other to understand mine. Ad Vincent. Vict. Lib. ii. Ad Vincent. Donast. Epist. 48.

Theophylact also saith: "They that bring any thing contrary to the doctrine and teaching of the apostles bring in slanders, heresies, and dissensions[11]." In Rom. cap. ult.

Chrysostom saith: "Out of the very true churches there go many times deceivers; therefore neither ought we to believe them, except they speak or do those things which are agreeable to the scriptures[12]." In Matt. Hom. 49. cap. xxiv.

"Whatsoever savoureth against the truth," saith Tertullian, "that shall be heresy, yea, though it be old custom[13]." Again he saith: "We may not follow our own fantasies, neither may any man choose that he thinketh best. We have the apostles of the Lord to be our authors, which neither they did choose any thing of their own head, but they did faithfully set forth to the people the doctrine which they had received of Christ. Therefore, though an angel from heaven should preach any other gospel unto us, we ought to hold him accursed[14]." Lib. de Virg. Velandis. Lib. de Prescript. Hæretic. Gal. i.

Likewise saith St Hierome: "That is affirmed of us must be affirmed with the testimonies of the holy scriptures, in the which God daily speaketh to the believers[15]." Again: "Without the authority of the scriptures prattling is not to be credited[16]." Also in another place: "That which hath not authority of the scriptures is as easily despised as it is proved[17]." Ad Ctesiphontem. Id Ep. ad Titum. In Matt. cap. xxiii.

Thus we see that all the godly ancient fathers desire neither themselves nor their writings to be further believed than the word of God doth allow them and bear witness with them. God saith by the prophet: "Walk not in the steps of your forefathers, neither be ye polluted and defiled with their idols." Ezek. xx.

Neither let them lay in my way councils, either national[18] or general, either private Councils.

[7 Orig. Op. Par. 1733-59. In Jer. Hom. i. Tom. III. p. 129. See Vol. II. page 261, note 6.]

[8 Ambros. Op. Par. 1686-90. De Virgin. Lib. cap. vi. 28. Tom. II. col. 220. See Vol. II. page 261, note 3.]

[9 Neque enim negare debeo, sicut in ipsis moribus [*alii* majoribus], ita multa esse in tam multis opusculis meis, quæ possint recto judicio et nulla temeritate culpari.—August. Op. De Anim. et Ej. Orig. ad Vincent. Vict. Lib. iv. 1. Tom. X. col. 386.]

[10 ... hoc genus litterarum ab auctoritate canonis distinguendum est. Non enim sic leguntur, tamquam ita ex eis testimonium proferatur, ut contra sentire non liceat, sicubi forte aliter sapuerunt quam veritas postulat.—Id. ad Vincent. Rogatist. Epist. xciii. 35. Tom. II. col. 245.]

[11 Theophyl. Op. Venet. 1754-63. Comm. in Epist. ad Rom. cap. xvi. v. 17. Tom. II. p. 116. See Vol. I. page 88, note 3.]

[12 Ostendens per hæc, quomodo ex ipsis ecclesiis veris frequenter exeunt seductores: propterea nec ipsis omnino credendum est, nisi ea dicant vel faciant, quæ convenientia sunt scripturis.—Chrysost. Op. Par. 1718-38. Opus Imperf. in Matt. Hom. xlix. ex cap. xxiv. Tom. VI. p. ccix.]

[13 Quodcunque adversus veritatem sapit, hoc erit hæresis, etiam vetus consuetudo.—Tertull. Op. Lut. 1641. De Virg. Veland. 1. p. 192.]

[14 Nobis vero nihil ex nostro arbitrio inducere licet, sed nec eligere quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio, quod inducerent, elegerunt; sed acceptam a Christo disciplinam fideliter nationibus adsignaverunt. Itaque etiamsi angelus de cœlis aliter evangelizaret, anathema diceretur a nobis.—Id. De Præscript. Hæret. 6. p. 232.]

[15 Hieron. Op. Par. 1693-1706. Epist. xliii. ad Ctesiphont. adv. Pelag. Tom. IV. Pars ii. col. 483. See Vol. I. page 88, note 1.]

[16 Id. Comm. in Epist. ad Tit. cap. i. Tom. IV. Pars ii. col. 420. See Vol. II. page 264, note 1.]

[17 Id. Comm. Lib. iv. in Matt. cap. xxiii. Tom. IV. Pars i. col. 112. See Vol. II. page 263, note 2.]

[18 Folio, *rational*.]

or public. For neither have those any authority, except they be confirmed and established by the word of God, although they be never so greatly garnished with the presence of most noble princes, and with the company of pope, cardinals, patriarchs, archbishops, metropolitans, bishops, archdeacons, commissaries, officials, abbots, priors, monks, canons, friars, priests, sub-deacons, deacons, &c. Against all wicked councils
Isai. xxx. thundereth God by the prophet on this manner: "Wo be unto you, O disobedient children, saith the Lord, that ye will make a council, and that without me, and begin a web, and not through my Spirit; that ye should add sin unto sin!" And the
Psal. xxxiii. psalmograph saith: "The Lord bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes. But the counsel of the Lord shall endure for ever, and the thoughts of his heart from generation to generation."

In Epist. ad Galat. Of men's councils St Hierome speaketh on this manner: "The doctrine of the Holy Ghost is that which is expressed and set forth in the canonical letters; against the which if councils determine any thing, I count and judge it wicked[1]." A council may not enact any thing against the word of the Lord; for it is a plain error, whatsoever is determined against the scripture. For we may not give heed to the trifles of men, but to the doctrines of the Holy Ghost.

De Elect. cap. Significasti. Panormitanus also saith: "We ought more to believe a plain simple layman, alleging the scriptures, than the whole council, not having the word of God on their side." "In matters concerning faith the saying of one private person is more to be regarded than the saying of the pope, if he be moved with better authorities of the new and old testament than the pope is[2]."

Hereto agreeth Gerson, saying: "We ought more to believe a man that is well learned in holy letters, and bringeth forth the catholic authority, than a general council." Again: "We ought more to believe the saying of a doctor, defended[3] with canonical authority, than the declaration of the pope. All manner of councils therefore ought to give place to the word of God; neither are they of any power, if they be not confirmed with the authority of the holy scriptures[4]."

Church. Neither let them bring against me the church, as their manner is. For it is "the synagogue of Satan," and not the church of Christ, if it either receive or set forth any
John x. other doctrine but that only which is contained in the canonical scriptures. "My sheep hear my voice," saith Christ, "and I know them; and they follow me; and I give to them everlasting life; and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to take them out of my Father's hand." "A stranger they will not follow, but will fly from him; for they know not the voice of strangers." That
Eph. v. 1 Tim. iii. church which is the true church is the spouse of Christ, "the congregation of the living God, the pillar and ground of truth." Now, as she that is a true wife heareth not the voice of adulterers and whoremongers, but is fully content with the voice and love of her own husband; so likewise that church which is the true spouse of Christ heareth not the voice of strangers, that is to say, the doctrine of papists, anabaptists, Arians, libertines, and such other wicked sectaries and heretics, but holdeth itself gladly and well content with the voice and doctrine of her husband Christ Jesu. And as that woman is an whore or an harlot that gladly giveth ear to the persuasions of unclean persons, keepeth them company, giveth herself over unto them, and suffereth

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[1 Id. in Epist. ad Gal. in Catal. Test. Verit. Genev. 1608. col. 201. See Vol. II. page 261, note 4.]

[2 Panorm. in eod. col. 1889. Id. sup. Decretal. Lib. Venet. Nur. et Basil. 1476-8. Lib. I. Tit. vi. Tom. I. fol. k. 2. See Vol. II. page 261, note 5.]

[3 Folio, *descended*.]

[4 Jungatur huic considerationi cum sua declaratione duplex veritas. Prima, staret quod aliquis simplex non auctorisatus, esset tam excellenter in sacris litteris eruditus, quod plus esset credendum in casu doctrinali suæ assertioni, quam papæ declarationi; constat enim plus esse credendum evangelio quam papæ: si doceat igitur talis eruditus veritatem aliquam in evangelio contineri, ubi et papa nesciret, vel ultro erraret; patet cujus præferendum sit judicium. Altera veritas, talis eruditus deberet in casu, si et dum celebraretur generale concilium, cui et ipse præsens esset, illi se opponere, si sentiret majorem partem ad oppositum evangelii malitia vel ignorantia declinare.—Gerson. Op. Antw. 1706. De Exam. Doctr. Pars I. Consid. v. Tom. I. col. 11.]

herself to be abused by them; so in like manner is that an adulterous and whorish church, yea, the plain synagogue of Satan, which, fleeing from the voice of Christ, which is the husband and head of the true church, followeth the voices of strangers, embraceth their doctrine, and entangleth herself with the idle inventions, trifling traditions, crooked constitutions, and devilish decrees of men.

Of this church speaketh David on this manner: "I hate the church of the malignant; and with the ungodly will I keep no company." Psal. xxvi. And in the Revelation of St John it is written: "They say that they are Jews," that is to say, the church of God, "and they are not, but they lie:" Rev. iii. for they are of "the synagogue of Satan." They that thus cry, The church, the church, are not unlike the old wicked and idolatrous Jews, which had always in their mouth against the true prophets and preachers of God's word this saying: *Templum Domini, templum Domini, templum Domini;* "The temple of the Lord, the temple of the Lord, the temple of the Lord." Jer. vii. Even so cry our adversaries, Our mother holy church, our mother holy church, our mother holy church; when no kind of people be further and more estranged from the true church, which is the mother of the faithful, than they are; and yet under the pretence of the church they deceive the simple people, and most cruelly persecute the true children of our mother holy church. Of this wolvish sect our Saviour and true Pastor Christ tofore warned us, saying: "Beware of false prophets, which come unto you in sheep's Matt. vii. clothing, but inwardly are ravening wolves. By their fruits ye shall know them." Yea, these are those "deceitful workers, which fashion themselves," as the apostle saith, 2 Cor. xi. "like unto the apostles of Christ. And no marvel," saith he; "for Satan himself is changed into the fashion of an angel of light. Therefore it is no great thing though his ministers fashion themselves as though they were the ministers of righteousness; whose end shall be according to their deeds."

The true, christian, and faithful church, which, as we heard before, is the spouse Eph. v. of Christ, "the congregation of the living God, the pillar and ground of truth," we 1 Tim. iii. honourably receive, reverently embrace, and humbly obey, following her doctrine and exhortations in all points; forasmuch as we know that her doctrine is the doctrine of her husband Christ, whose voice she only heareth and followeth, and that her exhortations John x. are "grounded upon the foundation of the apostles and prophets." Eph. ii. And this is no new and yesterday church, having her beginning at Rome, and built upon the foundation of popes, cardinals, bishops, priests, monks, friars, canons, &c., and of their unwritten verities, good intents, popish decrees, constitutions provincial, will-works, counterfeit religion, false worshipping of God, beggarly ceremonies, &c., but most old and most ancient, having her beginning more than five thousand years past, even in paradise, and so, through the mighty power of God, and through the assistance of his Spirit, it hath remained unto this day, and shall continue unto the world's end; as our Saviour Christ saith: "Behold, I am with you continually, even unto Matt. xxviii. the world's end." Where this church is gathered together, or any members of the Matt. xviii. same, there is Christ in the midst of them. Whatsoever this church either bindeth Matt. xvi. or looseth upon earth, the same is bound and loosed in heaven. Against this church xviii. John xx. the very "gates of hell shall not prevail;" insomuch that although showers of rain Matt. xvi. descend, the floods come, the winds blow, and beat upon it, yet fall it not down; Matt. vii. for it is grounded on the Rock, which is Christ Jesus. This church erreth not, neither 1 Cor. x. in doctrine nor in the true administration of the holy sacraments; for it is governed John xiv. of the Holy Ghost, and only heareth the voice of the true Shepherd Christ. This John x. church is so dear in the eyes of the living God, that whosoever is not a member of the same, and continueth therein unto the end, he shall perish, and never be saved; even as all living creatures that were not in the ark of Noah were at that time Gen. vii. drowned, and perished with the sin-flood.

This church is so registered in God's book, and hath the names of all her children so written in the book of life, that neither Satan, neither hell, neither sin, neither curse of the law, shall ever be able to rase them out of the book of life; as it is written: "My sheep hear my voice; and I know them; and they follow me; and I John x. give unto them everlasting life; and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all;

John vi. and no man is able to take them out of my Father's hand." Again: "All that the Father giveth me shall come to me; and him that cometh to me I cast not away. For I came down from heaven, not to do that I will, but that he will which hath sent me. And this is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but raise them again at the last day." Also in his prayer, which our Saviour Christ made unto his heavenly Father a little before his passion, he hath these words: "Those that thou gavest me have I kept; and none of them is lost, but that lost child; that the scripture might be fulfilled." St Paul, that most worthy apostle, being certainly persuaded in his conscience, through the Holy Ghost, that he was a member of Christ's church, and therefore also certain and sure of his everlasting salvation in Christ Jesu, a little before his death wrote on this manner to his disciple bishop Timothy: "I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight: I have fulfilled my course: I have kept the faith. From henceforth there is laid up for me a crown of righteousness, which the Lord, that is a righteous Judge, shall give me at that day; not to me only, but unto all them also which love his coming." Again: "I know and am sure that he, in whom I have put my trust, is able to keep that which I have committed to his keeping against that day."

John xvii. Psal. cix.

2 Tim. iv.

2 Tim. i.

This holy and apostolic church we reverence, honour, hear, and obey with all humility, as the spouse of Christ, "the house of the living God, the pillar and ground of truth," and the treasurer and keeper of God's mysteries, that is to say, of his holy word and blessed sacraments. But the church of the malignant, which is the synagogue of Satan, the spouse of the devil, the house of all foul and unclean birds, the pillar and ground of falsehood, the treasurer and keeper of men's traditions, we knowledge not, neither do we receive or admit, but extremely abhor, hate, and detest; as the psalmograph saith: "I hate the church of the malignant; and with the ungodly I will keep no company." Let the adversaries cease to object and to lay against us old customs, ancient fathers, general councils, mother holy church. We must rather give ear to one Christ Jesu our Lord, of whom the heavenly Father hath thus pronounced, "This is my well-beloved Son, in whom I have a singular delight; hear him," than to all the customs, fathers, councils, &c. of the world, yea, than to all the angels in heaven, or any other most noble creatures, if they bring forth that unto us which is repugnant and contrary to the most holy decrees and doctrines of Christ; as the apostle saith: "Though we ourselves, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach unto you any other gospel than that ye have received, let him be accursed." Likewise saith St John: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this learning, him receive not to house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

Eph. v. 1 Tim. iii.

Rev. xviii.

Psal. xxvi.

Matt. xvii.

Gal. i.

2 John.

Notable is this saying of St Cyprian: "If in the sacrifice, which is Christ, none is to be followed but Christ, then verily must they hear and do that which Christ hath done and hath commanded to be done; seeing that he saith in his gospel: 'If ye do that I command you, I will then call you no more servants, but friends.' And that Christ alone ought to be heard, the Father even from heaven testifieth, saying: 'This is my well-beloved Son, in whom I have a singular delight: hear him.' Wherefore if Christ alone be to be heard, we ought not to consider what any man before us have thought good to be done, but what Christ, which is before all men, hath first done. For we may not follow the custom of man, but the truth of God[1]."

Lib. ii. Ep. 3.

John xv.

Matt. xvii.

What then remaineth, but that that popish mass be out of hand in all places utterly overthrown, forsaken, and put to flight, with all her game-player's garments and gestures, with her feigned propitiatory sacrifice, with her transubstantiation, circumgestation,

[1] Cypr. Op. Oxon. 1682. Epist. lxiii. ad Cæcil. pp. 154, 5. See Vol. I. page 376, note 1.]

adoration, ostentation, impanation, inclusion, reservation, and such other monstrous monsters of the most monstrous whore of Babylon, that "great bawd," and "mother of all the whoredom and abominations of the earth," that "inhabitation of devils, that hold of all foul spirits, and cage of all unclean and hateful birds;" and with most fervent prayers humbly beseech that best and greatest God, that all which profess the name of Christ (all dissension, enmity, controversy, and parts-taking utterly set aside and appeased) may godlily and holily conspire and consent together into one true persuasion, faith, doctrine, truth, and religion, being of one mind and of one judgment (according to this saying of the apostle: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak one thing, and that there be no dissension among you; but that ye be a whole body, of one mind, and of one meaning"), that we, godly and devoutly using the holy mysteries of the Lord's supper, being the true figures and signs of the most true body and blood of our Lord and Saviour Christ Jesu (at the partaking whereof we do not only receive Christ the Lord[2], unto the exceeding great consolation and comfort both of our soul and body, yea, and that truly, not feignedly, perfectly, not colourably, in the holy and heavenly banquet; as Paul saith: "The cup of thanksgiving, for the which we give thanks, is it not the partaking of the blood of Christ? The bread which we break, is it not the partaking of the body of Christ?" but also after a certain manner touch, handle, and behold him), may in time to come no more "as in a glass," or in a dark speaking, but presently, "face to face," see and behold him, with the Father, and with the Holy Ghost, singing to that most glorious Trinity most godly and everlasting praises, which alone is the only true, living, immortal, invisible, eternal, and wise God, King of kings and Lord of lords, to whom be honour and glory for ever and ever. Amen.

Rev. xviii.

1 Cor. i.

Theodoret. in 1 Cor. cap. xiv.

1 Cor. x.

1 Cor. xiii.

Give the glory to God alone.

EPITAPHIUM MISSÆ.

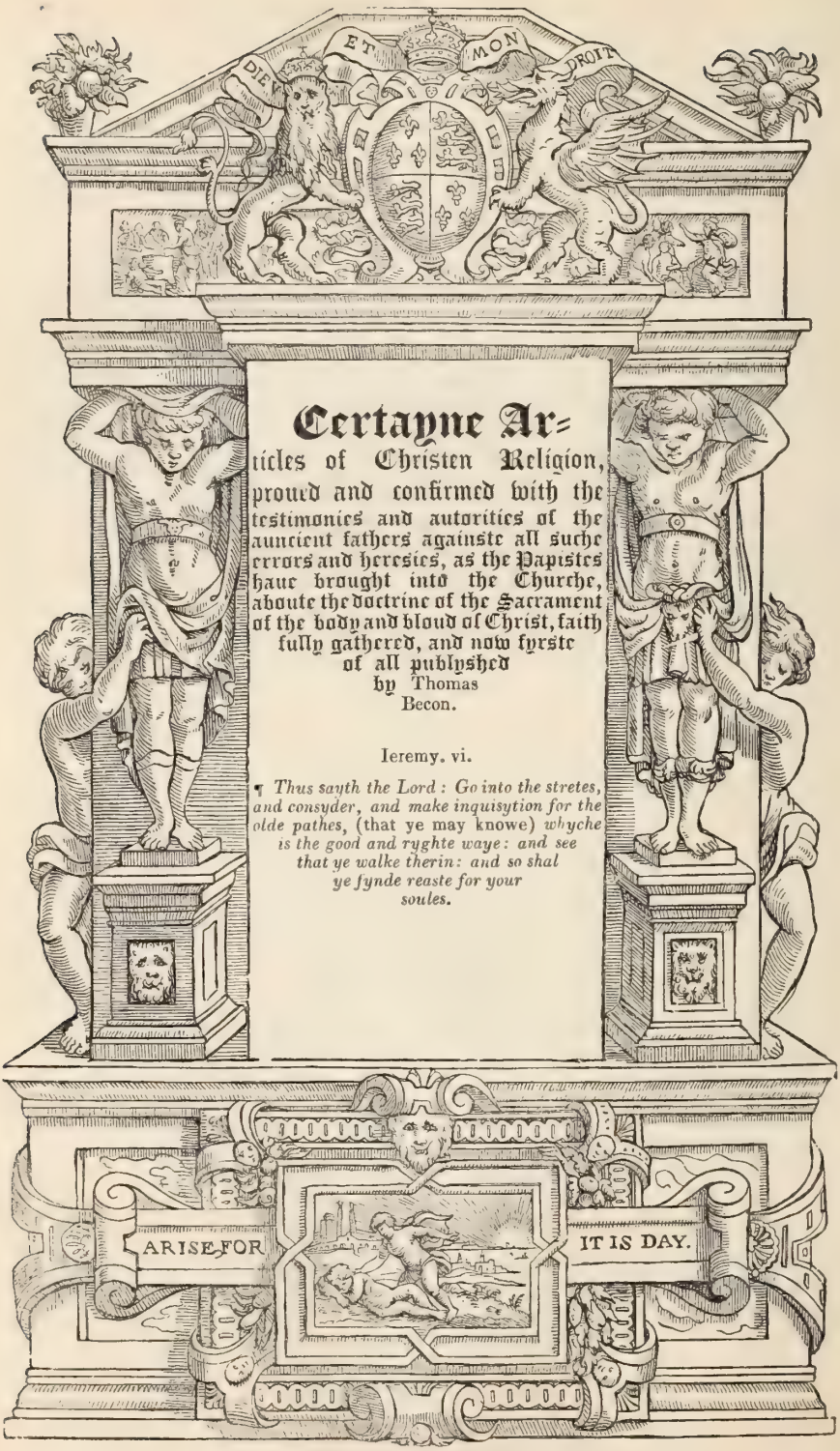
Præteriens hospes vacuum mirere sepulchrum,
Et quænam maneat funera, forte roges.
Cunctorum genitrix et nutrix missa malorum
Debuit hac condi, dum moreretur, humo.
E nostro tamen hæc adeo disparuit orbe,
Ut reliquum videas illius esse nihil.
Hinc ægrum patulo papatum expectat hiatu,
Fallere quem simili nos ratione velim.

2 Thess. ii.

Revelabitur iniquus ille, quem Dominus conficiet spiritu oris sui,
et abolebit claritate adventus sui.

[2 It does not seem clear what quotation from Theodoret, or reference to him, Becon intended here to make. Perhaps it may be the following: Τῶν ἱερῶν ἀπολαύοντες μυστηρίων οὐκ αὐτῷ κοινωνοῦμεν τῷ Δεσπότῃ, οὗ καὶ τὸ σῶμα εἶναι καὶ τὸ αἷμα φαμέν;—Theod. Op. Lut. Par. 1642-84. In Epist. 1. ad Cor. cap. x. vv. 16, 17. Tom. III. p. 168.]

FINIS.



Certayne Ar=

ticles of Christen Religion, proued and confirmed with the testimonies and autorities of the auncient fathers againste all suche errors and heresies, as the Papistes haue brought into the Churche, aboute the doctrine of the Sacrament of the body and bloud of Christ, faithfully gathered, and now fyrste of all publyshed by Thomas Becon.

Ieremy. vi.

¶ *Thus sayth the Lord: Go into the stretes, and consyder, and make inquisytion for the olde pathes,* (that ye may knowe) *whyche is the good and ryghte waye: and see that ye walke therin: and so shal ye fynde reaste for your soules.*

CERTAIN

ARTICLES OF CHRISTIAN RELIGION

PROVED AND CONFIRMED,

BY

THOMAS BECON.

I. TIMOTHY VI.

The holy scripture.

"If any man follow other doctrine, and incline not unto the wholesome words of our Lord Jesu Christ, and to the doctrine which is according to godliness; he is puffed up, and knoweth nothing, but wasteth his brains about questions and strife of words, whereof spring envy, strife, railings, evil surmisings, vain disputation of men that have corrupt minds, and that are robbed of the truth, which think that lucre is godliness. From them that are such separate thyself."

AMBROS. TRACT. IV. DE VIRGINIBUS.

The doctors.

"We utterly condemn all new things, that Christ hath not taught; for Christ is the way to the faithful. If Christ therefore hath not taught that which we teach, even we ourselves judge it abominable and detestable[1]."

IRENÆUS, LIB. III. CAP. IV.

The church.

"If there be a doubt concerning any question, must we not have recourse unto the most ancient churches, wherein the apostles lived, and of them to take concerning the present question that which is certain, plain, and evident? But what if the apostles had not left the scriptures unto us, ought we not to follow the order of the tradition which they delivered them to whom they committed the congregations or churches[2]?"

HIERONYMUS, IN GALAT. CAP. V.

Councils.

"That is the doctrine of the Holy Ghost which is set forth in the canonical scriptures; against the which doctrine if the councils enact any thing, I judge it wicked and unlawful[3]."

CYPRIANUS, EPIST. VIII. LIB. I.

Men's traditions.

"It is adulterous, it is ungodly, it is plain sacrilege, whatsoever is ordained and appointed at man's madness to this end, that God's ordinance may be broken[4]."

TERTULLIANUS, LIB. DE VIRG. VELANDIS.

Custom.

"Whatsoever savoureth against the truth, that is plain heresy, yea, though it be old custom[5]."

[1 Ambros. Op. Par. 1686-90. De Virgin. Lib. cap. vi. 28. Tom. II. col. 220. See Vol. II. page 261, note 3.]

[2 Quid enim? Et si de aliqua modica quæstione disceptatio esset, nonne oporteret in antiquissimas recurrere ecclesias, in quibus apostoli conversati sunt, et ab eis de præsenti quæstione sumere quod certum et re liquidum est? Quid autem si neque apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt iis quibus committebant ecclesias?—Iren. Cont. Hær. Par. 1710. Lib. III. cap. iv. p. 178.]

[3 Hieron. in Epist. ad Gal. in Catal. Test. Verit. Genev. 1608. col. 201. See Vol. II. page 261, note 4.]

[4 Cypr. Op. Oxon. 1682. Epist. xliii. p. 83. See Vol. II. page 261, note 7.]

[5 See before, page 391, note 12.]

A REGISTER OF THE ARTICLES CONTAINED IN THIS BOOK.

THE FIRST ARTICLE.

That public prayers, used in the temples of the Christians, ought to be uttered, not in a strange tongue, but in that speech which the common people understand.

THE SECOND ARTICLE.

That the sacramental bread ought to be delivered to the communicants in their hands; not only to the clergy, but also to the laity, as they call them.

THE THIRD ARTICLE.

That the sacrament of the body and blood of Christ ought to be ministered equally to all Christians under both kinds.

THE FOURTH ARTICLE.

That the Lord's supper is a public and common banquet, and not a private and secret repast.

THE FIFTH ARTICLE.

That Christ by his death hath not only delivered us from original sin, but also from all other sins.

THE SIXTH ARTICLE.

That the one only sacrifice of Christ, done once for all on the altar of the cross, is of so great and of so unmeasurable virtue and power that it is sufficient abundantly, and even unto the uttermost, so long as this world endureth, to take clean away all the sins of the whole world, yea, and that without repetition or renewing thereof.

THE SEVENTH ARTICLE.

That the substance of bread and wine in the sacrament is not changed into the true and natural substance of the body and blood of Christ, but remain and continue still in their own nature, property, and kind, yea, and that after the words of consecration, as they call it.

THE EIGHTH ARTICLE.

That Christ is truly present in the supper, that is to say, in spirit, grace, virtue, and power; not in body and human nature, as the papists dream.

THE NINTH ARTICLE.

That the body and blood of Christ in the holy mysteries of the Lord's supper is not received of the faithful with the mouth of the body, but only with the mind and heart through faith.

THE TENTH ARTICLE.

That the words of the Lord's supper, that is to say, "This is my body," "this is my blood," are not properly, but figuratively to be understanded.

THE ELEVENTH ARTICLE.

That the true and natural body of Christ, being in heaven, is not in all places, neither at one and the same time doth occupy many and sundry places, but remaineth only in heaven till the day of judgment.

THE TWELFTH ARTICLE.

That the sacramental bread was not reserved in boxes and pixes among the ancient Christians, as it is now-a-days in the temples of the papists.

THE THIRTEENTH ARTICLE.

That the popish mass is no propitiatory, expiatory, and satisfactory sacrifice for the sins either of the quick or of the dead.

THE FOURTEENTH ARTICLE.

That the state of the dead is not such that, whether they have lived godly or ungodly, they can be delivered either from their sins or from their pains by the popish masses or by the good works of other.

THE FIFTEENTH ARTICLE.

That the wicked, ungodly, and faithless people do not eat the body of Christ nor drink his blood.

THE SIXTEENTH ARTICLE.

That the sacraments of the new law, that is to say, baptism and the Lord's supper, do not confer and give grace, righteousness, remission of sins, the Holy Ghost, &c., but only shew and set forth to us those things which God of his goodness give to the faithful, and seal, confirm, and testify God's good-will toward us.

THE SEVENTEENTH ARTICLE.

That we ought oftentimes, with great reverence, and high integrity, and pureness of mind, to come unto the Lord's table.

THE EIGHTEENTH ARTICLE.

That wicked and notorious offenders ought to be repelled and put away from the table of the Lord.

THE NINETEENTH ARTICLE.

That none ought to be present at the ministration of the Lord's supper but the communicants only.

TO THE

RIGHT REVEREND FATHER, AND HIS SINGULAR GOOD LORD,

EDMUND, BISHOP OF LONDON[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY, WITH DAILY INCREASE OF HONOUR.

THERE is an old proverb used among us, yea, and that no less true than old, which is this: "Wheresoever God buildeth his church, there the devil also buildeth his chapel." This proverb hath been found true in every age, even from the beginning of the world, as is also found true at this present day.

Gen. iv. 1 John iii. For as God began to build his church in righteous Abel; so likewise did the devil begin to build his chapel in that most wicked Cain, the brother of Abel.

Gen. vi. Gen. vii. 2 Pet. ii. As God did build his church in Noah and his family; so in like manner did the devil build his chapel in the people of the old world that lived in the days of Noah, which for their wicked and ungodly behaviour perished all in the sin-flood.

Gen. xix. 2 Pet. ii. As God did build his church in Lot and his household; so [did the] devil build his chapel in the stinking Sodomites and filthy Gomorrians, among whom Lot lived, which for their unnatural lusts and corrupt life were consumed with fire and brimstone from heaven.

Gen. xii. xxiv. xxviii. xxxix. Exod. xiv. xvii. Deut. i. Josh. vi. x. xi. xii. Judg. iii. iv. vi. vii. xi. 2 Sam. vi. vii. 1 Kings v. vi. vii. viii. 1 Kings xv. 1 Kings xxii. 2 Kings xiv. xv. 2 Kings xxii. 1 Kings xviii. 1 Kings xxii. As God did build his church in Abraham, Isaac, and Jacob, and in their godly and faithful posterity; so likewise did the devil build his chapel in the Egyptians, Pheresites, Ammonites, Amalechites, Cananites, Amorites, Moabites, Hethites, Girgosites, Hevites, Madianites, and in such other wicked and ungodly people, which according to their divers sins were diversly punished with divers plagues.

As God did build his church in the godly kings, David, Salomon, Asa, Amasias, Azarias, Esechias, Jehosaphat, Josias, &c.; so in like manner did the devil build his chapel in Jeroboam, Achab, Sedechias, &c.

As God did build his church in his holy prophets; so in like manner did the devil build his chapel in the priest[s] of Baal, and in such other false prophets.

Luke i. Matt. i. Luke i. ii. Matt. iii. Luke ii. iii. Matt. ii. Psal. ii. As God at the coming of his Son Christ into the flesh did build his church in Mary the virgin, in Joseph her husband, in Zachary the priest, in Elizabeth his wife, in the shepherds, in the wise men, in John Baptist the priest's son, in Anna the widow, in Symeon, that most worthy and ancient father, &c.; so in like manner did the devil build his chapel in Herod, in his bloody army, in Archelaus his son, in the wicked and unthankful Jews, in the heathen, and such other ungodly people,

Acts iv. which stood up with javelin, spear, and bow, and came together hurly-burly against the Lord and against his Anointed.

Matt. iv. John iii. xi. Matt. xxvii. John vii. Matt. xxvi. xxvii. As God did build his church in the disciples of Christ, in Nicodemus, in Lazarus, in Martha, in Mary Magdalen, in Joseph of Arimathia, &c.; so likewise did the devil build his chapel in the glistering hypocrites, the fine Pharisees, the saucy Sadducees, the subtile scribes, the lusty lawyers, &c., and in the tyrants of this world,

Phil. ii. which through their furious madness and mad fury never ceased to persecute the Lord Jesus, till they had brought him to the death, even "the death of the cross."

As God did build his church after his Son's most glorious resurrection in the apostles of Christ, in Gamaliel, in Paul, in Luke, in Timothy, in Titus, in Priscilla, in Aquila, in Apollo, and in many thousands more throughout the world in every nation and country; so in like manner did the devil build his chapel in king

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[1 Grindal, afterwards archbishop.]

Herod, in bishop Annas, in Caiphas, in Joannes, in Alexander, in Ananias, in Saphira, in Simon Magus, in Barjesum, in Tertullus, and in such other limbs of antichrist.

As God did build his church in Ignatius, in Polycarpus, in Spiridion, in Justinus Martyr, in Athanasius, in Chrysostomus, in Augustinus, and in many other ancient godly and learned fathers and most worthy doctors of Christ's church; so likewise did the devil build his chapel in Ebion, in Cerinthus, in Paulus Magus, in Menander, in Basilides Alexandrinus, in Saturninus Antiochenus, in Valentinus, in Cerdon, in Marcion, in Carpocrates, in Montanus, in Apelles, in Severus, in Tatianus, in Hierarchas, in Berillus, in Novatus, in Sabellicus, in Paulus Samosatenus, in Manes, in Eutachus Armenius, in Arius, in Macedonius, in Photinus, with an innumerable swarm of heretics and sectaries more[2].

In fine, as God in these our days doth build his church in many godly princes, in many virtuous rulers, in many holy and reverend bishops, ministers, deacons, &c., in many learned and eloquent writers and preachers, whom the enemies of God call Lutherians, Zuinglians, Œcolampadians, Calvinists, heretics, schismatics, teachers of new learning, troublers of our mother holy church, confounders of all good order, despisers of all laudable customs, &c.; so likewise the devil at this present ceaseth not to build his chapel in the papists, in the anabaptists, in the Arians, in the Davidians, in the free-will men, in the libertines, in the adiaphorists, in the interimists, in the neutrals, in the epicures, and in such other most horrible monsters of wickedness; so that this common proverb is found true in every age: "Wheresoever God buildeth his church, there the devil also buildeth his chapel." This thing is no less cunningly than aptly set forth of our Saviour Christ in a certain parable of the good seed and of the tares; wherein we read that, in what field the householder had sown his good seed, even in the very same field did the enemy and envious man sow his tares: whereby we may evidently perceive that this proverb was not without cause used of our ancestors and forefathers: "Wheresoever God buildeth his church, there the devil also buildeth his chapel." Matt. xiii.

And albeit this old subtile satanical serpent, which, as St Peter saith, "goeth about like a roaring lion, seeking whom he may devour," hath at all times and in all ages not ceased, both by the tyrants of this world, and also by the heretics and glistering hypocrites, and by other his Lucifer-like limbs, to sow his tares and to build his chapel; yet in this our age (forasmuch as his kingdom beginneth to draw to an end) he carketh and careth, he swincketh and sweateth, he fumeth and foameth, he rageth and roareth, and like a right devil bestirreth himself unto the uttermost of his power to build his chapel more ample and more large, not only among the infidels, but also among them that are called Christians; which is so lamentable as nothing can present itself more worthy to be lamented. As I may let pass the great swarm of sectaries which have almost overflowed the whole world, like to the flies of Egypt, being indeed those very locusts which came out of the bottomless pit, unto the great disturbance of the christian commonweal, and (alas for pity!) increase daily more and more; what shall I here recite how great and how wide a chapel, how ample and how large a synagogue, the devil hath built him in the satanical sect of the pernicious papists, which are so much the more pestiferous to the true church of Christ, because that they, being inwardly grievous and ravening wolves, clothe themselves outwardly with sheep's apparel, that is to say, use all one sacraments with the faithful and true Christians, are called by one name, profess one bible, confess one faith, look for one heavenly inheritance, &c.? when, notwithstanding, no sect that ever Satan brought into the world is more injurious to the blood of Christ, more despiteful to God's word, more cruel to the saints of the Lord, more hurtful to the true religion of Christ, than the sect of the papists is. 1 Pet. v. Exod. viii. Rev. ix. The sect of the papists is a most grievous enemy to the true church of Christ.

But of this wolvish and damnable sect, and of such-like, Christ, the Wisdom of the Father, hath tofore warned us, saying: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know Matt. vii.

[2] See Vol. I. page 278, notes 1, 3; and the references there given to Mosheim.]

Acts xx. them by their fruits." Likewise St Paul: "Take heed to yourselves and to all the flock among whom the Holy Ghost hath made you overseers, to rule the congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Moreover of your own selves shall men arise, speaking perverse things, to draw disci-
1 John iv. ples after them. Therefore awake." In like manner saith St John: "Dearly beloved, believe not every spirit, but prove the spirits whether they are of God or not. For many false prophets are gone out into the world."

This wicked sect of the most wicked papists hath through pestilent glosses and false expositions corrupted the sincerity of God's word, added many false doctrines, and brought in divers and almost innumerable customs, traditions, constitutions, ceremonies, &c., which they command under pain of deadly sin to be observed and kept, having not only no authority in God's word, but also being directly repugnant and
Mark vii. contrary to the same, that this saying of our Saviour Christ may be fulfilled: "Ye lay the commandment of God apart, and observe the constitutions of men."

And among all other pestilences, which be almost infinite, wherewith the papists have infected the church of Christ, who knoweth not what horrible errors and most damnable heresies they have brought in about the doctrine of the holy sacrament of the body and blood of Christ?

And notwithstanding, to colour and cloke this their antichristian doctrine, and to blear the eyes of the simple and ignorant, they cry continually, Fathers, fathers; when they have none so much their adversaries as the fathers, I mean the ancient fathers of Christ's church, and holy doctors, which wrote before Satan was let loose, and be-
Rev. xvii. fore that whore of Babylon had poisoned the whole world almost with the pestiferous cup of her wicked whoredom and antichristian adultery. These holy fathers approve not, but rather reprove their devilish doctrines; and yet the papists (such is their impudency) shame not to cite and allege their authorities, too much miserably wrested and mangled, for the confirmation and maintenance of their abominations, verily none
Matt. iv. otherwise than as the devil handled the scriptures when he tempted Christ; and, so alleged, they are not the authorities of the holy fathers, but their own crooked corruptions and devilish depravations, insomuch that, if the authors now lived, they would not confess those sentences so writhed[1] and wrested, and so miserably abused, yea. and that unto so vile and wicked purposes, to be any part of their writings: and yet cease they not to cry, Fathers, fathers, when none be greater enemies to their doctrine than the very ancient fathers; in this behalf being not unlike their old fathers, which
Jer. vii. had ever in their mouths these words: "The temple of the Lord, the temple of the Lord, the temple of the Lord;" when in very deed none were more and greater enemies to the Lord's temple than they themselves were; even as none be greater adversaries to the true old fathers than the papists are, which so abuse the authority of so worthy and noble writers to maintain their beastly inventions.

But let it be granted that the fathers so taught as the adversaries allege: is it therefore straightways to be received as an oracle from heaven, and an undoubted truth? We reverence antiquity, and give the old writers that which is due to so worthy organs of Christ's church; notwithstanding, this honour owe we only to the word of God, even faithfully and without doubting to receive and believe whatsoever is contained in the holy bible. Whatsoever man writeth, we examine it by the touch-stone, which is the word of God; and we try it by that fire which purgeth
1 Cor. iii. corrupt from pure doctrine, and evidently sheweth whether it be "gold, silver, precious stone, or timber, hay, stubble," &c., according to this admonition of the prophet:
Isai. viii. "If any man want light, let him look upon the law and the testimony, whether they speak not after this meaning. If he do not this, he stumbleth, and suffereth
John v. hunger." When we have thus tried every doctrine that cometh from man according
1 Thess. v. Acts xvii. to the commandment of God and practice of the noble men of Thessalonica, if we find it consonant and agreeable to the word of God, we approve and allow it, not because
Note. the fathers have so judged, taught, and written, but because it consenteth with the

[1 Folio, *withred.*]

truth of the holy scriptures; if otherwise, we hate it as an extreme pestilence, according to this saying and admonition of St Paul: "Though we ourselves, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. Likewise saith St John: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this doctrine, him receive not to house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 John.

Neither do the fathers themselves in their writings require any further to be believed than their sayings be grounded and founded on the word of God. If they themselves have written any thing contrary to that, even they themselves do utterly condemn it; so far is it off that they would have their writings to be esteemed of equal authority with the word of God, to the which all kind of writings, although never so learned and eloquent, ought to give place, even as hand-maids to their lady and mistress.

Are not these the words of the most ancient author Tertullian? "It is not lawful for us to devise any thing after our own fancy; neither may any man set forth that which he in his own judgment thinketh good. We have the apostles of the Lord for our authors in this behalf, which taught nothing as they themselves fantasied or imagined; but the doctrine which they received of Christ they faithfully published and set forth to the people. Therefore, though an angel from heaven should preach contrary to that doctrine of Christ, we ought to hold him accursed[2]." In Præscript. Hæret.

Likewise saith St Austin, writing to St Hierome: "I confess to thy love or charity, that I have learned to give this fear and honour to those books alone of the scriptures which are now called canonical, that I believe most assuredly that none of the authors of them did err any thing at all in writing them. But if I find any thing in those letters that may seem contrary to the truth, I doubt nothing at all but that either the book is false, or the interpreter hath not done his duty, or else that I understand not the place. As for all other writers, I so read them that although they do never so greatly excel[3] in holiness and doctrine, yet I do not therefore think it to be true because they have so thought and judged, but because they were able to persuade me, either by the very canonical authors, or else by probable reason, that it dissenteth not from the truth. Neither do I think, O my dear brother, that thou art of a contrary opinion. For I can by no means be persuaded that thou wilt have thy books so to be read as the books of the prophets or of the apostles, of whose writings to doubt that they be without all error, it is a point of plain wickedness[4]." Epist. 19. Again he saith: "Who knoweth not that the holy canonical scripture, both of the old and new testament, is contained in her certain limits? and again, that that holy scripture is so to be preferred before all the latter writings of the bishops, that no man ought to doubt or to reason of that in any condition, whether it be true or right, whatsoever is written in it? But, as concerning the writings of the bishops, which either were written or are written after the canon confirmed, who knoweth not that, if any thing be found in them contrary to the truth, it may lawfully be reproved both by the wise speaking of some man which is more cunning in that matter, De Baptismo contra Donatistas, Lib. ii. cap. iii.

[2 See before, page 391, note 13.]

[3 Folio, *expell.*]

[4 Ego enim fateor caritati tuæ, solis eis scripturarum libris, qui jam canonici appellantur, didici hunc timorem honoremque deferre, ut nullum eorum auctorem scribendo aliquid errasse firmissime credam. Ac si aliquid in eis offendero litteris, quod videatur contrarium veritati; nihil aliud, quam vel mendosum esse codicem, vel interpretem non assequutum esse quod dictum est, vel me minime intellexisse, non ambigam. Alios autem ita lego, ut quantalibet sanctitate doctrinaque præpolleant, non ideo verum putem, quia ipsi ita senserunt; sed quia mihi vel per illos auctores canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere potuerunt. Nec te, mi frater, sentire aliud existimo: prorsus, inquam, non te arbitror sic legi tuos libros velle, tamquam prophetarum vel apostolorum: de quorum scriptis, quod omni errore careant, dubitare nefarium est.—August. Op. Par. 1679-1700. Ad Hieron. Epist. lxxxii. 3. Tom. II. cols. 190, 1.]

and by the grave authority of other bishops, and by the wisdom of the learned, yea, and by councils[1]?"

Ambros. Tract. iv. de Virginibus.

Hereto belongeth the saying of St Ambrose: "We utterly condemn all new things that Christ hath not taught; *for Christ is the way to the faithful. If Christ therefore hath not taught*[2] that which we teach, even we ourselves judge it abominable and detestable[3]."

In Matt. cap. xxiii.

St Jerome saith: "That which hath not his authority of the scriptures is as easily contemned and despised as it is proved[4]."

In Epist. ad Tit. Hom. i.

Notable is this saying of St John Chrysostom: "The gospel containeth all things, both present and to come, honour, godliness, faith, all things together hath it comprehended or concluded in the word of preaching. For as a crier in the market-place preacheth and teacheth to so many as are present in the market-place, even so likewise we, saith the apostle, preach openly, yet so that we add nothing, but only preach and set forth those things which we have heard; for that is the office of a crier, even truly to declare all those things which are committed unto him, not to add, not to change, nor to take away any thing[5]."

These and almost infinite such-like sentences are found in the writings of the holy fathers, which declare plainly that whatsoever they have written, they will have it no further to be credited and believed than it is consonant and agreeable to the word of God. The fathers were men, and as men have erred in some points, as the learned know; that we may learn in all matters, specially in matters of religion, to depend and hang on God only, and on his truth, which is published and set forth in the holy scriptures. Therefore, whatsoever we find in the fathers' writings agreeable to the doctrine of God, we gladly and joyfully receive it with thanksgiving unto God, and by this means celebrate a worthy memory of them; but contrariwise, whatsoever we read in the books of the fathers and ancient writers contrary to the information of the holy scripture, we leave it and pass it over with silence, confessing that God alone is true and faithful in all his words.

Psal. cxlv. Rom. iii.

But that the world may see how falsely and unjustly our adversaries the papists cry, Fathers, fathers; as though the fathers were their alone friends and our enemies, maintainers of their doctrine and condemners of ours, I have gathered together certain articles of christian religion, condemned of the papists as errors and heresies, adding to every one of them certain faithful testimonies of the old approved doctors and ancient fathers, to declare and to shew that the doctrine which they have many years condemned for heresy is no heresy, but true, sound, and perfect doctrine; again, that it is no new, strange, and yesterday doctrine, brought forth lately in Germany, and now fostered and nursed in England by a sort of new-fangled and idle-headed brethren, as the papists prattle, but old and ancient, begotten and born in heaven, nursed by the holy and reverend patriarchs, Moses, the prophets, Christ, his apostles, confessors, martyrs, holy fathers, honourable bishops, reverend ministers, sage matrons, undefiled virgins, and all other kind of virtuous and godly people.

These articles concern only those errors and heresies which the papists have brought

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[1 Quis autem nesciat sanctam scripturam canonicam, tam veteris quam novi testamenti, certis suis terminis contineri, eamque omnibus posterioribus episcoporum litteris ita præponi, ut de illa omnino dubitari et disceptari non possit, utrum verum vel utrum rectum sit, quidquid in ea scriptum esse constiterit: episcoporum autem litteras, quæ post confirmatum canonem vel scriptæ sunt vel scribuntur, et per sermonem forte sapientiorem cujuslibet in ea re peritioris, et per aliorum episcoporum graviorem auctoritatem doctioremque prudentiam, et per concilia licere reprehendi, si quid in eis forte a veritate deviatum est.—Id. De Bapt. cont. Donatist. Lib. II. 4. Tom. IX. col. 98.]

[2 Folio repeats the words between asterisks.]

[3 Ambros. Op. Par. 1686-90. De Virgin. Lib. cap. vi. 28. Tom. II. col. 220. See Vol. II. page 261, note 3.]

[4 Hieron. Op. Par. 1693-1706. Comm. Lib. IV. in Matt. cap. xxiii. Tom. IV. Pars I. col. 112. See Vol. II. page 263, note 2.]

[5 Τοῦτο γὰρ τὰ πάντα εἶχε τὸ εὐαγγέλιον, καὶ τὰ ἐνταῦθα, καὶ μέλλοντα, τὴν ζωὴν, τὴν εὐσέβειαν, τὴν πίστιν, πάντα ὁμοῦ. ἐν κηρύγματι· τουτέστι, φανερῶς, μετὰ παῤῥησίας. τοῦτο γάρ ἐστι τὸ, ἐν κηρύγματι. ὥσπερ γὰρ ὁ κήρυξ πάντων παρόντων ἐν τῷ θεάτρῳ κηρύττει, οὕτω καὶ ἡμεῖς κηρύττομεν, ὥστε μηδὲν προσθεῖναι, ἀλλ' αὐτὰ ἃ ἠκούσαμεν εἰπεῖν. ἡ γὰρ τοῦ κήρυκος ἀρετὴ ἐν τῷ πᾶσιν εἰπεῖν ἐστι τὸ γεγονὸς, οὐκ ἐν τῷ προσθεῖναί τινα καὶ ἀφελεῖν.—Chrysost. Op. Par. 1718-38. In Epist. ad Tit. cap. i. Hom. i. Tom. XI. p. 732.]

into the church about the doctrine of the sacrament of the body and blood of Christ: as for an example, the papists teach that the holy communion of Christ's body and blood ought to be received of the laity only under one kind; so that whosoever teacheth or presumeth to do the contrary, he is an heretic, a schismatic, an apostata, a forsaker of our mother holy church, and at the last what not? The papists hold that the private mass is a sacrifice propitiatory for the sins of the quick and the dead. The papists affirm that after the words of consecration, as they term them, the substance of bread and wine is turned into the substance of the natural body and blood of Christ, which he received of the virgin Mary. The papists set forth in their doctrine that the sacramental bread ought to be reserved and kept in the temples of the Christians. The papists teach that the wicked and unfaithful people eat also the body of Christ and drink his blood.

The errors and heresies of the papists about the doctrine of the sacrament of the body and blood of Christ.

These and divers other errors and heresies, as it shall appear in this treatise following, have the devil brought into the church of Christ by the papists about the doctrine of the sacrament of the body and blood of Christ; and the papists (such is their impudency and whorish forehead) shame not to father them upon the word of God, and upon the true old fathers and catholic doctors of Christ's church; when both the word of God and the writings of the ancient fathers are most extreme enemies to this devilish doctrine of the papists, as it shall most evidently appear to them which with attent minds read and consider the testimonies and authorities of the old writers truly and faithfully alleged upon every article in this book following. And I have shewed this diligence in gathering these testimonies of the fathers so much the more gladly, that such as have any indifferency of judgment in them may[6] plainly and evidently see what impostors, jugglers, and deceivers of the people the papists are and ever have been; again, how little, yea, rather, how nothing they are ashamed to boast, and to persuade the simple and unlearned people, that the doctrine which they teach is old, ancient, catholic, taught of Moses and the prophets, set forth by Christ and his apostles, received, believed, and confirmed of the ancient Christians, and so from time to time hath continued in the church of Christ unassaulted and unremoved, till now in these last days a sort of schismatics, which have divided themselves from our mother holy church (so do the ungodly papists most falsely and unjustly term them that labour to purge the church of Christ, and to abolish all wicked traditions of men which fight with the word of God), have brought in new and strange opinions contrary to the decrees of our mother holy church, and contrary to all laudable customs and usages; when notwithstanding, to say the truth, neither Moses nor the prophets, neither Christ nor his apostles, nor yet any among the ancient faithful Christians and true old fathers did ever so much as once dream of this their antichristian doctrine, being altogether new and unseasoned; so far is it off that they did teach it and publish it to other in writing.

But this is no new practice of Satan to change himself into an angel of light, from whose nature his ministers also do nothing dissent; for, as the apostle saith, such false prophets are "deceitful workers, and fashion themselves like unto the apostles of Christ. And no marvel," saith he; "for Satan himself is changed into the fashion of an angel of light. Therefore it is no great thing though his ministers fashion themselves as though they were the ministers of righteousness; whose end shall be according to their deeds." Horrible also is this saying of the apostle: "If our gospel be yet hid, it is hid among them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ (which is the image of God) should shine unto them."

God for his mercy lighten the blind, call again into the right way them that err, teach the ignorant, and inform the unwise, and, in fine, tread Satan under our feet, yea, and that shortly, that with one mouth and with one mind we may glorify God the Father in the truth of his dearly-beloved Son's gospel! Amen.

This my labour in gathering together these authorities of the holy fathers and ancient writers for the confirmation of certain christian articles, which the papists in

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[6] Folio, *more.*]

their doctrine have condemned as erroneous and heretical, because they dissent from their brainless babblings, trifling traditions, and idle inventions, although otherwise well allowed and justly proved by the authorities both of the holy scripture and of the true old catholic doctors and fathers of Christ's church, I dedicate to your lordship, as a testimonial of my reverent humility and humble reverence toward your honour; partly to signify my hearty and unfeigned rejoicing, in that it hath pleased the Lord our God, after so many grievous and terrible storms, yea, after so many bloody and horrible murders and killings of the dear and constant martyrs of Christ, to give us fair and calm weather, and to set his holy church at liberty from the ravening teeth of the wicked hypocrites and worldly tyrants; again, to place such worthy and noble personages in all kind of virtue, wisdom, knowledge, learning, discretion, and policy over his congregation, as your lordship is, even by the testimony of all good and godly people that have experience of the most godly and necessary travails; partly to submit this and all my other labours to the judgment of you and of all the other godly-learned in this our realm of England, that, as we profess one truth, so we may walk in an uniformity of doctrine without all contention or strife, being moved thereunto by that Holy Spirit which leadeth into all truth, and leadeth away from all error.

Christ, that high and everlasting Bishop, preserve your lordship long in health, with increase of honour, unto the glory of his holy name, and the profit of his christian congregation! Amen.

CERTAIN

ARTICLES OF CHRISTIAN RELIGION.

THE FIRST ARTICLE.

That public prayers used in temples of the Christians ought to be uttered not in a strange tongue, but in that speech which the common people understand.

Probations out of the old fathers.

"When the prayers and thanksgiving are once done, all the people that are present praise God, and say, Amen[1]." Justinus Mart. in Apol. 2.

"The priest before prayer, making a preface, prepareth the minds of the brethren by saying, 'Lift up your hearts,' that, while the people answer, 'We lift them up unto the Lord,' they may be admonished and put in remembrance that they ought to do nothing else than to think upon the Lord[2]." Cyprian. in Serm. de Orat. Dom.

"God is both to be sought and also to be prayed unto in the very secret parts of a reasonable soul, which is called the inward man: for these would he to be his temples. Wherefore when we pray, we need not speak, I mean with open words, except peradventure as the priests do, for to signify and to make open their mind, not that God, but that men might hear, and with a certain consent be moved and ravished by the rehearsal thereof[3]." August. Lib. de Mag. cap. i.

"In the sacraments of the faithful it is said that we should lift up our hearts, which is the gift of the Lord; for the which gift they are put in remembrance of the priest after this voice, to whom it is said that they should 'give thanks to the Lord our God'; and they answer that 'it is meet and right so to do'[4]." August. de Don. Persever. Lib. ii. cap. xv.

"The faithful do know where and when it should be said, 'Let us give thanks to the Lord our God.' For who giveth thanks to God, but he that lifteth up his heart unto the Lord[5]?" August. de Spirit. et Lit. cap. xi.

"The ignorant person, hearing that he understandeth not, knoweth not the end of the prayer, and answereth not Amen, that is to say, So be it, that the blessing, prayer, or thanksgiving may be confirmed. For by them is the confirmation of the prayer made perfect, which answer Amen, that all the sayings by the testimony of the truth might be confirmed in the minds of the hearers[6]." Ambros. in 1 Cor. cap. xiv.

"Verily, if ye come together to edify the congregation, those things ought to be spoken which the hearers may understand. For what doth it profit that any man Ibidem.

[1 Οὗ [τοῦ προεστῶτος] συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, ἀμήν.—Just. Mart. Op. Par. 1742. Apol. i. p. 82.]

[2 See before, page 266, note 1.]

[3 August. Op. Par. 1679-1700. De Magist. Lib. cap. i. 2. Tom. I. cols. 541, 2. See Vol. I. page 134, note 1.]

[4 Quod ergo in sacramentis fidelium dicitur, ut sursum cor habeamus ad Dominum, munus est Domini: de quo munere ipsi Domino Deo nostro gratias agere, a sacerdote post hanc vocem quibus hoc dicitur admonentur; et dignum ac justum esse respondent.—Id. De Don. Persev. cap. xiv. 33. Tom. X. col. 839.]

[5 There is an error in the reference as given above. Augustine does indeed say in the place indicated, Unde et in ipso verissimo et singulari sacrificio, Domino Deo nostro agere gratias admonemur; (Lib. de Spirit. et Lit. cap. xi. 18. Tom. X. col. 94;) but the passage quoted is the following: Norunt fideles ubi et quando dicatur, Gratias agamus Domino Deo nostro. Quis autem gratias agit Deo, nisi qui sursum cor habet ad Dominum?—Id. Serm. lxviii. 5. De Verb. Evang. Tom. V. col. 379.]

[6 Imperitus enim audiens quod non intelligit, nescit finem orationis, et non respondet, amen, id est, verum; ut confirmetur benedictio. Per hos enim impletur confirmatio precis, qui respondent, amen; ut omnia dicta veri testimonio in audientium mentibus confirmentur.—Ambros. Op. Par. 1686-90. Comm. in Epist. i. ad Cor. cap. xiv. v. 16. Tom. II. Appendix, col. 157.]

should speak with a tongue which he alone understandeth, so that he that heareth have no profit? Therefore ought he to hold his peace in the congregation, that they may speak which are able to profit the hearers[1]."

Ibidem. "When he understandeth and is understanded, the unfaithful or unlearned, hearing God to be praised and Christ to be worshipped, doth well see and perceive that the religion of Christ is true and worthy to be had in reverence; seeing that in it he seeth that nothing is done covertly, nothing in darkness, as it is among the pagans and ethnicks, whose eyes are shadowed or dimmed, lest that they, seeing those things which they call holy, should perceive that they be mocked with divers vanities. For all deceit or juggling requireth darkness, and sheweth false things for true. Therefore with us nothing is done secretly, nothing under a veil; but simply and plainly one God is praised, of whom all things are, and one Lord Jesus Christ, by whom are all things. For if there be none which can understand, or of whom he may be discussed, tried, or proved, he may say that it is a certain seducing (of the people) and a very vanity; which therefore is sung in tongues, because it would turn to their shame if it were revealed and made open[2]."

Basil. Magnus, Epist. 63. "The customs which are now in use in all congregations are agreeable and consonant. For with us the people rise together in the night unto the house of prayer, and in labour and tribulation and continual tears maketh their confession to God, or, [at] the last rising up from prayers, they come unto the singing of psalms. And they now, being divided into two parts, sing among themselves in an orderly course, confirming and strengthening thereby the meditation of the holy scriptures, and also getting to themselves both attention and intention of the heart utterly estranged from other things. Then they, suffering one to begin the song, the residue to follow, and, passing over the night with singing of divers psalms interlaced with prayers, when the day beginneth to spring, all together, even as out of one mouth and one heart, bring forth a psalm of thanksgiving to the Lord[3]."

Chrysost. in 1 Cor. cap. xiv. "Except I speak that which easily and plainly may be understanded of you, but only shall shew myself to be endued with the gift of tongues, I believe ye shall go away without any fruit concerning those things which ye understand not. For what profit can come of a voice not understanded[4]?"

Hom. 35. "The apostle calleth the common people the unlearned or idiot, and declareth that it is no small inconvenience if he cannot say Amen. And that which he saith is on this wise: If thou givest thanks in a strange tongue, which neither thou understandest, neither interpretest to other, the common person cannot say Amen; and this, 'Worlds without end,' which is the end of the prayers, when he heareth he shall not say Amen unto it[5]."

[1 Id. ibid. v. 17. See Vol. II. page 254, note 2.]

[2 Cum enim intelligit et intelligitur, audiens laudari Deum, et adorari Christum, pervidet veram esse et venerandam religionem, in qua nihil fucatum, nihil in tenebris videt geri, sicut apud paganos, quibus velantur oculi; ne quæ sacra vocant perspicientes, variis se vanitatibus cernant illudi. Omnis enim impostura tenebras petit, et falsa pro veris ostendit: ideo apud nos nihil astute, nihil sub velamine: sed simpliciter unus laudatur Deus, ex quo sunt omnia, et unus Dominus Jesus, per quem omnia. Si enim nullus sit, qui intelligat, aut a quo ipse discutiatur, potest dicere seductionem esse quamdam et vanitatem, quæ ideo linguis canitur, quia pudoris est, si reveletur.—Id. ibid. vv. 24, 25. col. 158.]

[3 ... τὰ νῦν κεκρατηκότα ἔθη πάσαις ταῖς τοῦ Θεοῦ ἐκκλησίαις σύνῳδά ἐστι καὶ σύμφωνα, ἐκ νυκτὸς γὰρ ὀρθρίζει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ καὶ θλίψει καὶ συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἐξαναστάντες τῶν προσευχῶν, εἰς τὴν ψαλμῳδίαν καθίστανται. καὶ νῦν μὲν διχῇ διανεμηθέντες, ἀντιψάλλουσιν ἀλλήλοις, ὁμοῦ μὲν τὴν μελέτην τῶν λογίων ἐντεῦθεν κρατύνοντες, ὁμοῦ δὲ καὶ τὴν προσοχὴν καὶ τὸ ἀμετεώριστον τῶν καρδιῶν ἑαυτοῖς διοικούμενοι. ἔπειτα πάλιν ἐπιτρέψαντες ἑνὶ κατάρχειν τοῦ μέλους οἱ λοιποὶ ὑπηχοῦσι· καὶ οὕτως ἐν τῇ ποικιλίᾳ τῆς ψαλμῳδίας, τὴν νύκτα διενεγκόντες μεταξὺ προσευχόμενοι, ἡμέρας ἤδη ὑπολαμπούσης, πάντες κοινῇ, ὡς ἐξ ἑνὸς στόματος καὶ μιᾶς καρδίας, τὸν τῆς ἐξομολογήσεως ψαλμὸν ἀναφέρουσι τῷ Κυρίῳ, ἴδια ἑαυτῶν ἕκαστος τὰ ῥήματα τῆς μετανοίας ποιούμενοι.—Basil. Op. Par. 1721-30. Epist. ccvii. Tom. III. p. 311.]

[4 Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxxv. Tom. X. p. 323. See Vol. II. page 255, note 3.]

[5 Ἰδιώτην δὲ τὸν λαϊκὸν λέγει, καὶ δείκνυσι καὶ αὐτὸν οὐ μικρὰν ὑπομένοντα τὴν ζημίαν, ὅταν τὸ ἀμὴν εἰπεῖν μὴ δύνηται. ὃ δὲ λέγει τοῦτό ἐστιν· ἂν εὐλογήσῃς τῇ τῶν βαρβάρων φωνῇ, οὐκ εἰδὼς τί λέγεις, οὐδὲ ἑρμηνεῦσαι δυνάμενος, οὐ δύναται ὑποφωνῆσαι τὸ ἀμὴν ὁ λαϊκός. οὐ γὰρ ἀκούων τό, εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅπερ ἐστὶ τέλος, οὐ λέγει τό, ἀμήν.—Id. ibid. p. 325.]

"Even as the sound of an harp or shawm is unpleasant, except it maketh some distinct noise; so likewise the voice of a preacher or teacher profiteth nothing, neither delighteth the hearers, if they understand not those things which he speaketh[6]." Ibidem in 1 Cor. cap. xiv.

"Your speech ought to be understanded, that the soldier may prepare himself unto the spiritual battle of Christ[7]."

"The word that is not understanded is spoken in vain. For we must not only sing the psalms, but also understand them. For no man doth any thing wisely which he understandeth not[8]."

"When the priests pray, the people answer Amen, that the godly intention of the priests and the sound devotion of the people may agree together in the prayers, according to this saying: 'If two of you consent together upon the earth, whatsoever they ask they shall have it'[9]." Gloss. Ord. in 1 Par. cap. xvi. Matt. xviii.

"We do command that all bishops and priests do celebrate the holy oblations, and the prayers used in the holy baptism, not after a secret manner, but with a loud voice, that may be well heard of the faithful people; that by that means the minds of the hearer may be lifted up with the greater[10] devotion in setting forth the praises of the Lord God. For so teacheth the holy apostle in his first epistle unto the Corinthians, saying: 'If thou only blessest with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understand not what thou sayest? Thou verily givest thanks well; but the other is not edified.' And in his epistle to the Romans he saith thus: 'With the heart it is believed unto righteousness; but with the mouth confession is made unto salvation.' Therefore for these causes it is convenient that, among the other prayers, those things also which are said in the holy oblation be pronounced and spoken with an open voice of the most devout bishops and priests to our Lord Jesu Christ, one[11] God with the Father and the Holy Ghost. Let the godly priests know that, if they neglect any of these things, they shall give an accompts thereof in the dreadful judgment of the great God and our Saviour Jesus Christ; neither shall we, having knowledge thereof, wink at the matter, and suffer it to escape unpunished[12]." Justin. Imp. in Novell. Const. 123. 1 Cor. xiv. Rom. x.

"Forasmuch as in divers parts within one city and diocese people of divers languages are mingled together, having under one faith divers rites and manners, we straitly command that the bishops of such cities and dioceses provide meet men, which, according to the diversities of the customs and languages, may celebrate unto them the divine service, and minister the ecclesiastical sacraments, by instructing them both in word and in example[13]." Innoc. III. de Offic. Jud. Ord. cap. Quoniam.

"We command by the apostolic authority, that while the holy gospels are read in the church, the priests and other, not sitting, but reverently standing at the time of the gospel, do diligently hear and faithfully worship the words of the Lord[14]." De Consecr. Dist. 2.

[6 The following is probably the passage intended: Καὶ γὰρ ἐν τοῖς ἀψύχοις ὀργάνοις τῆς μουσικῆς τοῦτο ἴδοι τις ἄν· εἴτε γὰρ αὐλὸς, εἴτε κιθάρα εἴη, καὶ μηδὲ ῥυθμῷ, μηδὲ ἁρμονίᾳ τῇ προσηκούσῃ, ἀλλὰ συγκεχυμένως καὶ ἁπλῶς κρούοιτο καὶ ἐμπνέοιτο, οὐδένα ψυχαγωγήσει τῶν ἀκουόντων ... πολλῷ μᾶλλον ἐν τοῖς ἐμψύχοις καὶ λογικοῖς ἀνθρώποις καὶ ἐν τοῖς πνευματικοῖς χαρίσμασι τὸ εὔσημον διώκειν δεῖ.—Id. ibid. p. 323.]

[7 Haymo in Div. Paul. Epist. Interp. 1528. Ad Cor. I. cap. xiv. fol. A. v. See Vol. II. page 255, note 5.]

[8 Cassiodor. Op. Rotom. 1679. Expos. in Psal. xlvi. v. 7. Tom. II. p. 157. See Vol. II. page 255, note 4.]

[9 Sicut hodie orantibus sacerdotibus respondetur amen: ut concordet in precibus pia sacerdotum intentio, et populi sana devotio secundum illud: Amen amen dico vobis, quia si duo ex vobis consenserint super terram ex omni re quacumque petierint fiet illis, &c.—Bib. cum Gloss. Ord. et Expos. Nic. de Lyra. Basil. 1502. 1 Par. xvi. Pars II. fol. 205.]

[10 Folio, *greate*.]

[11 Folio, *our*.]

[12 Justin. Princ. Novell. Constit. Basil. 1561. Const. cxxxvii. (al. cxxiii.) pp. 409, 10. See Vol. II. page 255, note 6.]

[13 Quoniam in plerisque partibus intra eandem civitatem atque diœcesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus et mores: districte præcipimus, ut pontifices hujusmodi civitatum sive diœcesum provideant viros idoneos, qui secundum diversitates rituum et linguarum divina illis officia celebrent, et ecclesiastica sacramenta ministrent, instruendo eos verbo pariter et exemplo.—Corp. Jur. Canon. Lugd. 1624. Decret. Greg. IX. Lib. I. De Offic. Jud. Ord. Tit. xxxi. cap. 14. col. 413.]

[14 Apostolica auctoritate mandamus, dum sancta evangelia in ecclesia recitantur, ut sacerdotes et ceteri omnes præsentes, non sedentes, sed venerabiliter curvi, in conspectu evangelii stantes dominica verba intente audiant, et fideliter adorent.—Anastas. in eod. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. i. can. 68. col. 1909.]

Erasm. in An. in 1 Cor. cap. xiv.

"Why doth the church doubt to follow so worthy an author (Paul)? Yea, how dare it be bold to dissent from him? What other thing is heard in monasteries, in colleges, in temples almost generally, than a confused noise of voices? But in the time of Paul there was no singing, but saying only. Singing was with great difficulty received of them of the latter time, and yet such singing as was none other thing than a distinct and plain pronunciation, even such as we have yet among us when we sound the Lord's prayer in the holy canon; and the tongue wherein these things were sung the common people did then understand, and answered Amen. But now what other thing doth the common people hear than voices signifying nothing? And such for the most part is the pronunciation, that not so much as the voices are heard: only the sound beateth the ears[1]."

Ibidem.

"This custom, that the common people should answer in the congregation, was still in use, and continued in the time of Jerome at Rome, as he witnesseth in the preface unto the second book of his Commentaries upon the epistle unto the Galatians, saying: 'Where doth Amen so sound like unto an heavenly thunder?'[2]"

Joan. Eck. in Loc. Com.

"The title fastened or nailed to the cross of Christ declareth that there were three chief and principal tongues or languages in the time of Christ, that is to say, the Hebrew, the Greek, and the Latin, in the which God is not without a cause praised, and the divine services are chiefly done in these tongues. Notwithstanding we do not deny that it is permitted and suffered to the South Indians to do their divine service in their own tongue, which thing their clergy observeth even at this day[3]."

Æneas Sylvius in Hist. Bohem. cap. xiii.

"They say that Cyrillus, bishop of the Moors, when he was at Rome, desired the Romish bishop that in doing his divine service he might use the Slavon tongue among the people of that nation whom he had baptized. While they were disputing of this matter in the holy senate, and there were not a few that spake against it, there was a voice heard, as it were from heaven, saying on this manner: 'Let every spirit praise the Lord, and let every tongue give praise unto the Lord.' And thereupon it was granted unto Cyrillus[4]."

Aventin. Annal. Bo. Lib. iv.

"The priests of Liburnia, which (Liburnia) in this our age is in subjection to the chief duke of Norike, are yet now ignorant of the Latin tongue, and do all their service after the manner of the country in the Slavon tongue[5]."

Bapt. Palat. de Moribus Sclavorum.

"It is to be known that the common speech of them (that is to say, of the Illyrickes and Slavonians) is even the very same which they continually use in their divine service; and all the people understandeth it even as well as we understand our common speech[6]."

[1 Cur dubitat ecclesia tantum auctorem sequi? Imo cur audet ab eo dissentire? Quid aliud auditur in monasteriis, in collegiis, in templis ferme omnibus, quam vocum strepitus? Atqui ætate Pauli non cantus erat, sed pronunciatio duntaxat. Vix a posterioribus receptus est cantus, sed talis ut nihil aliud esset, quam distincta modulataque pronunciatio, cujusmodi superest etiamnum apud nos, qua sonamus in canone sacro precationem dominicam: et linguam, qua hæc canebantur, vulgus adhuc promiscuum intelligebat, respondens Amen. Nunc vulgus quid aliud audit quam voces nihil significantes? et talis est fere pronunciatio, ut nec voces exaudiantur, sonitus tantum aures feriat.—Des. Erasm. Op. Lugd. Batav. 1703-6. In Epist. ad Cor. prim. cap. xiv. v. 26. Tom. VI. col. 731.]

[2 Mos hic, ut promiscua plebs responderet in ecclesia, durabat adhuc Hieronymi temporibus Romæ, ut testatur præloquens in secundum librum Commentariorum in epistolam ad Galatas, Ubi, inquiens, sic ad similitudinem cœlestis tonitrui Amen reboat. [Hieron. Op. Par. 1693-1706. Comm. Lib. II. in Epist. ad Gal. Præf. Tom. IV. cols. 255, 6.]—Id. ibid. v. 16. col. 730.]

[3 Harum omnium linguarum novi testamenti tempore, tribus linguis, Hebraicæ utique et Latinæ et Græcæ, principatus committitur, quia in eis crucis Christi titulus literis Hebraicis Græcis et Latinis scriptus evangelica auctoritate perhibetur.—Eck. Enchirid. Loc. Com. Col. 1532. cap. xxxiv. This *may* be the passage intended; but it appears to be quoted by Eckius from a treatise falsely ascribed to Augustine.—August. Op. Par. 1679-1700. De Mirab. Sac. Script. Lib. I. cap. ix. Tom. III. Appendix, col. 8.]

[4 Referunt Cyrillum, cum Romæ ageret, Romano pontifici supplicasse, ut Sclavorum lingua, ejus gentis hominibus, quam baptizaverat, rem divinam faciens uti posset. De qua re dum in sacro senatu disputaretur, essentque non pauci contradictores, auditam vocem tanquam de cœlo in hæc verba missam: Omnis spiritus laudet Dominum, et omnis lingua confiteatur ei. Indeque datum Cyrillo indultum.—Æn. Sylv. Op. Basil. 1571. Hist. Bohem. cap. xiii. p. 91.]

[5 Sacerdotes Liburniæ, quæ archiduci Noricorum nostro ævo paret, adhuc ignari sunt Romanæ linguæ, sacrificia patrio more, nempe Sclavorum, procurant.—Avent. Annal. Boior. Lib. IV. in Cassandr. Op. Par. 1616. Liturg. cap. xxxv. pp. 87, 8.]

[6 Sciendum est quod vulgaris ipsorum sermo idem ille est, quo continue utuntur in officiis divinis, et universus populus intelligit, haud secus atque nos intelligimus vulgarem sermonem nostrum.—Bapt. Palat. De Rat. Scrib. de Illyr. sive Sclav. in eod. p. 88.]

"All the public prayers and ministration of the sacraments are done among the Moscovites in their common and vulgar tongue. Moreover, the epistle and the gospel according to the time are read and recited to the people that are present with a loud voice, without the quire, that they may the better be perceived of the people[7]." Sigism. Lib. de Reb. Moscovit.

"So many as stand by the priest that saith the divine service among the Armenians answer him again, singing in their own tongue. When the priest rehearseth the gospel, they that stand by do kiss one another both on the right and left hand. For all the people understand the Armenical tongue, which the priest doth use[8]." Pet. Bellon. de Moribus Armeniorum.

THE SECOND ARTICLE.

That the sacramental bread ought to be delivered unto the communicants in their hands, not only unto the clergy, but also to the laity, as they call them.

Probations out of the old fathers.

"How wilt thou put forth thy hand (said Ambrose unto Theodosius the emperor, which had slain seven thousand at Thessalonica), out of the which even yet unrighteous blood doth drop? How wilt thou with such hands take the holy body of the Lord? With what rashness wilt thou receive with thy mouth the cup of the precious blood; seeing that so much blood is unjustly shed through the madness of thy words[9]?" Tripart. Hist. Lib. ix. cap. xxx.

"Look, with what carefulness we take heed when the body of Christ is ministered unto us, that nothing of it fall out of our hands unto the ground; even with as great diligence ought we to beware that the word of God which is distributed unto us do not perish from our body, while we think or speak some other thing. For he shall be no less guilty that negligently heareth the word of God than he which, through his negligence, suffereth the body to fall down upon the ground[10]." August. Hom. 26.

"While thou beholdest the Lord offered, the priest diligently occupied about the sacrifice, and pouring out prayers from above, again, the people round about to be dyed and made red with that precious blood, dost thou think that thou art conversant among mortal men, and that thou art in the earth? or rather dost not thou cast away all imagination of the flesh, and with a naked mind and pure heart consider those things which are in heaven? O how great is the good-will of God toward mankind! Behold, he that sitteth above with the Father even in that very present time is handled with the hands of all men, and he giveth himself to be embraced even of so many as will receive him[11]." Chrysost. de Sacerd. Lib. iii. cap. iv.

[7 Ceterum totum sacrum, seu missa, gentili ac vernacula lingua apud illos peragi solet. Epistola præterea, evangelium pro tempore, quo magis a populo percipiantur, extra chorum, populo astanti clara voce recitantur.—Rer. Moscov. Comm. Sigis. Lib. Bar. in Herb. Basil. 1571. p. 46.]

[8 Quotquot astant sacerdoti, respondent cantando Armenice. Cum presbyter Armenicus dicit evangelium, assistentes invicem se dextra sinistraque deosculantur. Omnes assistentes linguam Armenicam, qua utitur sacerdos, intelligunt.—Bellon. Lib. Observ. Lib. III. cap. 12. Cassandr. Op. Liturg. cap. xiii. p. 31.]

[9 Quomodo manus extendes, de quibus adhuc sanguis stillat injustus? quomodo hujusmodi manibus suscipies sanctum Domini corpus? qua temeritate ore tuo poculum sanguinis pretiosi percipies, quando furore verborum tuorum tantus injuste est sanguis effusus?—Hist. Trip. in Auct. Hist. Eccles. Basil. 1539. Lib. IX. cap. xxx. p. 526.]

[10 Et ideo quanta sollicitudine observamus, quando nobis corpus Christi ministratur, ut nihil ex ipso de nostris manibus in terram cadat; tanta sollicitudine observemus, ne verbum Dei quod nobis erogatur, dum aliud aut cogitamus aut loquimur, de corde nostro depereat: quia non minus reus erit qui verbum Dei negligenter audierit, quam ille qui corpus Christi in terram cadere negligentia sua permiserit.—August. Op. Serm. ccc. 2. Tom. V. Appendix, col. 504. This sermon is probably not Augustine's: it has been ascribed to Cæsarius.]

[11 "Οταν γὰρ ἴδῃς τὸν Κύριον τεθυμένον, καὶ κείμενον, καὶ τὸν ἱερέα ἐφεστῶτα τῷ θύματι, καὶ ἐπευχόμενον· καὶ πάντας ἐκείνῳ τῷ τιμίῳ φοινισσομένους αἵματι· ἆρα ἔτι μετὰ ἀνθρώπων εἶναι νομίζεις, καὶ ἐπὶ τῆς γῆς ἑστάναι; ἀλλ' οὐκ εὐθέως ἐπὶ τοὺς οὐρανοὺς μετανίστασαι, καὶ πᾶσαν σαρκικὴν διάνοιαν τῆς ψυχῆς ἐκβάλλων, γυμνῇ τῇ ψυχῇ καὶ τῷ νῷ καθαρῷ περιβλέπεις τὰ ἐν οὐρανοῖς; ὦ τοῦ θαύματος· ὦ τῆς τοῦ Θεοῦ φιλανθρω-

Ibidem in Heb. cap. x. Hom. 17.

"If the king of Babylon did choose of all those young men that were taken prisoners such as were most comely in stature and beautiful in face, much more ought we to be, that stand at the King's table, beautiful in the face of our soul, having on a golden garment, clean apparel, prince-like shoes, a beautiful countenance of the soul. It must be clothed with a vesture of God, and have the girdle of truth. Let such a one come and touch the King's cup[1]."

Chrysost. in Eph. cap. i. Serm. 3.

"How wilt thou stand or appear before the judgment-seat of Christ, which darest touch his body with unpure hands and lips[2]?"

Cyrillus in Joan. Lib. xii. cap. i.

"When they receive baptism, because men believe that the Holy Ghost dwelleth in them, they are not restrained from the touching and partaking of the healthful body of Christ. Therefore to them that come unto the mystical benediction or thanksgiving the ministers of the mystery cry out with a loud voice, 'Holy things to them that are holy,' signifying that the handling and sanctification of Christ's body is meet for them only which are sanctified in spirit[3]."

Lib. vi. cap. xxxiii.

Eusebius in his ecclesiastical history witnesseth that the eucharist, or sacrament of thanksgiving, was given to the laymen in their hands in the time of Novatus[4].

In Lib. Tertull. de Corona Militis.

"It is evident and plain enough by the reading of the ancient writers," saith Beatus Rhenanus, "that the eucharist was in times past touched with the hands of the lay-people. But the second canon of the council Rotomagense forbiddeth this, teaching that the eucharist should no more be delivered into the hands of the layman or the laywoman, but only from henceforth put into their mouths[5]."

THE THIRD ARTICLE.

That the sacrament of the body and blood of Christ ought to be ministered equally to all Christians under both kinds.

Probations out of the old fathers.

Dionys. Areop. de Eccles. Hierar.

"Verily, the reverend prelate openeth the covered and undivided bread, cutting it in pieces, and, distributing the singular cup to all the people, he multiplieth and dealeth the unity notably; and in these things he finisheth the heavenly mystery[6]."

πίας· ὁ μετὰ τοῦ Πατρὸς ἄνω καθήμενος, κατὰ τὴν ὥραν ἐκείνην τῶν ἁπάντων κατέχεται χερσὶ, καὶ δίδωσιν αὐτὸν τοῖς βουλομένοις περιπτύξασθαι καὶ περιλαβεῖν.—Chrysost. Op. Par. 1718-38. De Sacerdot. Lib. iii. 4. Tom. I. p. 382.]

[1 Εἰ γὰρ ὁ Βαβυλώνιος βασιλεὺς, ἀπὸ τῆς αἰχμαλωσίας ἐκλεγόμενος τοὺς νεανίσκους, καλοὺς τῷ εἴδει, καὶ ὡραίους τῇ ὄψει ἐξελέξατο· πολλῷ μᾶλλον ἡμᾶς παρισταμένους τῇ τραπέζῃ τῇ βασιλικῇ, καλοὺς τῷ εἴδει εἶναι δεῖ τῷ τῆς ψυχῆς, τὸν κόσμον ἔχοντας χρυσοῦν, τὴν στολὴν καθαράν, τὰ ὑποδήματα βασιλικά, τὸ πρόσωπον τῆς ψυχῆς εὔμορφον, τὸν κόσμον αὐτῇ περικεῖσθαι τὸν χρυσοῦν, τὴν ζώνην τῆς ἀληθείας. ὁ τοιοῦτος προσίτω, καὶ ποτηρίων ἁπτέσθω βασιλικῶν.—Id. in Epist. ad Heb. cap. x. Hom. xvii. Tom. XII. p. 171.]

[2 Καὶ πῶς παραστήσῃ τῷ βήματι τοῦ Χριστοῦ, μιαραῖς χερσὶ καὶ χείλεσι κατατολμῶν αὐτοῦ τοῦ σώματος;—Id. in Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 22.]

[3 Ἐπὰν δὲ τοῦ ἁγίου πνεύματος ἀποδειχθεῖεν μέτοχοι, τότε καὶ ἅπτεσθαι τοῦ Σωτῆρος ἡμῶν Χριστοῦ τὸ κωλῦον οὐδέν. τοιγάρτοι καὶ τοῖς μεταschεῖν ἐθέλουσιν εὐλογίας τῆς μυστικῆς, οἱ τῶν θείων μυστηρίων προσφωνοῦσι λειτουργοὶ, Τὰ ἅγια τοῖς ἁγίοις, πρεπωδεστάτην εἶναι διδάσκοντες τῶν ἁγίων τὴν μέθεξιν τοῖς ἡγιασμένοις ἐν πνεύματι. Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. xii. cap. i. Tom. IV. p. 1086. Becon, as observed Vol. II. page 288, note 8, quoted here from the Latin version, which commences: Unde cum baptismum receperint, quia Spiritus sanctus habitare in illis creditur, &c.]

[4 Ποιήσας γὰρ τὰς προσφορὰς, καὶ διανέμων ἑκάστῳ τὸ μέρος, καὶ ἐπιδιδοὺς τοῦτο ὁμνύειν ἀντὶ τοῦ εὐλογεῖν τοὺς ταλαιπώρους ἀνθρώπους ἀναγκάζει, κατέχων ἀμφοτέραις ταῖς χερσὶ τὰς τοῦ λαβόντος, καὶ μὴ ἀφεὶς ἕστ' ἂν ὁμνύοντες εἴπωσι ταῦτα.—Euseb. in Hist. Eccles. Script. Græc. Amst. 1695-1700. Lib. vi. cap. xliii. p. 199.]

[5 Satis autem liquet ex antiquorum lectione eucharistiam manibus laicorum olim attactam. At hoc prohibet Rotomagensis concilii canon secundus, nulli laico aut fœminæ docens eucharistiam in manus ponendam, sed tantum in os ejus.—Beat. Rhenan. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franek. 1597, p. 42.]

[6 Τὸν γὰρ ἐγκεκαλυμμένον καὶ ἀδιαίρετον ἄρτον ἀνακαλύψας, καὶ εἰς πολλὰ διελὼν, καὶ τὸν ἑνιαῖον τοῦ ποτηρίου πᾶσι καταμερίσας, συμβολικῶς τὴν ἑνότητα πληθύνει, καὶ διανέμει, παναγεστάτην ἐν τούτοις ἱερουργίαν τελῶν.—Dionys. Areop. Op. Antv. 1634. De Eccles. Hierarch. cap. iii. Tom. I. p. 299.]

"How do we teach or provoke them to shed their blood in the confession of the name of Christ, if we deny them, when they should go to the battle, the blood of Christ? Or how make we them meet unto the victory of martyrdom, if we do not first admit them in the congregation to drink of the Lord's cup, that they may rightly communicate[7]?" Cyprian. ad Cornel. Epist. 2.

"The priests, which minister the eucharist, and divide the blood of the Lord to his people, do wickedly against the law of Christ[8]," &c. Hieron. in Sophon. cap. iii.

"That which we receive is profitable unto the tuition and defence of the body and soul; for the flesh of Christ is offered for the salvation of the body, and the blood for our soul, as Moses did prefigure and tofore signify. The flesh, saith he, is offered for the body, the blood for your soul[9]." But yet is that received under both kinds which is profitable unto both; for under both is whole Christ received. If he were received only under one kind, it should be signified that he was profitable only unto the tuition of the one part, that is to say, of the soul or of the body, and not of both together. Ambros. in 1 Cor. cap. xi.

"Not as in the old law, the priest did eat one part and the people another part; but to all is one body and one cup set forth. The things which appertain unto the eucharist or sacrament of thanksgiving are all common between the priest and the people[10]." Chrysost. in 2 Cor. cap. viii. Hom. 18.

"While the host is broken, while the blood is poured out of the cup into the mouths of the faithful, what other thing is signified than the offering of the Lord's body on the cross, and the shedding of his blood out of his side[11]?" Prosper. in Sent.

"Ye after those fastings, after labours, after humility and contrition, in the name of Christ, are now come as unto the cup of Christ, and there are ye in the table, and ye are with us in the cup; for we receive this together: we drink together, because we live together[12]." August. de Cons. Dist. ii. cap. Quia.

"Although whole Christ be under both kinds, yet is he not given in vain under both kinds; for this is the true use of the sacrament, that the body of Christ should be given severally to the faithful to be their meat, and the blood to be their drink; for the body is given for the salvation of the body, and the blood for the salvation of the soul[13]." Thomas Aquinas. Note well.

"We understand that some, when they have received only a portion of the holy body, abstain from the cup of the holy blood; which without doubt (for I know not with what superstition they be led) either let them receive the whole sacrament, or else be repelled and put back from the whole. For the division of one and of the same mystery cannot come forth without great sacrilege[14]." Gelasius Papa, de Consec. Dist. ii.

"Neither is the sacrament superfluously received under both kinds. For the kind of bread is referred unto the flesh, and the kind of wine unto the soul, when one is the sacrament of blood, wherein the seat of the soul is. And now it is received under both kinds, that it might be signified that Christ took unto him both, that is to say, flesh and soul; and that the participation is profitable as well for the soul as for the Glossa, ibidem.

[7 Cypr. Op. Oxon. 1682. Epist. lvii. ad Cornel. p. 117. See Vol. II. page 243, note 1.]

[8 Sacerdotes quoque qui eucharistiæ serviunt, et sanguinem Domini populis ejus dividunt, impie agunt in legem Christi, putantes, &c.—Hieron. Op. Par. 1693-1706. Comm. In Sophon. Proph. cap. iii. Tom. III. col. 1671.]

[9 Ambros. Op. Par. 1686-90. Comm. in Epist. i. ad Cor. v. 26. Tom. II. Appendix, col. 149. See Vol. II. page 244, note 2.]

[10 Chrysost. Op. In Epist. ii. ad Cor. Hom. xviii. Tom. X. p. 568. See Vol. II. page 245, note 7.]

[11 Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud, quam dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur?—August. in Lib. Sent. Prosp. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Tert. Pars, De Consecr. Dist. ii. can. 37. col. 1930.]

[12 Et vos post illa jejunia, post labores, post humilitatem et contritionem cordis jam in nomine Christi, tanquam ad calicem Domini venistis: et ibi vos estis in mensa, et ibi vos estis in calice, nobiscum vos estis. Simul enim hoc sumimus, simul bibimus, quia simul vivimus.—Id. in eod. ibid. can. 36. col. 1929.]

[13 Thom. Aquinat. Op. Venet. 1595. Summ. Theol. Tert. Pars, Quæst. lxxvi. Art. 2. Tom. XII. fols. 245, 6. See Vol. II. page 244, note 1.]

[14 Gelas. Papa in Corp. Jur. Canon. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 12. col. 1918. See Vol. II. page 243, note 2.]

body; so that, if it should be received under one kind only, it should be signified that it is profitable only unto the tuition or defence of one[1] part only[2]."

Gregor. in Hom. Pasch. "The blood of Christ is not now poured into the hands of the unbelievers, but it is poured into the mouths of the faithful[3]."

De Consec. Dist. ii. "If a man's sins be not so great that he ought to be excommunicate, he ought not to separate himself from the medicine of the body and blood of the Lord[4]."

Ibidem. "They that eat and drink Christ eat and drink life. To eat him is to be refreshed, to drink him is to live." The gloss addeth: "That is to say, in the kind of bread and wine[5]."

Cyprian. ad Cornel. Pap. Epist. 2. "Let us not leave them, being ready to die, unarmed and naked, but let us fortify them with the protection and defence of the blood and body of Christ[6]."

Gregor. in Hom. Pasch. "What the blood of the Lamb is ye have learned, not now by hearing, but by drinking; which blood is laid upon both posts, when it is received not only with the mouth of the body, but also with the mouth of the heart[7]."

Durand. in Rat. Div. Offic. Lib. iv. "In the primitive church all that were present at the celebration of the Lord's supper were wont daily to communicate, because all the apostles did drink of the cup; as the Lord saith: 'Drink ye all of this[8].'"

Ibidem. "In times past all the faithful every day were partakers with the priest of Christ's body and blood[9]."

Lombard. Lib. iv. Dist. 12. "Christ is received under two kinds, that it might be declared that he took upon him the whole nature of man, that he might redeem the whole. For the bread is referred unto the flesh, and the wine unto the soul; because wine worketh blood, wherein the seat of the soul is thought to be of such as be seen in natural things. In consideration whereof (the sacrament) is celebrated under two kinds, that the taking of the soul and flesh in Christ, and the deliverance of them both in us may be signified[10]."

Hieron. in 1 Cor. cap. xi. "The Lord's supper ought to be common to all men; for he delivered the sacraments alike to all the disciples that were present[11]."

In Can. 2. In the council Toletane the third it was determined that "all the congregations of Spain and Gallicia, at every time of the sacrifice before the communion of the body and blood of Christ, should with one mind openly recite the most holy articles of the faith, that the people first of all might confess and declare what faith they hold, and so exhibit and present hearts purified by faith to receive the body and blood of Christ[12]."

The council of Constance, holden in the year of our Lord 1415, the fifteenth day

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[1 Folio, *our*.]

[2 Ibid. See Ibid. note 3.]

[3 Ejus quippe ibi corpus sumitur, ejus caro in populi salutem partitur, ejus sanguis non jam in manus infidelium, sed in ora fidelium funditur.—Gregor. Magni Papæ I. Op. Par. 1705. Dialog. Lib. iv. cap. lviii. Tom. II. col. 472.]

[4 Si non sunt tanta peccata, ut excommunicetur quis, non se debet a medicina corporis, et sanguinis Domini separare.—Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 15. col. 1919.]

[5 Qui manducant et bibunt Christum, vitam manducant et bibunt. Illum manducare est refici: illum bibere est vivere.—August. in eod. ibid. can. 58. col. 1943. Op. Par. 1679-1700. Serm. cxxxi. 1. Tom. V. col. 641. The gloss adds, *In sacramento*. Id est, in specie panis et vini visibili.]

[6 ...nec morientibus, sed viventibus communicatio a nobis danda est, ut quos excitamus et hortamur ad prœlium, non inermes et nudos relinquamus, sed protectione sanguinis et corporis Christi muniamus.—Cypr. Op. Oxon. 1682. Epist. lvii. ad Cornel. p. 117.]

[7 Quis namque sit sanguis agni, non jam audiendo, sed bibendo didicistis. Qui sanguis super utrumque postem ponitur, quando non solum ore corporis, sed etiam ore cordis hauritur.—Gregor. Magni Papæ I. Op. In Evang. Lib. ii. Hom. xxii. 7. Tom. I. col. 1533.]

[8 Durand. Rat. Div. Offic. Lugd. 1565. Lib. iv. cap. liii. 3. fol. 199. See Vol. II. page 239, note 6.]

[9 See the last note: also ... pro eo, quod singulis diebus communicabatur, singulis diebus osculum pacis daretur.—Id. ibid.]

[10 Sed quare sub duplici specie sumitur, cum sub alterutra totus sit Christus? Ut ostenderetur totam humanam naturam assumpsisse, ut totam redimeret. Panis enim ad carnem refertur, vinum ad animam: quia vinum operatur sanguinem in quo sedes animæ a physicis esse dicitur. Ideo ergo in duabus speciebus celebratur, ut animæ et carnis susceptio in Christo, ut utriusque liberatio in nobis significetur. —Pet. Lomb. Lib. Sentent. Col. Agrip. 1576. Lib. iv. Dist. xi. F. fol. 354.]

[11 Hieron. Op. Par. 1693-1706. Comm. in Epist. i. ad Cor. xi. Tom. V. col. 997. See Vol. II. page 240, note 6.]

[12 ... sancta constituit synodus, ut per omnes ecclesias Hispaniæ, vel Gallæciæ, secundum formam orientalium ecclesiarum concilii Constantinopolitani ... ut priusquam dominica dicatur oratio, voce clara a populo decantetur; quo et fides vera manifestum testimonium habeat, et ad Christi corpus et sanguinem prælibandum pectora populorum fide purificata accedant.—Concil. Tol. iii. in Concil. Stud. Labbei, Lut. Par. 1671-2. cap. ii. Tom. V. cols. 1009, 10.]

of June, and the thirteenth session (of the which Gabriel Biel writeth on this manner: "In times past that question, whether the faithful people, when they should receive the eucharist or sacrament of the body and blood of Christ, were bound to receive it under both kinds, might be doubtful. But now, after the determination of the council of Constance, which hath determined the catholic verity, it is heresy to say that the communion under both kinds is of the necessity of salvation to every faithful man: it is heresy, I say, there openly condemned[13]") did first of all generally forbid the receiving of the sacrament under both kinds to be ministered to laymen and laywomen[14]. But the council of Basil contrariwise decreed, that it should be lawful for the Bohemes to receive the sacrament under both kinds: which at the last was there obtained after long and large disputation, as the letters of the aforesaid council, and the chronicles, which are yet extant, do evidently declare and shew[15]. In Canon. Miss. Lect. 84.

"It is not authentic or a thing of antiquity that some do dip the body of the Lord, and being so dipped (in the mystical wine) they distribute it to the people for a perfect communion. For the order of Rome speaketh against it, which commandeth to consecrate upon Good Friday the wine not consecrate with the Lord's prayer, and with the putting in of the Lord's body, that the people may communicate fully. Which thing verily it should command in vain, if the Lord's body being the day before dipped should be kept, and so being dipped should seem to suffice for the communion of the people. Also Julius the pope, in order thirty-six, writing to the bishops of Egypt, doth utterly forbid such intinction or indipping, and commandeth that the cup should severally be taken by itself, according to the Lord's institution and ordinance. Blessed Gelasius the pope, in order fifty-one, writing to certain bishops, commanded them to be excommunicate, which, when they had once received the Lord's body, abstained from the partaking of the cup[16]." Bernardus Abb. Argiens. de Offic. Miss. cap. 20. Ibidem.

"I cannot," saith Beatus Rhenanus, "hide this from them that be studious of christian antiquity, that the laymen in times past were wont with a reed or pipe to suck or draw out the Lord's blood out of the chalice, &c. And even at this present the bishop of Rome, so often as he saith mass openly, sucketh the Lord's blood out of the chalice with a golden quill, with the deacon and subdeacon[17]." In Annot. in Lib. Tertull. de Cor. Militis.

THE FOURTH ARTICLE.

The Lord's supper is a public and common banquet, and not a private and secret repast.

Probations out of the old fathers.

"The godly chief minister of the holy mysteries, uncovering the hidden and undivided bread, and cutting it into divers pieces, and distributing that which is con- Dion. Areopag. in Eccles. Hierarch.

[13 Olim quæstio illa poterat esse dubia: sed nunc post determinationem concilii Constantiensis veritatem catholicam determinantis, dicere communionem sub utraque specie esse de necessitate salutis omni fideli, est heresis ibidem publice condemnata.—Gab. Biel. Sacr. Canon. Miss. Expos. Lugd. 1517. Lect. lxxxiv. fol. 181.]

[14 Concil. Constant. in Concil. Stud. Labbei. Sess. xiii. Tom. XII. col. 100. See Vol. II. page 244, note 3.]

[15 See Vol. II. page 245, note 5.]

[16 Non est autem authenticum, quod quidam corpus Domini intingunt, et intinctum pro complemento communionis populo distribuunt. Nam ordo Romanus contradicit, quia et in Parasceve vinum non consecratum cum dominica oratione et dominici corporis immissione jubet consecrare, ut populus plene possit communicare. Quod utique superfluo præciperet, si intinctum dominicum a priori die corpus servaretur, et ita intinctum populo ad communicandum sufficere videretur. Julius quoque papa, in ordine trigesimus sextus, episcopis Ægypti scribens, hujusmodi intinctionem penitus prohibet, et seorsum panem, et seorsum calicem, juxta dominicam institutionem, sumenda docet. Unde et beatus Gelasius papa in ordine 51. scribens quibusdam episcopis, excommunicari illos præcepit, quicunque sumpto corpore dominico, a calicis participatione se abstinerent. [Corp. Jur. Canon. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. cans. 7, 12. cols. 1914, 5, 8. See Vol. II. page 243, notes 2, 4.] —Micrologi. De Eccles. Observat. in Max. Biblioth. Vet. Patr. Lugd. 1677. Tom. XVIII. p. 477. Bernoni Abbati Augiensi suppositus et liber Micrologus ... non potest tamen verisimiliter Bernoni tribui Micrologus. — Ex P. Theoph. Raynaud. in Erotem. de Bon. et Mal. Libr. in eod. p. 471.]

[17 Porro non possum celare studiosos antiquitatis christianæ, laicos olim canna solitos haurire dominicum sanguinem e calice ... Siquidem etiamnum Romanus pontifex quoties publice sacrificat, aureo calamo sugit sanguinem dominicum e calice cum diacono et subdiacono.—Beat. Rhenan. Annot. in Lib. de Cor. Mil. ad calc. Tertull. Op. Franek. 1597, pp. 41, 2.]

tained in one cup unto all, multiplieth and distributeth the unity figuratively, in these things accomplishing the administration of the most holy mysteries[1]."

Justinus Martyr. in sec. Apol.

"After that both he which is chief minister hath given thanks, and all the people hath praised God, they which with us are called deacons do give to every one of them that are present bread, wine, and water to receive, which are consecrate with giving of thanks, and they bear them unto them which are absent. And this meat is called with us *eucharistia*, that is to say, giving of thanks; whereof none other may be partaker but such one only as both believeth that those things are true which we say, and is cleansed with the water of regeneration which is given for the remission of sins, and in token of a new birth, and so liveth as Christ hath appointed[2]."

Chrysost. in 1 Cor. cap. xi. Hom. 27.

"Forasmuch as it is the Lord's supper, that is to say, it belongeth to the Lord, it ought to be common. For the things that are the Lord's, they are not proper to this or that servant, but they are common to all. That therefore which is the Lord's is common. For if it be thy Lord's, as truly it is, thou oughtest not to take them unto thee as thine own, but to set them forth as the things of the Lord commonly to all; for it is the Lord's. But now thou sufferest it not to be the Lord's, when thou suffer it not to be common, but eatest it to thyself[3]."

Chrysost. in Eph. cap. i. Hom. 26.

"It was not said unto him which dishonested the feast, Why didst thou sit down? but, Why camest thou in? Whosoever is not partaker of the mysteries, he is lewd and impudent, because he standeth here. I beseech you, if any man being called unto a feast do come, wash his hands, sit down at the table, and seem to prepare himself to eat, and yet eat nothing at all, shall he not dishonest both the feast and the feast-maker? So thou in like manner, standing among them which by prayer prepare themselves to receive the holy mysteries, hast confessed thyself to be one of their number, in that thou didst not depart, and in the end thou art not partaker with them: had it not been better for thee not to have appeared? I am unworthy, thou sayest. Then wast thou not worthy the fellowship of prayer, which is a preparation to receive the holy mystery[4]."

Clemens Pap. Epist. 2.

"Verily, let so many sacrifices be offered on the altar as may seem to suffice the people[5]."

Anacletus Pap. de Consecr. Dist. i. Canon. Apost.

"The consecration finished, let all communicate that will not be excommunicate. For even so did the apostles ordain, and the holy church of Rome doth keep it[6]."

"All the faithful which enter into the church and hear the scriptures, and continue not in prayer, nor receive the holy communion, it is meet that they be deprived of the christian fellowship, as men moving disquietness to the congregation[7]."

Concilium Antioch.

"All that enter into the church of God, and hear the holy scriptures, and do not communicate with the people in prayer, but for a certain intemperancy turn away themselves from the receiving of the holy communion, let them be removed and put away from the congregation till by confession they shew fruits of repentance, and obtain forgiveness by prayers[8]."

[1 See before, page 412, note 6.]

[2 Just. Mart. Op. Par. 1742. Apol. i. p. 83. See Vol. II. p. 239, note 2, and before, page 376, note 1.]

[3 Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxvii. Tom. X. p. 244. See Vol. II. page 239, note 4.]

[4 Οὐ γὰρ εἶπε, διὰ τί κατεκλίθης; ἀλλὰ, τί εἰσῆλθες; ταῦτα καὶ νῦν πρὸς ἅπαντας ἡμᾶς διαλέγεται τοὺς ἀναισχύντως καὶ ἰταμῶς ἑστῶτας. πᾶς γὰρ ὁ μὴ μετέχων τῶν μυστηρίων, ἀναίσχυντος καὶ ἰταμῶς ἑστηκώς ... εἰπέ μοι, εἴ τις εἰς ἑστίασιν κληθεὶς, τὰς χεῖρας νίψαιτο, καὶ κατακλιθείη, καὶ ἕτοιμος γένοιτο πρὸς τὴν τράπεζαν, εἶτα μὴ μετέχοι, οὐχ ὑβρίζει τὸν καλέσαντα; οὐ βέλτιον τὸν τοιοῦτον μηδὲ παραγενέσθαι; οὕτω δὴ καὶ σὺ παραγέγονας· τὸν ὕμνον ᾖσας, μετὰ πάντων ὡμολόγησας εἶναι τῶν ἀξίων, τῷ μὴ μετὰ τῶν ἀναξίων ἀνακεχωρηκέναι· πῶς ἔμεινας, καὶ οὐ μετέχεις τῆς τραπέζης; ἀνάξιός εἰμι, φησίν· οὐκοῦν καὶ τῆς κοινωνίας ἐκείνης τῆς ἐν ταῖς εὐχαῖς.—Id. in Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 23.]

[5 Clement. Papæ I. Epist. ii. ad Jacob. in Epist. Decret. Sum. Pont. Rom. 1591. Tom. I. p. 16. See Vol. II. page 251, note 10.]

[6 Anaclet. Papa Epist. i. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 10. col. 1917. See Vol. II. page 238, note 1.]

[7 Πάντας τοὺς εἰσιόντας πιστοὺς, καὶ των γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρή.—Concil. Stud. Labbei. Lut. Par. 1671-2. Can. Apost. ix. Tom. I. col. 28.]

[8 Πάντας τοὺς εἰσιόντας εἰς τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ τῶν ἱερῶν γραφῶν ἀκούοντας, μὴ κοινωνοῦντας δὲ εὐχῆς ἅμα τῷ λαῷ, ἢ ἀποστρεφομένους τὴν μετάληψιν τῆς εὐχαριστίας κατά τινα ἀταξίαν, τούτους ἀποβλήτους γίνεσθαι τῆς ἐκκλησίας, ἕως ἂν ἐξομολογησάμενοι καὶ δείξαντες καρποὺς μετανοίας, καὶ παρακαλέσαντες, τυχεῖν δυνηθῶσι συγγνώμης. —Concil. Antioch. in eod. Can. ii. Tom. II. col. 561.]

"Let the deacons receive in order, after the priests, the holy communion of the bishop or of the priest[9]." Canon Nicenus.

"If any bishop, or elder, or minister, or any of the number of priests, when the oblation is made, do not communicate, let him shew the cause; and, if it be agreeable to reason, let him be pardoned. But if he can allege no cause, let him be separated, as one which is become a stumbling-block to the people, and hath moved suspicion against him which offered[10]." Canon Apost. 9.

"In the primitive church all that were present at the celebration of the Lord's supper were accustomed every day to receive the communion; because all the apostles did drink of the cup, according to the Lord's saying: 'Drink ye all of this.' For they offered a great loaf, and such one as was sufficient for all: which thing the Grecians are reported to observe at this day[11]." Durand. in Rat. Div. Offic. Lib. iv.

"In the old time all the faithful every day were partakers of the body and blood of Christ with the priest; but now-a-days the priest alone eateth all the parts of the host. Notwithstanding, in some churches the priest taketh one part, and the other half of the eucharist he layeth upon the paten, and divideth it into two parts, which he giveth to eat unto the ministers, that is to say, to the deacon and to the sub-deacon, bringing that to remembrance which Luke mentioneth, that Jesus in Emaus took bread, and brake it upon the table; and, as some say, he did eat before the two disciples, and the residue he gave unto them. He also afterward did eat part of the broiled fish and of the honey-comb, and gave the residue also unto them. And therefore, after the deacon and sub-deacon have communicated, the clerks and the religious come to receive, that they also may have part of the holy communion. Afterward the people doth communicate, because Christ did not eat only with a few apostles, but also, when he should ascend into heaven, he did eat with a multitude of disciples[12]." Ibidem. Luke xxiv.

"First, the use was that all that met together in the church should communicate. But when through the great increase of the multitude this could not conveniently be kept, it was ordained that they should communicate on the Sundays. But when this neither could well and orderly be observed, it was determined that they should communicate three times in the year, according to the law, Exod. xxiii. that is to say, at Easter, Pentecost, and, in the stead of the feast of the tabernacles, at the nativity of our Lord[13]," &c. Albertus de Missæ Mysteriis.

"They that had joined themselves to the number of the disciples did persevere and Eras. Rot. in Para.

[9 Λαμβανέτωσαν δὲ [οἱ διάκονοι] κατὰ τὴν τάξιν τὴν εὐχαριστίαν μετὰ τοὺς πρεσβυτέρους, ἢ τοῦ ἐπισκόπου διδόντος αὐτοῖς, ἢ τοῦ πρεσβυτέρου.—Concil. Nic. in eod. can. xviii. Tom. II. col. 37.]

[10 Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ἐκ τοῦ καταλόγου τοῦ ἱερατικοῦ, προσφορᾶς γενομένης μὴ μεταλάβοι, τὴν αἰτίαν εἰπάτω. καὶ ἐὰν εὔλογος ᾖ, συγγνώμης τυγχανέτω. εἰ δὲ μὴ λέγει, ἀφοριζέσθω, ὡς αἴτιος βλάβης γενόμενος τῷ λαῷ, καὶ ὑπόνοιαν ποιήσας κατὰ τοῦ προσενέγκαντος.—Can. Apost. viii. in eod. Tom. I. cols. 26, 8.]

[11 Durand. Rat. Div. Offic. Lugd. 1565. Lib. iv. cap. liii. 3. fol. 199. See Vol. II. page 239, note 6.]

[12 Sane sacerdos ipse omnes partes hostiæ comedit. In quibusdam tamen ecclesiis ipse unam partem sumit: et reliquam eucharistiæ medietatem super patenam in duas partes dividit, quas ministris, scilicet diacono et subdiacono, comedendas impendit, insinuans illud quod Lucas commemorat, quia Jesus in Emaus accepit panem, et fregit super mensam. Et etiam (ut aiunt quidam) comedit coram duobus discipulis: sumensque reliquias dedit illis. Ipse quoque postmodum partem piscis assi et favum mellis manducavit, et reliquias discipulis dedit; et ideo postquam diaconus et subdiaconus communicarunt, clerici et religiosi ad communicandum accedunt: ut ipsi partem sanctæ communionis accipiant. Postmodum communicat populus: quia Christus comedit non solum cum paucis apostolis; verum etiam ascensurus in cœlum, comedit cum multitudine discipulorum. Unde et sumptio corporis, ascensionem significat Salvatoris.—Id. ibid. cap. liv. 3. foll. 200, 1.]

[13 Primum enim institutum fuit quod omnes in ecclesia convenientes omni die communicarent. Cum autem hoc excrescente multitudine fidelium non satis idonee servari posset, constitutum est ut communicarent in diebus dominicis. Cum autem et hoc rite non servaretur, constitutum est ut communicarent tribus vicibus in anno juxta legem Domini Exodi xxxiiii. quæ dicit quod omne masculinum tribus vicibus in conspectu Domini appareat, in pascha et penthecoste et scenophegia et loco, ejus quod dixit scenophegia constituit ecclesia quod communicarent in nativitate.—Albert. Mag. Opus Tripartit. Col. 1503. Summ. de Offic. Missæ, Tract. iii. cap. xxi. fol. 39.]

continue in the doctrine of the apostles, and in taking the symbol or sign of that unloosable bargain which they call the communion. That was delivered of the Lord on this sort. The bread was broken; and a portion thereof was given to every man. And they, doing this in the remembrance of the Lord's death and passion, gave thanks to the goodness of God, which by the blood of his only Son had cleansed them from their sins; which, by the undebted death of the same his Son, had chosen them into the inheritance of everlasting life[1]."

Eras. Sarcer. de Consensu Eccles.

"In the Greek churches, not at this day are there any private masses, but one public mass, yea, and that only on the Sundays and holy-days; in the which mass the minister and the people do communicate together, yea, and that under both kinds[2]."

Ibidem.

"Before pope Gregory the first there is no mention made of the private mass in the ancient writers[3]."

"The old fathers called the Lord's supper *synaxin*, that is to say, a communion of many[4]."

THE FIFTH ARTICLE.

That Christ by his death hath not only delivered us from original sin, but also from all other sins.

Probations out of the old fathers.

August. de Pecc. Mer. et Rem. cap. xiii. Lib. i.

"We did not receive of Adam, in whom all we have sinned, all our sins, but only the original sin. But in Christ, in whom all we are justified, we obtain remission not only of that original sin, but also of the other sins which we have added. Therefore the gift is not over one sin, as death came through one sin of one that sinned. For damnation out of one sin, that is [to] say, original sin, if it be not forgiven, is able already to lead unto condemnation; but grace, from many sins being forgiven, that is, not only original, but also all other, bringeth unto justification[5]."

August. de Pecc. Mer. et Rem. Lib. ii cap. xx.

"The body of Christ only died without sin, that, his blood being causeless shed, the obligations or hand-writings of all faults might be put out, wherein the debtors which believe in him were before bound of the devil[6]."

August. ad Hilar. contra

"What is this to say, Of one sin unto condemnation, but that sin wherein Adam

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[1 Itaque qui se junxerant numero discipulorum, perseverabant in doctrina apostolorum (nam hinc profectus est uberrimus) atque in sumendo symbolo fœderis nunquam rumpendi, quam illi communionem vocabant. Id a Domino traditum erat hujusmodi. Frangebatur panis, et ex eo cuique dabatur particula: atque hoc agentes in memoriam dominicæ passionis, agebant gratias divinæ benignitati, qui per unici Filii sanguinem ipsos expiasset a peccatis, qui per ejusmodi indebitam mortem ipsos cooptasset in hæreditatem vitæ æternæ.—Des. Erasm. Op. Lugd. Bat. 1703-6. Paraph. in Act. Apost. cap. ii. Tom. VII. col. 674. Becon appears to have translated this passage for himself. His version differs verbally from that set forth by authority 1549-51.]

[2 In Græcis parochiis ne hodie quidem fiunt privatæ missæ, sed fit una publica missa, idque tantum dominicis et festis diebus. In monasteriis fit quotidie missa, sed tantum publica.—Erasm. Sarcer. Nov. Method. in Præcip. Script. Div. Loc. Basil. 1546. De Cœn. Dom. xv. p. 513.]

[3 Ante Gregorium papam nulla fit mentio privatæ missæ apud patres.—Id. ibid. vii. p. 512.]

[4 Veteres cœnam synaxim vocant, hoc est, multorum communionem.—Id. ibid. v. p. 512. See also Vol. II. page 240, note 2.]

[5 Ac per hoc ab Adam, in quo omnes peccavimus, non omnia nostra peccata, sed tantum originale traduximus: a Christo vero, in quo omnes justificamur, non illius tantum originalis, sed etiam ceterorum quæ ipsi addidimus peccatorum remissionem consequimur. Ideo non sicut per unum peccantem, ita est et donum. Nam judicium quidem ex uno delicto, si non remittitur, id est, originali, in condemnationem jam potest ducere: gratia vero ex multis delictis remissis, hoc est, non solum originali, verum etiam omnibus ceteris, ad justificationem perducit.—August. Op. Par. 1679-1700. De Pecc. Mer. et Rem. Lib. i. 16. Tom. X. col. 10.]

[6 Nostrum ergo corpus mortuum est propter peccatum; Christi autem corpus solum mortuum est sine peccato, ut fuso sanguine sine culpa, omnium culparum chirographa delerentur, quibus debitores, qui in eum credunt, a diabolo antea tenebantur.—Id. ibid. Lib. ii. 49. col. 66.]

offended? And what meaneth this, From many sins unto justification, but that the grace of Christ hath not only loosened that sin wherewith the infants, procreated and begotten of that one man, are bound, but also many sins which men in their lifetime do add through their evil and corrupt manners[7]?" Pelag. et Manich Epist. 29.

"Death, where is thy victory? death, where is thy sting? What is the sting of death, but sin? For the which even now we, that be born again of water and of the Spirit, all the sins, whether it be that original sin of Adam, in whom all have sinned, or any other sins committed of us, either in deed, word, or thought, which are put away in the cleansing of that fountain; yet, because we remain in this mortal life, which is a temptation on earth, do worthily say, Forgive us our debts[8]." August. ad Dardan. cap. xii.

"No man taketh away the sins of the world, but Christ alone, which is the Lamb that taketh away the sins of the world: he taketh them away, both in forgiving those that are done, where the original sin is also contained, and in helping that from henceforth they may not be done, and also in bringing unto a life where they by no means can be done[9]." August. contra Julian.

"He that might have been free from death, if he had would, without doubt died because he would. And therefore he spoiled rule and power, valiantly triumphing over them in himself. For by his death, that one most true sacrifice offered for us, whatsoever sins there were, by the reason whereof rule and power did justly detain us to suffer punishments, he hath purged, put away, quenched; and by his resurrection he called us that were predestinate to a new life; and being called, he hath justified us; and being justified, he hath glorified us[10]." August. contra Jud. Pag. et Arian. Lib. iv. cap. xiii.

"The Lord, being moved with compassion, sent his Son, which, offering himself for them and destroying death, again, giving to all men remission of sins, might offer them, being justified, to God the Father[11]." August. Lib. Quæst. Vet. et Nov. Test. Quæst. 83.

"Christ, being free from the debt of death, and alone without sin, died for sinners and debtors. The blood of Christ is the ransom of the whole world[12]." August. in Lib. Art. falso imposit. Art. i.

"The blood of no martyr was shed for the remission of sins. This was the work of Christ alone[13]." August. in Joan. Tract. 84.

"Christ was wounded for our iniquities, that by his wound he might heal our wounds. He also was accursed for our sake, that he might deliver us from the curse. For 'cursed is every one that hangeth on tree;' so that the discipline of our peace is upon him. For that which we ought to have suffered for our sins hath he suffered for us, pacifying through the blood of his cross both the things that are in earth and the things that are in heaven[14]." Hieron. in Isai. cap. lui. Gal. iii. Deut. xxi. Isai. liii. Col. i.

[7 Id. ad Hilar. Epist. clvii. 11. Tom. II. col. 546. See Vol. I. page 337, note 3.]

[8 Ubi est, mors, victoria tua? ubi est, mors, aculeus tuus? Quid est autem mortis aculeus, nisi peccatum? Propter quod nunc etiam renati ex aqua et Spiritu, omnibusque peccatis sive originis ex Adam, in quo omnes peccaverunt, sive factorum, dictorum, cogitationumque nostrarum, in illius lavacri mundatione deletis; tamen quia manemus in hac vita humana, quæ tentatio est super terram, merito dicimus, Dimitte nobis debita nostra.—Id. Lib. ad Dard. seu Epist. clxxxvii. 27, 28. Tom. II. col. 687.]

[9 Id. Op. Imperf. cont. Julian. Lib. II. lxxxiv. Tom. X. col. 986. See Vol. II. page 173, note 4.]

[10 Nam qui posset non mori si nollet, proculdubio quia voluit mortuus est: et ideo principatus et potestates exemplavit, fiducialiter triumphans eas in semetipso. Morte sua quippe uno verissimo sacrificio pro nobis oblato, quidquid culparum erat unde nos principatus et potestates ad luenda supplicia jure detinebant, purgavit, abolevit, extinxit; et sua resurrectione in novam vitam nos prædestinatos vocavit, vocatos justificavit, justificatos glorificavit.—Id. De Trin. Lib. iv. 17. Tom. VIII. col. 821.]

[11 ... motus Dominus misericordia, misit Filium suum, qui se pro illis offerens, mortem destruens, data omnibus remissione peccatorum, Deo Patri illos justificatos offerret.—Id. Quæst. ex Nov. Test. Quæst. lxxxiii. Tom. III. Appendix, col. 78.]

[12 Qui [Christus] liber a mortis debito, et solus absque peccato, pro peccatoribus et debitoribus mortis est mortuus. Quod ergo ad magnitudinem et potentiam pretii, et quod ad unam pertinet causam generis humani, sanguis Christi redemtio est totius mundi.—Id. Prosp. pro August. Doct. Resp. ad Capit. Object. Vincent. Resp. ad Object. i. Tom. X. Appendix, Pars III. col. 208. It is almost needless to say that this is not the work of Augustine.]

[13 Postremo etsi fratres pro fratribus moriantur, tamen in fraternorum peccatorum remissionem nullius sanguis martyris funditur, quod fecit ille pro nobis: neque in hoc quid imitaremur, sed quid gratularemur contulit nobis.—Id. in Johan. Evang. cap. xv. Tractat. lxxxiv. 2. Tom. III. Pars II. col. 709.]

[14 Ille autem vulneratus est propter iniquitates nostras, dicens in Psalmo: Foderunt manus meas

Alcuinus de Trinitate, cap. xii.

"No man without all doubt can have true peace with God but by the Mediator, the Lord Christ, which is in two natures, true God and true man, and yet one Christ. The same Christ, being both the priest and the sacrifice, came unto us to offer for us that he took of us, that he might carry away from us that he found in us, that is to say, sins[1]."

Damasus Papa in Hist. Trip. Lib. ix. Gal. i.

"We gave you once a rule, that he which knoweth himself a Christian should keep that which is known to be taught of the apostles, the apostle Paul saying on this wise: 'If any man preach unto you any other gospel than that which ye have received, hold it accursed.' For Christ the Son of God, our Lord, through his own passion gave to mankind most full and perfect salvation, that he might deliver the whole man, subject unto sins, from all sins[2]."

Chrysost. in Rom. cap.

"Sin was able to bring in death and damnation; but grace did not only take away that one sin (he speaketh of original sin), but also those sins which entered in after that[3]."

Ibidem.

[4]"The apostle sheweth that not only that sin is taken away by grace, but also all other sins; yea, the sins are not only taken away, but righteousness is also given. He sheweth moreover, that Christ hath not only profited us so much as Adam hath hurted us, but much more, and far more largely[5]."

Chrysost. in 1 Cor. cap. x. Hom. 24.

"Ask the devil, and say, Whereof tookest thou thy uncurable wound? Whereof hast thou lost thy strengths? Whereof art thou taken? Of whom art thou holden? From whom fleest thou? He will answer none other thing, than of the body of Christ crucified. By this is his sting[6] broken: by this is his head trodden down. By this his rule and power is restrained. 'He hath spoiled rule and power,' saith the apostle, 'and hath made a shew of them openly, and hath triumphed over them in his own person.' Ask death, and say, By what means didst thou lose thy sting? How came thy victory dissolved and broken? How came thy sinews cut on pieces, so that now thou art become a laughing-stock both to boys and to girls, which before wast feared both of the tyrants and of all the righteous? Death without doubt will confess, that this body (of Christ crucified) is the cause of all these things[7]."

Col. ii.

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et pedes, ut suo vulnere vulnera nostra curaret; et attritus est sive infirmatus propter scelera nostra, ut factus pro nobis maledictum, nos liberaret de maledicto. Maledictus enim omnis homo qui pendet in ligno. Unde disciplina pacis nostræ super eum est. Quod enim nos pro nostris debebamus sceleribus sustinere, ille pro nobis passus est, pacificans per sanguinem crucis suæ, sive quæ in terra, sive quæ in cœlis sunt.—Hieron. Op. Par. 1693-1706. Comm. Lib. xiv. in Isai. Proph. cap. liii. Tom. III. col. 384.]

[1 Nullus plane veram pacem cum Deo habere poterit, nisi per Mediatorem Dominum Christum, qui est in duabus naturis, verus Deus verusque homo, unus Christus. Idem sacerdos et sacrificium, veniens ad nos, offerre pro nobis quod sumpsit ex nobis, ut auferret a nobis quod invenit in nobis, id est, peccata.—Fl. Alb. Alch. Op. Lut. Par. 1617. De Fid. Sanct. Trin. Lib. iii. cap. xii. col. 745.]

[2 Jam enim semel formam dedimus, ut qui seipsum cognoverit Christianum, illud servet quod ab apostolis noscitur esse contraditum, dicente sancto Paulo, Si quis vobis annunciaverit præter id quod accepistis, anathema sit. Christus enim Filius Dei, Dominus noster, humano generi per propriam passionem salutem plenissimam condonavit, ut totum hominem, delictis obnoxium, peccatis omnibus liberaret.—Hist. Trip. in Aut. Hist. Eccles. Basil. 1539. Lib. ix. cap. xv. pp. 514, 5.]

[3 Καὶ τί ποτέ ἐστι τοῦτο τὸ λεγόμενον; ὅτι τὸν μὲν θάνατον καὶ τὸ κατάκριμα ἴσχυσεν ἁμαρτία μία εἰσενεγκεῖν· ἡ δὲ χάρις οὐ τὴν μίαν ἐκείνην ἁμαρτίαν ἀνεῖλε μόνον, ἀλλὰ καὶ τὰς μετ' ἐκείνην ἐπεισελθούσας.—Chrysost. Op. Par. 1718-38. In Epist. ad Rom. Hom. x. Tom. IX. p. 521.]

[4 Between this and the preceding paragraph the folio edition, by a manifest error, repeats the paragraph just before cited from Damasus, Tripartite History.]

[5 Μετὰ ταῦτα ἔδειξεν ὅτι οὐκ ἐκείνη ἀνῃρέθη μόνον ἡ ἁμαρτία διὰ τῆς χάριτος, ἀλλὰ καὶ πᾶσαι αἱ λοιπαί· καὶ οὐχ ἁμαρτίαι ἀνῃρέθησαν μόνον, ἀλλὰ καὶ δικαιοσύνη ἐδόθη. καὶ οὐ τοσοῦτον ὠφέλησε μόνον ὁ Χριστὸς, ὅσον ἔβλαψεν ὁ Ἀδάμ, ἀλλὰ καὶ πολλῷ πλεῖον καὶ μεῖζον.—Id. ibid.]

[6 Folio, *string*.]

[7 Ἐρώτησον καὶ αὐτὸν τὸν διάβολον, καὶ εἰπέ· πόθεν ἔχεις τὴν πληγὴν τὴν ἀνίατον; πόθεν οὐκέτι ἰσχύεις οὐδέν; πόθεν ἑάλως; τίνι κατεσχέθης φεύγων; καὶ οὐδὲν ἕτερον, ἢ τὸ σῶμα ἐρεῖ τὸ σταυρωθέν. διὰ τούτου τὰ κέντρα αὐτοῦ κατεκλάσθη· διὰ τούτου ἡ κεφαλὴ αὐτοῦ συνετρίβη· διὰ τούτου αἱ ἀρχαὶ καὶ αἱ ἐξουσίαι ἐδειγματίσθησαν. ἀπεκδυσάμενος γάρ, φησι, τὰς ἀρχὰς, καὶ τὰς ἐξουσίας, ἐδειγμάτισεν, ἐν παῤῥησίᾳ θριαμβεύσας αὐτὰς ἐν αὐτῷ. ἐρώτησον καὶ τὸν θάνατον, καὶ εἰπέ· πόθεν ἀνῃρέθη σου τὸ κέντρον; πόθεν κατελύθη σου τὸ νῖκος; πόθεν ἐξεκόπη σου τὰ νεῦρα, καὶ κόραις καὶ παιδίοις γέγονας καταγέλαστος, ὁ καὶ τυράννοις καὶ δικαίοις ἅπασιν ὢν πρὸ τούτου φοβερός; καὶ τὸ σῶμα αἰτιάσεται τοῦτο.—Id. in Epist. i. ad Cor. Hom. xxiv. Tom. X. p. 217.]

"Christ is called the Lamb of God, either because God hath taken the death of Christ for our salvation, or else because he hath delivered him unto the death for us, as we use to say, This is his sacrifice. That is to say, he offered this sacrifice. So therefore in like manner the Lord is called the Lamb of God, because God the Father, for his love toward us, hath given him to death. He said not, Which *hath taken* away sin, but 'Which *taketh* away,' in the present tense, 'our sins.' For he doth daily take away our sins; some men's by baptism, and some others by repentance. As for the lambs which were offered in the old law, they did put away no man's sin at all; but this taketh away and abolisheth the sin of the whole world. But wherefore said he not *sins*, but *sin?* Peradventure in that he saith sin, he spake it generally and of all sins; as we are wont to say, Man hath fallen away, that is to say, all manhood, from God. So likewise in this place, saying sin, he signified all sins[8]." Theoph. in Joan. cap. i.

"Because man could not make satisfaction for so great an offence, therefore God gave a Saviour and a Mediator, which should satisfy for the offence. Wherefore in the alone faith of the passion of Christ all sin is forgiven, and without the faith thereof no man is justified[9]." Bonavent. in Lib. iv. Sent. Dist. xv. Quæst. 1.

"Not only one sin, but many sins are forgiven us by the sacrifice of the only-begotten Son of God[10]." Hesychius Lib. ii. cap. viii.

THE SIXTH ARTICLE.

That the one only sacrifice of Christ, done once for all on the altar of the cross, is of so great and of so unmeasurable virtue and power, that it is sufficient abundantly and even unto the uttermost, so long as this world endureth, to take clean away all the sins of the whole world, yea, and that without repetition or renewing thereof.

Probations out of the old fathers.

"The Father gave our Lord Jesus Christ to be an offering for our salvation, whom he calleth a calf for the sacrifice of his body which was offered. And he truly called him fat; for he is so fat and well-liking, that he is sufficient for the salvation of the whole world, to be a sweet odour, and to send the savour of the offering unto God, and to entreat for men[11]." Chrysost. in Hom. de Pat. et Du. Fil.

[8 Τοῦ Θεοῦ δὲ λέγεται ἀμνὸς ὁ Χριστὸς, εἴτε τοῦ Θεοῦ ὡς προσδεξαμένου τὸν ἐπὶ σωτηρίᾳ ἡμῶν θάνατον τοῦ Χριστοῦ, εἴτε ὡς τοῦ Θεοῦ δόντος αὐτὸν ὑπὲρ ἡμῶν εἰς θάνατον. ὥσπερ εἰώθαμεν λέγειν, τόδε τὸ θῦμα τοῦ δεῖνός ἐστιν, ἀντὶ τοῦ ὁ δεῖνα τοῦτο προσήγαγεν· οὕτως οὖν καὶ ὁ Κύριος λέγεται ἀμνὸς τοῦ Θεοῦ, ὡς τοῦ Θεοῦ καὶ Πατρὸς διὰ τὴν πρὸς ἡμᾶς ἀγάπην δόντος αὐτὸν εἰς σφαγὴν ὑπὲρ ἡμῶν. οὐκ εἶπε δὲ ὁ ἄρας τὴν ἁμαρτίαν, ἀλλ' ὁ αἴρων, καθ' ἑκάστην γὰρ αἴρει τὰς ἁμαρτίας ἡμῶν, τὰς μὲν διὰ τοῦ βαπτίσματος, τὰς δὲ διὰ μετανοίας· καὶ οἱ μὲν θυόμενοι ἐν τῇ παλαιᾷ ἀμνοὶ οὐδενὸς ἁμαρτίας παντελῶς ἐξηφάνιζον, οὗτος δὲ τοῦ κόσμου παντὸς τὴν ἁμαρτίαν αἴρει, τουτέστιν, ἀφανίζει, ἐκ μέσου ποιεῖ. τίνος δὲ ἕνεκεν οὐκ εἶπεν, ἁμαρτίας, ἀλλ' ἁμαρτίαν; τάχα μὲν καὶ διὰ τοῦ ἁμαρτίαν εἰπεῖν καθολικῶς εἶπεν, ὥσπερ εἰώθαμεν λέγειν, ὅτι ἀπέστη ὁ ἄνθρωπος, ἀντὶ τοῦ, πᾶσα ἡ ἀνθρωπότης, ἀπὸ Θεοῦ· οὕτως οὖν κἀνταῦθα τὴν ἁμαρτίαν εἰπὼν, πάσας τὰς ἁμαρτίας ἐδήλωσεν.—Theophyl. Op. Venet. 1754-63. In Joan. Comm. cap. i. Tom. I. pp. 523, 4.]

[9 Et quia homo non potuit pro tanta offensa satisfacere, ideo Deus dedit ei Mediatorem, qui satisfaceret pro offensa. Unde in sola fide passionis Christi remittitur omnis culpa, et sine fide ejus nullus justificatur.—Bonavent. Op. Mogunt. 1609. In Lib. iv. Sent. Dist. xv. Pars i. Art. 1. Quæst. 1. Tom. V. p. 177.]

[10 Isych. Presb. Hieros. in Levit. Basil. 1527. Lib. ii. in cap. viii. fol. 47. See Vol. I. page 337, note 1.]

[11 Addidit et vitulum saginatum jugulandum in convivii exhibitione: sine dubio Dominum nostrum Jesum Christum, quem dedit Pater in victimam pro salute nostra; quem vitulum nominat, propter hostiam corporis immaculati. Saginatum autem vere dixit, quia pinguis et opimus in tantum est, ut pro totius mundi salute sufficiens sit ad odorem suavitatis, et nidorem immolationis ad Deum mittere, et pro omnibus exorare.—Chrysost. Op. Lat. Basil. 1547. Hom. in Loc. quæd. Evang. Luc. De Patr. et Duob. Fil. Hom. Tom. II. col. 1305. The Benedictine editors place among the Spuria a Hom. in Par. De Fil. Prod. in which a passage somewhat resembling the above appears. Tom. VIII. Appendix, p. 36.]

Chrysost. in Heb cap. vii. Hom. 13.

"Think not thou, when thou hearest that he (Christ) is a bishop, that he always exerciseth the office of a bishop. For once he executed the office of a bishop: from henceforth now he sitteth down. Think not that he standeth up, and is a minister. Whereby he sheweth that the matter of his dispensation, ministry, or service is finished and done. For as he was made a servant, so likewise was he a bishop and minister. But as he, being made a servant, remained not a servant; so likewise he, being a minister, continued not a minister. For it is not the part of a minister to sit, but to stand. This thing therefore doth here signify the greatness of the sacrifice, shewing that is sufficient, although it be but one, and was but once offered; and that it is of so much force and strength, as all other sacrifices were never of the like power[1]."

Ibidem.

"There is none other sacrifice: one hath purged us; after this fire and hell. And therefore he repeateth oftentimes, saying, One priest, one sacrifice; lest any man, thinking that there are many, should sin without fear[2]."

Chrysost. in Heb. cap. x. Hom. 18.

"If God have forgiven us our sins by one sacrifice, then have we no need of the second[3]."

Damasus Papa in Trip. Hist. Lib. ix.

"Christ the Son of God, our Lord, hath given to mankind by his own passion most full and perfect salvation; that he might deliver the whole man from all his sins, which was in bondage unto sin[4]."

Chrysost. in Rom. cap. v. Serm. 10.

"Christ hath paid for us much more than we owe; yea, even so much more as the unmeasurable sea excelleth a little drop[5]."

Chrysost. in Eph. cap. ii. Serm. 6.

"The death of Christ hath killed, wounded, and destroyed enmity. He committed this business to none other; neither would he do it only, but also suffer it[6]."

Faustus Epist. de Grat. Dei, Lib. i. cap. xvi. 1 John ii.

"When Christ saith in the gospel, 'It is my flesh, which I shall give for the life of the world,' we ought by no means to doubt that he gave himself for the whole world, which gave more than the whole world was worth; as blessed John the evangelist testifieth: 'He is the propitiation for our sins; not for our sins only, but also for the whole world's'[7]."

Aug. ad Art. sibi falso impositos.

"Christ, being free from the debt of death, and alone without sin, died for sinners and debtors. Therefore, as touching the greatness and power of the price, and as concerning the one cause of mankind, the blood of Christ is the ransom of the whole world[8]."

Aug. in Joan. Num. xxi. John iii.

"Brethren, that we may be healed from sin, let us behold and look upon Christ crucified. For even as they which did look upon the brasen serpent in the wilderness perished not with the bitings of the serpents; so they which by faith behold the death of Christ are healed from the bitings of sins[9]."

Leo Papa in Serm. 7.

"The effusion and shedding of the righteous blood for the unrighteous was so mighty unto the privilege, so rich unto the price, that if all the prisoners in the

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[1 Μὴ τοίνυν αὐτὸν ἱερέα ἀκούσας, ἀεὶ ἱεράσθαι νόμιζε. ἅπαξ γὰρ ἱεράσατο, καὶ λοιπὸν ἐκάθισεν. ἵνα γὰρ μὴ νομίσῃς ἄνω ἑστάναι αὐτὸν, καὶ λειτουργὸν εἶναι, δείκνυσιν ὅτι οἰκονομίας τὸ πρᾶγμά ἐστιν. ὥσπερ γὰρ δοῦλος ἐγένετο, οὕτω καὶ ἱερεὺς, καὶ λειτουργός. ἀλλ' ὥσπερ δοῦλος γενόμενος, οὐκ ἔμεινε δοῦλος· οὕτω καὶ λειτουργὸς γενόμενος, οὐκ ἔμεινε λειτουργός. οὐ γὰρ λειτουργοῦ τὸ καθῆσθαι, ἀλλὰ τὸ ἑστάναι. τοῦτο οὖν αἰνίττεται ἐνταῦθα τῆς θυσίας τὸ μεγαλεῖον· ἢ ἤρκεσε μία οὖσα, καὶ ἅπαξ προσενεχθεῖσα, τοσοῦτον ὅσον αἱ πᾶσαι οὐκ ἴσχυσαν.—Id. Par. 1718-38. in Epist. ad Heb. cap. vii. Hom. xiii. Tom. XII. p. 134.]

[2 Οὐκ ἔστιν ἄλλη θυσία· μία ἡμᾶς ἐκαθάρισε· μετὰ δὲ τοῦτο, πῦρ καὶ γέεννα· καὶ γὰρ καὶ διὰ τοῦτο ἄνω καὶ κάτω στρέφει λέγων, ἕνα ἱερέα, μίαν θυσίαν· ἵνα μή τις νομίζων πολλὰς εἶναι, ἀδεῶς ἁμαρτάνῃ.—Id. ibid. p. 135.]

[3 Εἰ τοίνυν ἀφῆκε τὰς ἁμαρτίας διὰ τῆς μιᾶς θυσίας, οὐκέτι χρεία δευτέρας.—Id. ibid. cap. x. Hom. xviii. p. 175.]

[4 See before, page 420, note 2.]

[5 Πολλῷ γὰρ πλείονα ὧν ὀφείλομεν κατέβαλεν ὁ Χριστὸς, καὶ τοσούτῳ πλείονα, ὅσῳ πρὸς ῥανίδα μικρὰν πέλαγος ἄπειρον.—Id. in Epist. ad Rom. Hom. x. Tom. IX. p. 522.]

[6 Ὁ θάνατος αὐτοῦ, φησι, τὴν ἔχθραν ἀπέκτεινεν, ἔτρωσε, καὶ ἀπώλεσεν, οὐχ ἑτέρῳ ἐπιτάξας, οὐδ' ἐνεργήσας μόνον, ἀλλὰ καὶ παθών.—Id. in Epist. ad Ephes. cap. ii. Hom. v. Tom. XI. p. 36.]

[7 Et cum dicat in evangelio, Caro mea est quam ego dabo pro mundi vita, dubitare penitus non debemus, quod pro toto mundo se impenderit, qui plus dedit quam totus mundus valebat. Sicut et beatus Joannes evangelista testatur: Ipse est enim propitiatio pro peccatis nostris, non pro nostris autem tantum, sed et pro totius mundi.—Faust. De Grat. Dei, et Lib. Arbitr. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-22. Lib. i. cap. xvi. Tom. V. Pars iii. p. 512.]

[8 See before, page 419, note 12.]

[9 See before, page 172, note 1.]

world did believe on their Redeemer and Deliverer, the tyrannical bonds could hold none of them[10]."

"There is unto us one offering, not many; forasmuch as Christ was once offered[11]." Theoph. in Heb. cap. x.

"Thy passion, O Lord Jesu is the last refuge and singular remedy. When wisdom faileth, when righteousness sufficeth not, when the merits of holiness fall down to the ground, then that thy passion helpeth. When my strength faileth, I will not be dismayed, nor cast away my hope. I know what I shall do: 'I will take the cup of salvation, and call upon the name of the Lord'[12]." Bernard. in Cant. Psal. cxvi.

"What is of such force to heal the wounds of the conscience, and also to purge and cleanse the sight of the mind, as the diligent meditation and calling to remembrance of the wounds of Christ[13]?" Idem in Cant. Serm. 62.

"I know that my merits are not sufficient for me: that I lack, I am bold to take out of the bowels which do abound with mercy; neither do holes lack, by the which they may gush and flow out[14]." Idem in quodam Serm.

"Here doth the apostle shew the greatness of the sacrifice of Christ, that that being once offered was of such force and strength, as all the sacrifices of the law were never like unto it. For the sacrifice was one, and once offered, and it sufficeth for ever and ever to take away all the sins of the faithful[15]." Haymo in Heb. cap. VII.

THE SEVENTH ARTICLE.

That the substance of bread and wine in the sacrament is not changed into the true and natural substance of the body and blood of Christ, but remain and continue still in their own nature, property, and kind; yea, and that after the words of consecration, as they call it.

Probations out of the old fathers.

"If that whatsoever entereth into the mouth goeth into the belly, and is cast out into the draught; that meat also which is sanctified by the word of God and by prayer, as touching the matter thereof, goeth into the belly, and is cast out into the draught. But by the prayer which is added unto it, through the proportion of faith it is made profitable, working that the mind may be quick, ever having an eye unto that which is profitable. Neither is it the matter of the bread, but the word spoken upon it, that profiteth him that eateth it not unworthily the Lord[16]." Orig. in Matt. cap. xv.

"Before the bread be sanctified we call it bread; but, the divine grace sanctifying it by the means of the priest, it is delivered from the name of bread, and it is counted worthy the name of the Lord's body; although the nature of bread doth still remain in it[17]." Chrysost. ad Cæsar. Monach.

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[10] Effusio enim pro injustis sanguinis justi, tam potens fuit ad privilegium, tam dives ad pretium, ut si universitas captivorum in Redemptorem suum crederet, nullum tyrannica vincula retinerent.—Leon. Magni Papæ I. Op. Lut. 1623. Serm. xii. de Pass. Dom. col. 168.

[11] Καὶ μία ἐστὶν αὕτη, οὐ πολλαί, ἐπειδὴ ἅπαξ προσηνέχθη.—Theophyl. Op. Venet. 1754-63. Comm. in Epist. ad Heb. cap. x. Tom. II. p. 719.]

[12] Passio tua ultimum refugium, singulare remedium. Deficiente sapientia, justitia non sufficiente, sanctitatis succumbentibus meritis, illa succurrit. ... Itaque cum defecerit virtus mea, non conturbor, non diffido: scio quid faciam: "Calicem salutaris accipiam, et nomen Domini invocabo."—Bernard. Op. Paris. 1667. Vol. I. Tom. III. p. 35. In Cant. Serm. xxii. 8.]

[13] See before, page 172, note 2.]

[14] Ego vero fidenter quod ex me mihi deest, usurpo mihi ex visceribus Domini, quoniam misericordia affluunt: nec desunt foramina, per quæ effluant.—Id. in Cant. Serm. lxi. 4. ibid. p. 102.]

[15] Magnitudinem sacrificii Christi hic ostendit, quod semel oblatum tantum prævaluit, quantum omnia sacrificia legalia non valuerunt. Unum enim fuit, et semel oblatum, et sufficit in sempiternum ad tollenda omnia peccata credentium.—Haymo in Div. Paul. Epist. Interp. 1528, fol. Gg. iii. 1.]

[16] Orig. Op. Par. 1733-59. Comm. in Matt. Tom. XI. cap. xv. Tom. III. pp. 499, 500. See Vol. II. page 265, note 4.]

[17] Chrysost. Op. Epist. ad Cæsar. Monach. Tom. III. p. 744. See Vol. II. page 265, note 5.]

Idem in Matt. cap. xxvi.

"Christ, when he delivered this mystery, delivered wine; yea, after his resurrection also he used wine upon the very table of the mystery. 'Of the fruit,' saith he, 'of the vine,' which bringeth wine, and not water[1]."

Theod. in Dialog.

"He that called his natural body wheat, and bread, and named himself also a vine; even the very same hath ennobled the mysteries that are seen with the name of his body and blood, not changing the nature of them, but giving grace unto nature[2]."

Ibidem.

"The mystical signs after the consecration do not depart from the nature. For they remain in their former substance, figure, and form, and may be both seen and touched as before[3]."

Irenæus contra Valentinum, Lib. iv. cap. xxxiv.

"The bread wherein we give thanks, which is of the earth, receiving the calling on God, is then no more common bread, but the bread of thanksgiving, consisting of two things, one earthly, and the other heavenly[4]."

Idem Lib. v. cap. lvii.

"When the mingled cup and the broken bread receiveth the word of God, it is made the eucharist, that is to say, the thankful sacrament of the body and blood of Christ, whereof the substance of our flesh is increased and doth consist[5]."

Cyril. in Joan. Lib. iv. cap. xiv.

"Christ gave to his disciples the fragments of bread, saying, 'Take and eat: this is my body.'[6]"

Cyprian. ad Mag. Lib. i. Epist. vi.

"The Lord calleth bread made of many grains his body, and the wine made of many grapes his blood[7]."

Idem in Serm. de Cœn. Dom.

"The consecrated bread entered into the wicked mouth[8]."

Idem in Serm. de Lapsis.

"The drink sanctified or consecrated into the blood of the Lord gushed out of the filthy bowels[9]."

Hilarius, Dist. 2.

"The body of Christ, which is taken from the altar, is a figure, while the bread and wine is outwardly seen; but there is a truth, while the body and blood of Christ is inwardly believed in truth[10]."

Ambros. de his qui Myst. initiantur, cap. ult.

"If such virtue be in the word of the Lord, that things begin to be that which they were not; how much more is it able to bring to pass that the things may be that they were, and yet be turned into another thing[11]!"

Aug. in Serm. ad Infantes.

"That ye have seen is the bread and cup, and that also which your eyes do shew unto you; but that faith asketh to be instructed, bread is the body of Christ, and the cup is his blood[12]."

Idem in Joan. Hom. 26.

"Come boldly: it is bread, and not poison[13]."

Gelasius contra Eutych.

"The sacraments of the body and blood of Christ which we receive are holy things, so that through them we are made partakers of the divine nature; and yet the substance or nature of bread and wine do not cease to be there still. And verily the image and likeness of the body and blood of Christ are celebrated in the action of the mysteries. It is therefore plainly enough shewed unto us, that we must think that to be in the Lord Christ which we profess, celebrate, and take[14] in the image or

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[1 See before, page 359, note 1.]

[2 Theodoret. Op. Lut. Par. 1642-84. Immut. Dial. i. Tom. IV. p. 18. See Vol. II. page 288, note 6.]

[3 Id. Inconfus. Dial. ii. Tom. IV. p. 85. See Vol. II. page 266, note 2.]

[4 Iren. Cont. Hær. Lib. Quinque. Par. 1710. Lib. iv. cap. xviii. 5. p. 251. See Vol. II. page 267, note 4.]

[5 Id. Lib. v. cap. ii. 3. p. 294. See Vol. II. page 267, note 5.]

[6 Cyril. Alex. Op. Lut. 1638. In Joan. Evang. Lib. iv. cap. ii. p. 360. See Vol. II. page 288, note 8.]

[7 Cypr. Op. Oxon. 1682. Epist. lxix. ad Magn. p. 182. See Vol. II. page 267, note 6.]

[8 Id. De Cœn. Dom. (Arnold.) Appendix, p. 39. See Vol. II. page 267, note 7.]

[9 Id. De Laps. p. 132. See Vol. II. page 267, note 8.]

[10 Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 79, col. 1956. See Vol. II. page 286, note 3.]

[11 De totius mundi operibus legisti, quia ipse dixit, et facta sunt; ipse mandavit, et creata sunt: sermo ergo Christi qui potuit ex nihilo facere quod non erat, non potest ea quæ sunt, in id mutare quod non erant?—Ambros. Op. Par. 1686-90. De Myst. Lib. cap. ix. 52. Tom. II. col. 339.]

[12 August. Op. Par. 1679-1700. Serm. cclxxii. ad Infant. Tom. V. cols. 1103, 4. See Vol. II. page 268, note 1.]

[13 Dimittis, dimittetur tibi: securus accede; panis est, non venenum.—Id. in Johan. Evang. cap. vi. Tractat. xxvi. 11. Tom. III. Pars ii. col. 498.]

[14 Folio, *are*; but the Latin is *sumimus*. See note 16.]

likeness of him; that is to say, that, as they go into this divine substance, through the working of the Holy Ghost, and yet remain still in the propriety[15] of their nature; so likewise that very principal mystery (whose working and power they do truly represent unto us), those things remaining whereof it properly consist, they shew that one Christ, because he is whole in all points and true, doth remain[16]."

"While we receive as well the unleavened bread as the leavened, we are made one body of the Lord our Saviour[17]." Gregorius in Registro.

"Because corporal bread strengtheneth the heart, therefore is it very aptly called the body of Christ. The wine also is therefore referred unto the blood of Christ, because it worketh blood in the flesh[18]." Fabianus, Lib. i. cap. xxxi.

"If that mystery (he speaketh of the sacrament of the body and blood of Christ) be done under no figure, then is it not rightly called a mystery. For that cannot be called a mystery, wherein nothing is hid, nothing removed from corporal senses, nothing covered under some shadow. But that bread, which through the ministry of the priest is made the body of Christ, sheweth one thing outwardly to the senses of man, and declareth another thing inwardly to the minds of the faithful. Outwardly the form of bread, as it was before, is set forth, the colour is shewed, the savour is received; but inwardly another manner of thing, much more precious and much more excellent, is set forth: for an heavenly thing, for a divine thing (I mean the body of Christ) is shewed, which is not either seen, or taken, or eaten with the senses of the flesh, but with the beholding of a faithful mind. The wine also, which through the consecration of the priest is made the sacrament of the blood of Christ, containeth one thing outwardly, and another thing inwardly. For what other thing in outward appearance is there seen than the substance of wine? Taste thou: it savoureth wine. Smell thou: it smelleth wine. Look upon it: the colour of wine is seen. But if thou consider it inwardly, then not the liquor of wine, but the liquor of the blood of Christ, to the minds of the faithful both doth savour when it is tasted, and is known when it is seen, and is proved when it is worshipped. Seeing then that no man can deny these things to be thus, it is plain and evident that that bread and wine is figuratively the body and blood of Christ[19]." Bertramus de Corpore et Sanguine Domini.

"After the substance of the creatures, look, what they were before the consecration, even the very same do they remain still. Bread and wine they were before, in the which kind they being now consecrated appear still to remain[20]." Ibidem. What can be more plainly spoken against transubstantiation?

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[15] Folio, *prosperitie*. Latin, *proprietate*.]

[16] Certe sacramenta quæ sumimus corporis et sanguinis Christi, divina res est, propter quod et per eadem divinæ efficimur consortes naturæ, et tamen esse non desinit substantia vel natura panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur hoc nobis in ipso Christo Domino sentiendum, quod in ejus imagine profitemur, celebramus, et sumimus; ut sicut in hanc, scilicet in divinam transeant, sancto Spiritu perficiente, substantiam, permanente tamen in suæ proprietate naturæ, sic illud ipsum mysterium principale, cujus nobis efficientiam virtutemque veraciter repræsentant: ex quibus constat proprie permanentibus unum Christum, quia integrum verumque permanere demonstrant.—Gelas. adv. Eutych. et Nestor. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-22. Tom. V. Pars III. p. 671.]

[17] The editor has not succeeded in discovering the passage intended.]

[18] Fabianus is an error. The passage is found Raban. Maur. Op. Col. Agrip. 1626-7. De Inst. Cler. Lib. I. cap. xxxi. Tom. VI. p. 12. See Vol. II. page 287, note 9.]

[19] Si enim nulla sub figura mysterium illud peragitur, jam mysterium non recte vocitatur; quoniam mysterium dici non potest, in quo nihil est abditum, nihil a corporalibus sensibus remotum, nihil aliquo velamine contectum. At ille panis, qui per sacerdotis ministerium Christi corpus conficitur, aliud exterius humanis sensibus ostendit, et aliud interius fidelium mentibus clamat. Exterius quidem panis, quod ante fuerat, forma prætenditur, color ostenditur, sapor accipitur: ast interius longe aliud, multoque pretiosius, multoque excellentius intimatur, quia cœleste, quia divinum, id est, Christi corpus ostenditur; quod non sensibus carnis, sed animi fidelis contuitu, vel aspicitur, vel accipitur, vel comeditur. Vinum quoque, quod sacerdotali consecratione Christi sanguinis efficitur sacramentum, aliud superficie tenus ostendit, aliud interius continet. Quid enim aliud in superficie, quam substantia vini conspicitur? Gusta, vinum sapit: odora, vinum redolet: inspice, vini color intuetur. At interius si consideres, jam non liquor vini, sed liquor sanguinis Christi, credentium mentibus et sapit dum gustatur, et agnoscitur dum conspicitur, et probatur dum odoratur. Hæc ita esse dum nemo potest abnegare, claret quia panis ille vinumque figurate Christi corpus et sanguis existit. —Ratramn. Lib. De Corp. et Sang. Dom. Oxon. 1838. capp. ix. x. pp. 4, 5.]

[20] Id. ibid. cap. liv. p. 27. See Vol. II. page 268, note 3.]

Ibidem. Note, ye papists, and once be ashamed of your trifling transubstantiation.

"If the wine, being consecrate by the office of the ministers, be corporally turned into the blood of Christ; the water also, which is mingled with it, must needs corporally be turned into the blood of the faithful people. For where one consecration is, there shall also follow one operation; and where a like reason is, there followeth also a like mystery. But we see that in the water, as touching the body, nothing is turned: it followeth therefore that neither in the wine is there any corporal conversion. It is taken spiritually, whatsoever is signified in the water concerning the body of the people: it must needs therefore be taken spiritually, whatsoever is set forth in the wine of the blood of Christ[1]."

Hesych. in Levit. cap. viii. Lib. ii.

"For this cause commanded he the flesh to be eaten with bread, that we might understand that it is called of him a mystery, because it is both bread and flesh[2]."

THE AUTHOR.

In the council Florentine, under Eugenius the fourth of the name, bishop of Rome, when the contention concerning the Holy Ghost between the Greek and Latin church was quieted and peased, the pope with his adherents attempted all means possible to allure the Greeks, that they would also receive and allow the article of transubstantiation of the sacramental bread and wine unto the natural body and blood of Christ (which article pope Innocent the third had before placed among the articles of the catholic faith), and so in this thing also consent with the Latin church. But the Greeks could not be brought by any reasons, or arguments, or persuasions to receive, admit, and allow a doctrine so mad, so foolish, so unsavoury, and so in all points estranged from the writings both of the apostles and of the ancient fathers, yea, and so clean contrary to all reason; insomuch that in the letters of the mutual consent concerning the proceeding of the Holy Ghost, when they should be made and published, they did utterly forbid and diligently take heed that not so much as any mention of any such matter should be made in them, as it plainly appeareth in the bull of Eugenius, which beginneth on this manner: *Exultent cœli, et lætetur terra*, &c.; the Greeks and all the east church saying farewell to so horrible a monster[3]. And what marvel, seeing that Joannes Scotus, otherwise called Duns, a subtile doctor, doth freely confess that the article of transubstantiation is neither expressed in the apostles' creed, nor in any other of the ancient creeds; but that it was at the last found, declared, defined, and set forth of the church (he meaneth the church of Rome) under pope Innocent the third, at the council Lateronense, in the year of our Lord a thousand two hundred and fifteen? "Unto this sentence and judgment," saith he, "this thing seemeth principally to move, because we must hold of the sacraments as the holy church of Rome holdeth; but it holdeth that the bread is transubstantiated and turned into the very substance of the body and blood of Christ." He saith moreover, that "the words of the scripture might be expounded more easily, and more plainly, without transubstantiation; but the church," saith he, "did choose this sense, which is more hard[4]," &c.

In Sent. Dist. 11. Lib. iv. Quæst. 3.

In Decret. de Sum. et Fide Cath. cap. Firmiter.

Gabriel Biel also, one of the chiefest and best among the school-doctors, confesseth the same. Writing upon the canon of the mass, he hath these words: "It is to be noted that, although it be plainly taught in the scripture that the body of Christ is truly contained under the kinds of bread and wine, and received of the faithful people; yet how the body of Christ is there, whether by conversion of any thing into it, or without conversion it beginneth to be the body of Christ with the bread, the substance and accidents of bread remaining still, it is not found expressed in the canon of the bible. Notwithstanding, forasmuch as men must hold of the sacraments as the holy church of Rome holdeth, as it is written *De Hæreticis, Ad Abolendam;* and the church holdeth and hath determined that the bread is transubstantiated into the body of Christ, and the wine into his blood; therefore is this opinion received of all them that be catholic, that the substance of bread remaineth not, but is really and truly turned, transubstantiated, and changed into the substance of the body of Christ[5]."

In Canon. Missæ, Lect. 40.

The very same thing writeth Cameracensis, plainly disputing that it is much more probable, and more agreeable to the truth, if we affirm that in the sacrament of thanksgiving there remain true bread and true wine, and not the accidents only; but the church (he meaneth the Romish church) hath determined the contrary[6].

To whom is it not now apparent and evident enough, that the doctrine of transubstantiation is utterly

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[1 See below, page 447, note 4, where this passage is more fully given.]

[2 ... propterea carnes cum panibus comedi præcipiens, ut nos intelligeremus, illud ab eo mysterium dici, quod simul panis et caro est, sicut corpus Christi panis vivi, qui de cœlo descendit.—Isych. Presb. Hieros. in Levit. Basil. 1527. Lib. II. in cap. viii. fol. 49. 2.]

[3 See Vol. II. page 266, note 3.]

[4 Joan. Duns Scot. Op. Lugd. 1639. In Lib. IV. Sentent. Dist. xi. Quæst. 3. Tom. VIII. pp. 616, 18, 19. See Vol. II. page 269, note 5.]

[5 Gab. Biel. Canon. Missæ Expos. Basil. 1515. Lect. xl. fol. 94. 2. See Vol. II. page 269, note 6.]

[6 Quæst. Pet. de Alliaco Card. Camerac. sup. Lib. Sentent. Par. Lib. IV. Quæst. vi. Art. 2. fol. 265. See Vol. II. page 269, note 7.]

new and an yesterday bird, not taught in the holy scriptures, utterly unknown to the ancient fathers, unheard of among the old wholesome councils, lately thrust into the church of Christ by the bishop of Rome and his adherents through violence and tyranny, and now kept and retained still by the same with fire and fagot, sword and halter?

THE EIGHTH ARTICLE.

That Christ is truly present in the supper, that is to say, in spirit, grace, virtue, and power, not in body and human nature, as the papists dream.

Probations out of the old fathers.

"First of all let us inquire of his peregrination or going away, namely because it seemeth to be contrary to that his journey, which he promiseth of himself to his disciples, saying: 'Where two or three shall be gathered together in my name, there am I in the midst of them.' Again: 'Behold, I am with you continually, even unto the end of the world.' And that also which the Baptist spake of him, shewing him to be in all places: 'In the midst of you,' saith he, 'doth he stand, whom ye know not: he it is that cometh after me.' Therefore will some man say, If he stand in the midst of them that know him not; if, wheresoever two or three be gathered in his name, he be among them; if he be with the disciples continually, even unto the end of the world; how is he set forth in this parable to be gone away into a strange country? Entreating of this matter, we must remember that which Paul speaketh of himself: 'I verily, absent in body, but present in spirit, have determined already, as though I were present, concerning him that hath done this deed, in the name of our Lord Jesu Christ, when ye are gathered together and my spirit with you, with the power of the Lord Jesus Christ, to deliver him unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.' If the power of Jesus do accompany them which are assembled and gathered together in his name, then is he not gone away from his, but he is alway present with all his: how do his parables bring him to be gone away? See how we may dissolve that which is now sought. He said to his disciples: 'Behold, I am with you unto the end of the world.' Item: 'Where two or three be gathered together in my name, there am I in the midst of them.' And he that standeth in the midst of them that know him not is the only-begotten Son of God, God the Word, and Wisdom, and Righteousness, and Truth, which is not inclosed with any bodily circuit or inclosure. After this nature of his divinity he is not gone away; but he is gone away after the dispensation of the body of Christ, which he took, according to the which he was both troubled and made heavy, saying, 'Now is my soul troubled:' and again, 'My soul is heavy unto the death.' We, speaking these things, divide not his humanity, (seeing it is written of John, 'Every spirit that divideth Jesus is not of God;') but we reserve to both his natures their own properties[7]."

Orig. in Matt. cap. xxv. Hom. 33. Matt. xviii. Matt. xxviii. John i. 1 Cor. v. John xii. Matt. xxvi. 1 John iv.

"Although Christ hath taken away from hence the presence of his body, yet is he alway present by the majesty of his divinity; as he promised when he should go away from his disciples: 'Behold, I am with you continually, even unto the end of the world'[8]."

Cyril. in Joan. Lib. vi cap. iv.

"After his majesty, after his providence, after his unoutspeakable and invisible grace, that is fulfilled which was spoken of him: 'Behold, I am with you unto the end of the world.' But as concerning the flesh which he took in his incarnation, as concerning that which was born of the virgin, as concerning that which was apprehended by the Jews, and was crucified on the tree, taken down from the cross, lapped in linen clothes, and buried, and rose again, and appeared after his resurrection,

Aug. in Joan. Tract. 50.

[7 Orig. Op. Par. 1733-59. In Matt. Comm. Ser. 65. Tom. III. pp. 882, 3. See Vol. II. page 273, note 1.]

[8 See before, page 274, note 1.]

ye shall not always have me with you. Wherefore seeing that, as concerning the presence of his body, he was conversant with his disciples forty days, and, they accompanying, seeing, and following him, he went up into heaven, he is not both here (for he sitteth at the right hand of his Father); and yet he is here, for he departed not hence as concerning the presence of his divine majesty. As concerning the presence of his majesty, we have Christ ever with us; but as concerning the presence of his flesh, he said truly to his disciples: 'Ye shall not ever have me with you.' For as concerning the presence of his flesh, the church had Christ but a few days; yet now it holdeth him fast by faith, though it see him not with eyes[1]."

Idem in Joan. Tract. 50.

"How shall I hold him that is absent? how shall I reach my hand unto heaven, that I may lay hand on him that sitteth there? Send thy faith, and thou hast laid hand on him. Thy forefathers have holden him in his flesh: hold him thou in thy heart; for Christ, being absent, is also present. Except he were present, he could not be holden of us. But forasmuch as it is true that he saith, 'Behold, I am with you continually, even unto the world's end,' he is both gone away, and he is also here: he is both come again, and he hath also forsaken us. He carried his body into heaven; but he hath not taken away his majesty from the world[2]."

Idem in Joan. Tract. 102.

"Christ hath left the world by his bodily departure, and is gone unto the Father by the ascension of his manhood; and yet hath he not left the world with the governance of his divine presence[3]."

Aug. de Essentia Divinitatis.

"We must believe and confess that the Son of God, as concerning his divinity, is invisible, without a body, immortal, and incircumscriptible; but, as concerning his humanity, we ought to believe and confess that he is visible, hath a body, and is contained in a certain place, and hath truly all the members of a man[4]."

Hieron. in Matt. cap. xxvi.

"Why said the Lord unto his disciples after his resurrection, 'Behold, I am with you unto the end of the world;' and now he saith, 'Ye shall not have me alway'? I think he speaketh in this place of his corporal presence, that he should not be with them after his resurrection on such sort as he was now familiarly living with them. Of the which thing the apostle maketh mention, saying: 'Although we have known Christ Jesus after the flesh, yet now we know him no more so'[5]."

2 Cor. v.

Cyril. in Joan. Lib. ix. cap. xxi.

"Christian people must believe that although Christ be absent from us, as concerning his body, yet by his power he governeth us and all things, and is present with all them that love him. Therefore he said: 'Truly, truly I say unto you, Wheresoever there be two or three gathered together in my name, there am I in the midst of them.' For like as when he was conversant here in earth as a man, yet then he filled heaven, and did not leave the company of angels; even so being now in heaven with his flesh, yet he filleth the earth, and is in them that love him. And it is to be marked that, although Christ should go away as concerning his flesh (for he is ever present in the power of his divinity), yet for a little time he said he would be with his disciples[6]."

[1 August. Op. Par. 1679-1700. In Johan. Evang. cap. xii. Tractat. l. 13. Tom. III. Pars II. col. 634. See Vol. II. page 274, note 1.]

[2 Id. ibid. 4. cols. 630, 1. See Vol. II. page 274, note 2.]

[3 Reliquit mundum corporali discessione, perrexit ad Patrem hominis adscensione, nec mundum deseruit præsentiæ gubernatione.—Id. ibid. Tractat. cii. 6. col. 755.]

[4 Idcirco eumdem Dei Filium secundum substantiam divinitatis suæ invisibilem et incorporeum et immortalem atque incircumscriptum, sicut et Patrem et Spiritum sanctum credere et confiteri oportet: juxta humanitatem vero visibilem, corporeum, localem atque omnia membra humana veraciter habentem credere convenit et confiteri.—Id. De Essent. Divin. Lib. Tom. VIII. Appendix, col. 72. This treatise is most probably not Augustine's: it has been ascribed to various authors.]

[5 Hieron. Op. Par. 1693-1706. Comm. Lib. IV. in Matt. cap. xxvi. Tom. IV. Pars I. col. 126. See Vol. II. page 274, note 3.]

[6 Διακεῖσθαι δὲ δεῖν, ἀναγκαῖον εἶναι φημὶ, τοὺς οἴγε φρονοῦσιν ὀρθῶς, καὶ ἱδρυμένην ἔχουσι τὴν πίστιν, ὡς εἰ καὶ ἄπεστιν ἡμῶν τῇ σαρκὶ, τὴν πρὸς Θεὸν καὶ Πατέρα στειλάμενος ἀποδημίαν, ἀλλ' οὖν τῇ θείᾳ δυνάμει περιέπει τὰ σύμπαντα, καὶ συμπάρεστι τοῖς ἀγαπῶσιν αὐτόν. διὰ γάρ τοι τοῦτο καὶ ἔφασκεν, ἀμὴν, ἀμὴν, λέγω ὑμῖν, ὅπου ἐὰν συναχθέντες ὦσι δύο ἢ τρεῖς εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. ὥσπερ γὰρ ἀνθρώποις ἔτι συνδιαιτώμενος, καὶ ἐπὶ γῆς ὑπάρχων μετὰ σαρκὸς, ἐπλήρου μὲν οὐρανοὺς, συνῆν δὲ τότε τοῖς ἁγίοις ἀγγέλοις, οὐκ ἀπελείπετό τε τῶν ἄνω χώρων· οὕτω καὶ νῦν ὑπάρχων ἐν οὐρανοῖς μετὰ τῆς ἰδίας σαρκὸς, πληροῖ μὲν τὴν γῆν, σύνεστι δὲ τοῖς ἑαυτοῦ γνωρίμοις. ἐπιτήρει δὲ ὅπως, καίτοι κατὰ μόνην τὴν σάρκα χωρίζεσθαι προσδοκῶν· σύν-

"Christ is not here by the presence of his flesh; and yet is he absent no where by the presence of his majesty[7]." Greg. in Hom. Pasch.

"The Word incarnate both tarrieth and goeth away: it goeth away in body, and tarrieth in divinity[8]." Ibidem. Hom. Pentecost.

"He that is both God and man was taken up in his manhood, which he received of the earth; but, as concerning his Godhead, he abideth with his saints on earth, wherewith he filleth both earth and heaven[9]." Beda in Hom. Pasch.

"Christ, after his resurrection ascending into heaven, left them corporally, whom notwithstanding he never forsook with the presence of his majesty[10]." Ibidem. in Hom. in Vig. Pent.

"Christ said to his disciples: 'If ye loved me ye would be glad; for I go unto my Father.' And again he said: 'It is expedient for you that I go. For if I go not, the Comforter shall not come to you.' And yet surely the eternal Word of God, the Virtue of God, the Wisdom of God, was ever with his Father, and in his Father; yea, even at the same time when he was with us, and in us. For when he did mercifully dwell in this world, he left not his habitation in heaven; for he is every where whole with his Father, equal in divinity, whom no place can contain; for the Son filleth all things, and there is no place that lacketh the presence of his divinity. From whence then and whither did he say that he would go? Or how did he say that he went to his Father, from whom doubtless he never departed; but that to go to his Father, and from us, was to take from this world that nature which he received of us? Thou seest, therefore, that it was the property of that nature to be taken away and go from us, which in the end of the world shall be rendered again to us; as the angels witnessed, saying: 'This Jesus, which is taken from you, shall come again, like as ye saw him going up into heaven.' For look upon the miracle, look upon the mystery of both the natures. The Son of God, as concerning his humanity, went from us; as concerning his divinity, he said unto us, 'Behold, I am with you all the days unto the world's end'[11]." Vigilius contra Eutych. Lib. i. Acts i. Matt. xxviii.

"He is both with us and he is not with us. For those whom he left, and from whom he went away, as concerning his humanity, those he left not, nor forsook them not, as touching his divinity. For as touching the form of a servant, which he took away from us into heaven, he is absent from us; but by the form of God, which goeth not from us, he is present with us in earth; and nevertheless, both present and absent, he is to us all one Christ[11]." Ibidem.

"If the Word and the flesh were both of one nature, seeing that the Word is every where, why is not the flesh every where? For when it was in earth, then verily it was not in heaven; and now, when it is in heaven, it is not surely in earth. And it is so sure that it is not in earth, that, as concerning it, we look for him to come from heaven, whom, as concerning his eternal Word, we believe to be with us in earth. Therefore by your doctrine (saith Vigilius unto Eutyches, who defended that the divinity and humanity in Christ was but one nature) either the Word is contained in a place with his flesh, or else the flesh is every where with the Word. For one nature cannot receive in itself two diverse and contrary things. But these two things be diverse and far unlike, that is to say, to be contained in a place, and to be every where. Therefore, inasmuch as the Word is every where, and the flesh is not every where, it appeareth plainly that one Christ himself hath in him two natures, and that by his divine nature he is every where, and by his human nature he is contained in a place; that he is created, and hath no beginning; that he is subject to death, and cannot die. Whereof one he hath by the nature of his Word, whereby he is God, and the other he hath by the nature of his flesh, whereby the same God Vigilius contra Eutych. Lib. iv.

εστι γὰρ ἡμῖν τῇ δυνάμει τῆς θεότητος διὰ παντός· ἔτι μικρὸν χρόνον μεθ' ἡμῶν ἔσεσθαί φησι.—Cyril. Alex. Op. Par. 1638. Comm. in Joan. Evang. Lib. ix. cap. xiii. v. 33. Tom. IV. p. 747.]

[7 Gregor. Magni Papæ I. Op. Par. 1705. In Evang. Lib. ii. Hom. xxi. Die Sanct. Pasch. Tom. I. col. 1527. See Vol. II. page 274, note 5.]

[8 Id. Lib. ii. Hom. xxx. Die Sanct. Pentecost. col. 1576. See Vol. II. page 275, note 6.]

[9 Ven. Bed. Op. Col. Agrip. 1612. Hom. Fer. Sext. Pasch. Tom. VII. col. 14. See Vol. II. page 275, note 7.]

[10 Id. Hom. in Fest. Sanct. Pentecost. col. 38. See Vol. II. page 275, note 8.]

[11 Vigil. adv. Eutych. in Cassandr. Op. Par. 1616. Lib. i. p. 518. See Vol. II. page 275, note 9.]

is man also: therefore one Son of God, the self-same was made the Son of man, and he hath a beginning by the nature of his flesh, and no beginning by the nature of his godhead. He is created by the nature of his flesh, and not created by the nature of his godhead. He is comprehended in a place by the nature of his flesh, and not comprehended in a place by the nature of his godhead. He is inferior to the angels in the nature of his flesh, and is equal to his Father in the nature of his godhead. He died by the nature of his flesh, and died not by the nature of his godhead. This is the faith and catholic confession which the apostles taught, the martyrs did corroborate, and faithful people keep unto this day[1]."

Justus Episc. Orgelitanus in Cantica Canticorum.

"Desire not to see me always in my body, whom thou seest better in spirit through faith. For unto this end have I gone up into heaven, that I might not always appear unto thee that I am contained in a place, which do so fill all things with the presence of my divinity, that I am every where, and contain all things, and am contained of no place[2]."

THE AUTHOR.

Now, seeing that it evidently appeareth by these testimonies of the ancient fathers, that Christ is truly present at the holy banquet of his most holy body and blood; not in his humanity, but in his divinity; not corporally, but spiritually; not in quality and quantity, but in virtue and majesty; it followeth that Christ in that honourable supper is none otherwise eaten and received of the godly communicants than after a spiritual and divine manner; so far is it off that the very, true, natural, and glorious body of Christ (which, as St Austin saith, occupieth continually some certain place of everlasting joy and bliss[3], and is not in all places at one time corporally present) is in truth, as the papists speak, with the hands of the priests handled and broken, and torn on pieces with the teeth of the faithful people: which thing is manifest and plain, not only by the writings of the old fathers, but also by the very doctrines of sundry and divers papists: whereof that the godly and equal reader may have a taste, I have thought it not unfitting to add certain testimonies, which may plainly teach that the true eating of the body of Christ, and the drinking of his blood in the sacrament, is not corporal, but spiritual; not done with the mouth of the body, but with the faith of the soul.

THE NINTH ARTICLE.

That the body and blood of Christ in the holy mysteries of the Lord's supper is not received of the faithful with the mouth of the body, but only with the mind and heart through faith.

Probations out of the old fathers.

"Except ye eat my flesh, and drink my blood, ye shall not have life in you."

Origenes in Lev. Hom. 7. John vi.

"Consider," saith Origen upon these words, "that these things written in God's books are figures, and therefore examine and understand them as spiritual, and not as carnal men. For if you understand them as carnal men, they hurt you, and feed you not. For even in the gospels is there found letter that killeth. And not only in the old testament, but also in the new is there found letter that slayeth him that doth not spiritually understand that which is spoken. For if thou follow the letter or words of this that Christ said, 'Except ye eat my flesh, and drink my blood,' this letter killeth[4]."

Chrysost. in Joan. Hom. 46.

"If any man understand the words of Christ carnally, he shall surely profit nothing thereby. For what mean these words, 'The flesh availeth nothing?' He meant not of his flesh (God forbid!) but he meant of them that fleshly and carnally understood those things that Christ spake. But what is carnal understanding? To understand

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[1 Id. ibid. Lib. iv. pp. 546, 7. See Vol. II. page 279, note 10.]

[2 Just. Orgel. in Cant. Explic. 137. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-22. Tom. VI. Pars i. p. 515. See Vol. II. page 276, note 1.]

[3 August. Op. Par. 1679-1700. Lib. ad Dard. seu Epist. clxxxvii. 41. Tom. II. col. 692. See Vol. II. page 278, note 1.]

[4 Orig. Op. Par. 1733-59. In Levit. Hom. vii. 5. Tom. II. p. 225. See Vol. II. p. 287, note 11.]

the words simply as they be spoken, and nothing else. For we ought not so to understand the things which we see; but all mysteries must be considered with inward eyes; and that is spiritually to understand them[5]."

"We must above all things beware that we take not literally any thing that is spoken figuratively." "Nor, contrariwise, we must not take for a figure any thing that is spoken properly. Therefore must be declared the manner how to discern a proper speech from a figurative. Wherein must be observed this rule; that, if the thing which is spoken be to the furtherance of charity, then it is a proper speech, and no figure." "So that if it be a commandment that forbiddeth any evil or wicked act, or commandeth any good or beneficial thing, then it is no figure. But if it command any evil or wicked thing, or forbid any thing that is good and beneficial, then is it a figurative speech. Now this saying of Christ, 'Except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you,' seemeth to command an heinous and a wicked thing; therefore it is a figure, commanding us to be partakers of Christ's passion, keeping in our minds, to our great comfort and profit, that his flesh was crucified and wounded for us[6]."

August. de Doct. Christ. Lib. III. cap. xvi.

John vi.

"'It is the Spirit that quickeneth; the flesh profiteth nothing. The words which I have spoken to you are spirit and life.' He spake both these things, that is to say, the flesh and Spirit, of himself, and made a distinction between the flesh and the Spirit, that they, not only believing that which was seen, but that also which in him could not be seen, might learn that those things also which he spake were not carnal, but spiritual. For how many men could his body have sufficed to be eaten, that it might be the meat of the whole world? But for this cause he made mention of the ascension of the Son of man into heaven, to pluck them from corporal phantasy, that they might learn hereafter that his flesh, whereof he spake, was the celestial meat that came from above, and a spiritual food which he would give. For 'those things which I spake to you,' saith he, 'be spirit and life.' Which is as much to say as, that thing which you see shall be slain and given for the nourishment of the world, that it may be distributed to every body spiritually, and be to all men a conservation unto the resurrection of everlasting life. So likewise the Lord, drawing away the woman of Samaria from sensible things, called God 'a Spirit,' that she afterward should not think of God corporally, but spiritually[7]."

Athanasius in dictum Christi, Quicunque dixerit verbum contra Filium hominis, &c.

John iv.

"There arose once a question, as we read in the gospel of John, concerning the strangeness of this speaking; and the hearers were astonied at the doctrine of this mystery, when the Lord said: 'Except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you.' Which some, because they did not believe, nor could not understand, they departed and went away, because they thought it an horrible and shameful thing to eat man's flesh, thinking that this saying was so to be understand, that they were taught to eat his flesh either sodden or roasted, or else cut in pieces: when his flesh, if it had been divided into pieces, could not suffice all mankind; for, that being once consumed and spent, religion should seem to die, seeing there remained no more sacrifice. But in such imaginations flesh and blood

Cyprianus in Serm. de Cœna Dom.

John vi.

[5 Chrysost. Op. Par. 1718-38. In Joan. Hom. xlvii. Tom. VIII. p. 278. See Vol. II. page 287, note 12.]

[6 August. De Doctr. Christ. Lib. III. 9, 14, 24. Tom. III. Pars I. cols. 47, 9, 52. See Vol. II. page 291, note 3.]

[7 Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστι καὶ ζωή. καὶ ἐνταῦθα γὰρ ἀμφότερα περὶ ἑαυτοῦ εἴρηκε, σάρκα καὶ πνεῦμα· καὶ τὸ πνεῦμα πρὸς τὸ κατὰ σάρκα διέστειλεν, ἵνα μὴ μόνον τὸ φαινόμενον, ἀλλὰ καὶ τὸ ἀόρατον αὐτοῦ πιστεύσαντες μάθωσιν, ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικά, ἀλλὰ πνευματικά. πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τοῦ κόσμου παντὸς τοῦτο τροφὴ γένηται; ἀλλὰ διὰ τοῦτο τῆς εἰς οὐρανοὺς ἀναβάσεως ἐμνημόνευσε τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵνα τῆς σωματικῆς ἐννοίας αὐτοὺς ἀφελκύσῃ, καὶ λοιπὸν τὴν εἰρημένην σάρκα βρῶσιν ἄνωθεν οὐράνιον καὶ πνευματικὴν τροφὴν παρ' αὐτοῦ διδομένην μάθωσιν· ἃ γὰρ λελάληκα, φησίν, ὑμῖν, πνεῦμά ἐστι καὶ ζωή. ἴσον τῷ εἰπεῖν, τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, ἐστὶν ἡ σὰρξ ἣν ἐγὼ φορῶ· ἀλλ' αὕτη ὑμῖν καὶ τὸ ταύτης αἷμα παρ' ἐμοῦ πνευματικῶς δοθήσεται τροφή, ὥστε πνευματικῶς ἐν ἑκάστῳ ταύτην ἀναδίδοσθαι, καὶ γίνεσθαι πᾶσι φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου. οὕτως καὶ τὴν Σαμαρεῖτιν ἀφέλκων ὁ Κύριος ἀπὸ τῶν αἰσθητῶν, πνεῦμα εἴρηκε τὸν Θεόν· ὑπὲρ τοῦ μηκέτι σωματικῶς αὐτὴν, ἀλλὰ πνευματικῶς διανοεῖσθαι περὶ τοῦ Θεοῦ.—Athanas. Op. Par. 1698. Epist. iv. 19. ad Serap. Tom. I. Pars II. p. 710.]

profiteth nothing; for, as the Master himself did expound the matter, 'these words are spirit and life;' neither doth carnal sense reach unto the understanding of so great and deep a mystery, except faith come[1]."

Ibidem. "The Master of this tradition said that, except we eat his flesh and drink his blood, we should have no life in us; instructing us with a spiritual lesson, and giving to us a way to understand so privy a thing, that we should know that the eating is our dwelling in him, and our drinking is as it were an incorporation in him, being subject unto him in obedience, joined unto him in our wills, and united in our affections. The eating therefore of this flesh is a certain hunger, and a certain desire to dwell in him[2]."

Ibidem. "So oft as we do this, we make not sharp our teeth to bite, but with pure faith we break and divide the holy bread[3]."

Eusebius Emissenus in Serm. de Eucharistia. "When thou comest to the reverend altar to be filled with spiritual meats, with thy faith look upon the body and blood of him that is thy God. Honour him, touch him with thy mind, take him with the hand of thy heart, and drink him with the draught of thy inward man[4]."

August. de Conseer. Dist. 2. "To what end preparest thou thy teeth and thy belly? Believe, and thou hast eaten. For to believe in him is to eat the living bread. He that believeth on him eateth him[5]."

August. in Joan. Hom. 26. "This is the bread which came down from heaven, that if any man eat of it he should never die. But this is to be understand of him which pertaineth unto the virtue of the sacrament, and not of him that belongeth unto the visible sacrament; which eateth inwardly, and not outwardly; which eateth with the heart, and not with the teeth[6]."

Ibidem. "Moses did eat manna, and Aharon did eat manna, and Phinees did eat manna, and many other besides did eat manna, which pleased the Lord, and died not. Why so? Because they did understand the visible meat spiritually: they did hunger spiritually, they did eat spiritually, that they might be spiritually filled. For we also at this day receive the visible meat. But the sacrament is one thing; and the virtue of the sacrament is another thing. Very many receive of the altar and die. Therefore saith the apostle: 'He eateth and drinketh his own damnation.' Was not that morsel which the Lord gave to Judas poison unto Judas? And yet he received it. And when he received it, the enemy entered into him; not because he received any evil, but because that he, being evil, did receive that which was good evil. Take heed therefore, brethren: eat ye the heavenly bread spiritually: bring with you innocency or pureness of life unto the altar[7]."

1 Cor. xi.

John xiii.

[1 Orta fuerat aliquando, sicut in evangelio Joannis legitur, de novitate verbi hujus quæstio; et ad doctrinam mysterii hujus obstupuerant auditores, cum diceret Dominus: Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis. Quod quidam quia non credebant, nec poterant intelligere, abierunt retro: quia horrendum eis et nefarium videbatur vesci carne humana; existimantes hoc eo modo dici, ut carnem ejus vel elixam, vel assam, sectamque membratim edere docerentur, cum illius personæ caro si in frusta partiretur, non omni humano generi posset sufficere, qua semel consumta, videretur interisse religio, cui nequaquam ulterius victima superesset. Sed in cogitationibus hujusmodi caro et sanguis non prodest quidquam; quia, sicut ipse magister exposuit, verba hæc spiritus et vita sunt: nec carnalis sensus ad intellectum tantæ profunditatis penetrat, nisi fides accedat.—Cypr. Op. Oxon. 1682. De Cœn. Dom. (Arnold.) pp. 39, 40.]

[2 Dixerat sane hujus traditionis magister, quod nisi manducaremus ejus carnem, et biberemus ejus sanguinem, non haberemus vitam in nobis: spiritali nos instruens documento et aperiens ad rem adeo abditam intellectum, ut sciremus quod mansio nostra in ipso sit manducatio, et potus quasi quædam incorporatio, subjectis obsequiis, voluntatibus junctis, affectibus unitis. Esus igitur carnis hujus quædam aviditas est, et quoddam desiderium manendi in ipso. —Id. ibid. p. 41.]

[3 Ib. ibid. p. 44. See Vol. II. page 295, note 8.]

[4 Euseb. Emiss. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 35. col. 1928. See Vol. II. page 295, note 9.]

[5 August. Op. Par. 1679-1700. In Johan. Evang. cap. vi. Tractat. xxv. 12. xxvi. 1. Tom. III. Pars II. cols. 489, 94. See Vol. II. page 295, notes 6, 7.]

[6 Hic est ergo panis de cœlo descendens, ut si quis manducaverit ex ipso, non moriatur. Sed quod pertinet ad virtutem sacramenti, non quod pertinet ad visibile sacramentum: qui manducat intus, non foris: qui manducat in corde, non qui premit dente.—Id. ibid. Tractat. xxvi. 12. col. 499.]

[7 ... manducavit manna et Moyses, manducavit manna et Aaron, manducavit manna et Phinees, manducaverunt ibi multi qui Domino placuerunt, et mortui non sunt. Quare? Quia visibilem cibum spiritaliter intellexerunt, spiritaliter esurierunt, spi-

"Let us not eat the flesh of Christ and drink his blood only in the sacrament, which many evil men also do; but let us eat and drink unto the participation of the Spirit, that we may abide as members in the body of the Lord, that we may be quickened with his Spirit, and not be offended although many now with us do eat and drink the sacrament temporally, which shall have in the end everlasting torments[8]." August. in Joan. Tract. 27.

"They that eat and drink Christ do eat and drink life. To eat him is to be refreshed, and to drink him is to live. That which is visibly received in the sacrament in very truth is spiritually eaten and drunken[9]." De Consecr. Dist. 2.

"'Where the dead carcase is,' saith Christ, 'there also will the eagles be.' This dead carcase is the body of the Lord, because he died. For, except he had fallen, we had not risen again. He calleth them eagles to declare that he must strive and labour unto high things which cometh unto this body, and that he ought to have nothing to do with worldly matters, nor to be moved unto base things, and to creep upon the ground, but ever to fly unto those things that are above, and to look unto the Sun[10] of Righteousness, and to have the eye of the mind most quick and clear. For this table belongeth unto eagles, and not unto jays[11]." Chrysost. in 1 Cor. cap. x. Hom. 24.

"At the Lord's table let us not embase ourselves to look upon the bread and cup that be there set forth; but, lifting up our minds, let us with our faith consider that the Lamb of God that taketh away the sins of the world is set upon that holy table, which is not offered of the priests after the manner of other sacrifices, and, truly receiving the precious body and blood of him, believe that these are the signs of our resurrection. For because of this we receive not much, but little, that we may know that these mysteries serve not to fulness, but to holiness[12]." Concilium Nicenum.

"What is it to eat the flesh of Christ, and to drink his blood, but to be partaker of his passions, and to follow that conversation which he led in the flesh? Wherefore that pure and undefiled sacrament of the altar betokeneth this, where we receive the Lord's body, that, as that form of bread is seen to enter into us, so likewise we may know by that conversation which he had in the earth, that he entereth into us, to dwell in our hearts by faith[13]." Bernard. in Psal. Serm. 3.

"He receiveth the meat of life, and drinketh the everlasting cup, which abideth in Christ, and Christ in him. For he that is at discord with Christ doth neither eat the flesh of Christ, nor drink his blood, although without any difference he re- Prosper. in Sent. Aug.

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ritaliter gustaverunt, ut spiritaliter satiarentur. Nam et nos hodie accipimus visibilem cibum: sed aliud est sacramentum, aliud virtus sacramenti. Quam multi de altari accipiunt et moriuntur, et accipiendo moriuntur! Unde dicit apostolus, Judicium sibi manducat et bibit. Non enim buccella dominica venenum fuit Judæ: et tamen accepit, et cum accepit, in eum inimicus intravit: non quia malum accepit, sed quia bonum male malus accepit. Videte ergo, fratres, panem cœlestem spiritaliter manducate, innocentiam ad altare apportate.—Id. ibid. 11. col. 498.]

[8 Hoc ergo totum ad hoc nobis valeat, dilectissimi, ut carnem Christi et sanguinem Christi non edamus tantum in sacramento, quod et multi mali; sed usque ad Spiritus participationem manducemus et bibamus, ut in Domini corpore tamquam membra maneamus, ut ejus Spiritu vegetemur, et non scandalizemur, etiam si multi modo nobiscum manducant et bibunt temporaliter sacramenta, qui habebunt in fine æterna tormenta.—Id. ibid. Tractat. xxvii. 11. col. 506.]

[9 Qui manducant et bibunt Christum, vitam manducant et bibunt. Illum manducare est refici: illum bibere est vivere. Quod in sacramento visibiliter sumitur, in ipsa veritate spiritaliter manducatur et bibitur.—Id. in Corp. Jur. Canon. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 58. col. 1943. Op. Serm. cxxxi. 1. Tom. V. col. 641.]

[10 Folio, *summe*.]

[11 Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxiv. Tom. X. p. 216. See Vol. II. page 295, note 10.]

[12 Ἐπὶ τῆς θείας τραπέζης πάλιν κἀνταῦθα μὴ τῷ προκειμένῳ ἄρτῳ καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν· ἀλλ' ὑψώσαντες ἡμῶν τὴν διάνοιαν, πίστει νοήσωμεν κεῖσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἀμνὸν τοῦ Θεοῦ, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου, ἀθύτως ὑπὸ τῶν ἱερέων θυόμενον· καὶ τὸ τίμιον αὐτοῦ σῶμα καὶ αἷμα ἀληθῶς λαμβάνοντας ἡμᾶς, πιστεύειν ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀναστάσεως σύμβολα. διὰ τοῦτο γὰρ οὔτε πολὺ λαμβάνομεν, ἀλλ' ὀλίγον, ἵνα γνῶμεν ὅτι οὐκ εἰς πλησμονήν, ἀλλ' εἰς ἁγιασμόν.—Gelas. Hist. Conc. Nic. in Concil. Stud. Labbei. Lut. Par. 1671-2. cap. xxx. Tom. II. col. 233.]

[13 Quid autem est manducare ejus carnem, et bibere sanguinem, nisi communicare passionibus ejus, et eam conversationem imitari, quam gessit in carne? Unde et hoc designat illibatum illud altaris sacramentum, ubi dominicum corpus accipimus: ut sicut videtur illa panis forma in nos intrare; sic noverimus per eam quam in terris habuit conversationem, ipsum intrare in nos, ad habitandum per fidem in cordibus nostris.—Bernard. Op. Par. 1690. In Psalm. xci. Serm. iii. 3. Vol. I. Tom. iii. col. 832.]

ceive daily the sacrament of so noble a thing unto the condemnation of his presumption[1]."

August. in Joan. Tract. 26.

"To believe in him is to eat the bread of life. He that believeth in him eateth him, and is invisibly fed, because he is also invisibly born again. He is an infant within, he is new within: where he is new made, there [he] is filled[2]."

Aug. de Civ. Dei, Lib. xxi. cap. xxv.

"'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' He sheweth what it is, not sacramentally, but truly to eat the body of Christ, and to drink his blood. Verily this is it, to dwell in Christ, that Christ may dwell in him. And this that he spake is as though he should say: He that dwelleth not in me, and in whom I dwell not, let him not say or think that he eateth my body, or drinketh my blood[3]."

Clem. Alex. in Pæd. Lib. ii. cap. ii.

"This is to drink the blood of Jesu, even to be partaker of the uncorruption or innocency of the Lord[4]."

De Pœnit. Dist. 2. De Charitate.

"'I am that living bread,' saith Christ, 'which came down from heaven. If any man eat of this bread, he shall live for ever.' He therefore that liveth not for ever shall not eat that living bread for ever. But he that eateth not hath not believed in him. For this is to eat that living bread, even to believe in Christ; that is to say, by love to be incorporate in him. Seeing then that the reprobate hath not believed in him, he hath not eaten him. And so had he not the faith of the Christians, whereby sins alone are released[5]."

Bert. de Corp. et Sang. Dom.

"It is a spiritual meat, and a spiritual drink, spiritually feeding the soul, and giving the life of everlasting fulness; as our Saviour himself commending this mystery saith: 'It is the Spirit that quickeneth; for the flesh profiteth nothing'[6]."

De Consec. Dist. 2. Gloss. in cap. Quid est.

"Christ is eaten two ways: one way sacramentally, which is common, and belongeth to the good and bad: another way, when he is received by faith and love working together; and this appertaineth unto the good only[7]."

De Consec. Dist. 2. Gloss. in cap. Credere.

"As in baptism Christ is sometime put on sacramentally only, and sometime unto the sanctification of the life (the first is common both to the good and to the bad; but the second is proper only to the good), so likewise is Christ eaten sacramentally only of the wicked, but of the good both sacramentally and spiritually, and of all the faithful spiritually[8]."

De Consec Dist. 2. cap. Utrum.

"It cannot be that Christ should be devoured with teeth[9]."

Ibidem. Gloss. in cap. Forte.

"As the body is principally nourished with these two meats, that is to say, with bread and wine; so is the soul fed principally with that meat, that is to say, the body and blood of Christ[10]."

Bonavent. Lib. iv. Dist. 9.

"Eating is chiefly and properly found in corporal things, and is translated from them unto spiritual things. And therefore, if we will take that right spiritual eating, we have need to transpose ourselves from the proper taking of the word[11]."

[1 August. Op. Par. 1679–1700. Prosp. Lib. Sent. ex August. cccxli. Tom. X. Appendix, col. 247. See Vol. II. page 292, note 1.]

[2 Id. In Johan. Evang. cap. vi. Tractat. xxvi. 1. Tom. III. Pars II. col. 494. See Vol. II. page 295, note 7.]

[3 Id. De Civ. Dei, Lib. xxi. cap. xxv. 4. Tom. VII. cols. 646, 7. See Vol. II. page 293, note 10.]

[4 Καὶ τοῦτ' ἔστι πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας.—Clement. Alex. Op. Oxon. 1715. Pædag. Lib. II. cap. ii. Tom. I. p. 177.]

[5 Item Dominus, Ego sum panis vivus, qui de cœlo descendi: si quis manducaverit ex hoc pane, vivet in æternum. Qui ergo non vivit in æternum, non manducavit panem vivum, quod credere in Christum, id est, amando tendere in ipsum. Cum ergo reprobus in eum non crediderit, quem non manducavit, et ita fidem Christianorum (qua sola peccata relaxantur) non habuerit, quomodo, &c.—Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, De Pœnit. Dist. ii. can. 14. col. 1726. A reference ought to have been made to this canon in Vol. II. page 292, note 1.]

[6 Ratram. Lib. de Corp. et Sang. Dom. Oxon. 1838. cap. ci. pp. 51, 2. See Vol. II. page 296, note 1.]

[7 Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. Glossa in can. 46. col. 1935. See Vol. II. page 296, note 2.]

[8 Id. ibid. Glossa in can. 59. col. 1944. See Vol. II. page 294, note 4.]

[9 August. in eod. Dist. ii. can. 72. col. 1951. See Vol. II. page 296, note 3.]

[10 Præterea sicut corpus principaliter his duobus cibis nutritur, ita principaliter anima illo cibo, scilicet corpore Christi et sanguine, pascitur.—Glossa in can. 43. in eod. col. 1933.]

[11 Dicendum quod manducatio primo et proprie in corporalibus invenitur, et ab illis ad spiritualia est translata: et ideo si velimus accipere rectam manducationem spiritualem, necesse habemus ad propriam

"When Christ giveth his flesh to eat and his blood to drink, he giveth them not after a carnal and fleshly manner, as they did understand it. For that flesh, that is to say, that manner of eating his flesh and drinking his blood, profiteth nothing, neither was it ever so given to any man. But then doth it profit only, when it is received after a divine and such manner as he was then in heaven[12]." Jacobus Faber in Joan. cap. vi.

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Now, seeing that it is plain and evident by the aforesaid sentences of the old fathers, that, as the presence of Christ in the holy mysteries of the Lord's supper is divine and spiritual, so likewise that his body and blood is there none otherwise received than in spirit and faith, it followeth necessarily that these words, which Christ pronounced in the institution of his mystical supper, are not to be understanded simply and as the letter soundeth, but after a figurative and spiritual manner; which thing I will evidently prove and plainly set forth by the very open authorities and testimonies of the ancient writers, that all this controversy of the sacrament, which hath so long bitterly and miserably, sharply and grievously, vexed, troubled, and disquieted the minds, not only of the ignorant and simple, but also of the learned and wise, while some of them strive that the words of Christ are to be taken properly, and as the words sound, another sort affirm that they are to be taken figuratively and spiritually, may at the last be quieted, quenched, and utterly taken away: except, peradventure, some man be so fond, that he will by no means remit and give over his opinion, which he hath once without all reason drunken in, and is so graffed in his heart, that it can by no means be plucked out, neither by reason, nor by authority, nor by doctrine, nor by truth; according to this common proverb, It is hard to pluck that away that is bred by the bone. Notably is it said of St Austin: "That is a miserable servitude and bondage of the soul, to take the signs for the things signified, and not to be able to lift up the eye of the mind above the corporal creature, that it may receive the everlasting life[13]." August. de Doct. Christ. Lib. iii. cap. v.

THE TENTH ARTICLE.

That the words of the Lord's Supper, that is to say, "This is my body," "This is my blood," are not properly, but figuratively to be understanded.

Probations out of the old Fathers.

"Christ made the bread, which he took and distributed to the disciples, his body, by saying, 'This is my body;' that is to say, a figure of my body. But it had not been a figure, except there had been a true body. For as for that which is no substance, but a phantasy, can take no figure[14]." Tertull. adv. Marcion. Lib. iv.

"Christ never refused the water of the Creator, wherewith he washed his disciples, nor the oil, wherewith he anointed his, nor the use of honey and milk, wherewith he nurseth his young ones, nor yet bread, wherewith he representeth his very own body[15]," &c. Ibidem adv. eundem. Lib. i.

"The Lord doubted not to say, 'This is my body,' when he gave the sign of his body[16]." August. cont. Adimant. cap. xii.

"The Lord admitted Judas unto his banquet, in the which he gave and delivered to his disciples the figure of his body and blood[17]." Aug. in Psal. iii.

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acceptionem vocabuli nos transferre.—Bonavent. Op. Mogunt. 1609. In Sentent. Lib. iv. Dist. ix. Quæst. ii. Art. 1. Tom. V. p. 101.]

[12 Similiter cum carnem suam dat cibum, et sanguinem suum potum, non carnali (quem ipsi intelligebant) dat modo: caro enim illa, id est, modus ille cibi carnis, et potus ille sanguinis, non prodest quicquam, neque unquam cuiquam fuit exhibitus: sed tunc solum prodest, cum divino suscipitur, et eo quo tunc erat in cœlo modo.—Jac. Fab. Stap. Comm. Init. in Quat. Evang. Col. 1541. In cap. vi. Evang. sec. Joan. p. 558.]

[13 Ea demum est miserabilis animæ servitus, signa pro rebus accipere, et supra creaturam corpoream oculum mentis ad hauriendum æternum lumen levare non posse.—August. Op. De Doctr. Christ. Lib. iii. 9. Tom. III. Pars i. col. 47.]

[14 Tertull. Op. Lut. 1641. Advers. Marcion. Lib. iv. 40. p. 571. See Vol. II. page 285, note 5.]

[15 Id. ibid. Lib. ii. 14, pp. 439, 40. See Vol. II. page 285, note 6.]

[16 August. Op. Cont. Adimant. cap. xii. 3. Tom. VIII. col. 124. See Vol. II. page 282, note 3.]

[17 Id. Enarr. in Psalm. iii. 1. Tom. IV. col. 7. See Vol. II. page 285, note 11.]

Ambros. in 1 Cor. cap. xi.

"Because we are delivered by the death of the Lord, we, remembering this thing, in eating and drinking do signify the flesh and blood, which were offered for us[1]."

Ibidem.

"The old testament was instituted in blood, because blood was a witness of God's benefit; in signification and figure whereof we take the mystical cup of his blood, to the fruition of our body and soul[2]."

Ibidem.

"The Lord's supper is a spiritual medicine, which, being received with reverence, purifieth him that cometh devoutly unto it. For it is a memorial of our redemption, that we, remembering our Redeemer, might deserve to obtain greater things of him[3]."

Ambros. de Sacr. Lib. iv. cap. v.

"Make unto us this oblation ascript, reasonable, acceptable, which is the figure of the body and blood of our Lord Jesus Christ[4]."

Idem in Myster. Initiandis.

"The sacrament that thou receivest is made by the word of Christ. For it was the true flesh of Christ which was crucified, which also was buried: therefore is this the sacrament of the true flesh. The Lord Jesus saith: 'This is my body.' Before the blessing of the heavenly words, or consecration, another kind is named; but after the consecration the body of Christ is signified. In like manner saith he, his blood. Before the consecration it is called another thing; but after the consecration is signified the blood of Christ[5]."

Idem de Sacr. Lib. iv. cap. iv.

"As thou hast in baptism received the similitude of death, so likewise dost thou in this sacrament drink the similitude of Christ's precious blood[6]."

Idem de Sacr. Lib. vi. cap. i.

"Thou dost receive the sacrament for a similitude of the flesh and blood of Christ. But thou dost obtain the grace and virtue of his true nature. And receiving the bread in that food, thou art partaker of his godly substance[7]."

Hieron. in Matt. cap. xxvi.

Gen. xiv.

"After that the figurative passover was full finished and ended, and he had eaten the flesh of the lamb with his apostles, he took bread, which comforteth the heart of man, and passed forth unto the true sacrament of the passover; that, as Melchisedech, the priest of the most highest God, had done in the tofore figuring of him, he in like manner should represent the truth of his body[8]."

Beda in Lucam, cap. xxii.

"When the solemnities of the old passover were ended, which were celebrated and solemnly done for a remembrance of the old deliverance out of Egypt, he goeth unto the new, which the church desireth to frequent and often to use for a remembrance of her redemption or deliverance, that for the flesh or blood of the lamb he substituting and placing a sacrament or holy sign of his flesh and blood in the figure of bread and

Psal. cx.

wine, should shew himself to be the Son, to whom 'the Lord sware, and it shall not repent him, Thou art a priest for ever after the order of Melchisedech'[9]."

And a little after he saith:

"Because bread strengtheneth the flesh, and wine worketh blood in the flesh, the one is referred mystically to the body of Christ, and the other unto his blood[9]."

[1 Qui enim morte Domini liberati sumus, hujus rei memores, in edendo et potando carnem et sanguinem, quæ pro nobis oblata sunt, significamus novum testamentum in his consequuti, quod est nova lex quæ obedientem sibi tradit cœlestibus regnis.—Ambros. Op. Par. 1686—90. Comm. in Epist. i. ad Cor. cap. xi. v. 26. Tom. II. Appendix, col. 149.]

[2 Testamentum ergo sanguine constitutum est; quia beneficii divini sanguis testis est. In cujus typum nos calicem mysticum sanguinis ad tuitionem corporis et animæ nostræ percipimus.—Id. ibid.]

[3 Medicina enim spiritalis est, quæ cum reverentia degustata, purificat sibi devotum. Memoria enim redemtionis nostræ est; ut Redemtoris memores, majora ab eo consequi mereamur.—Id. ibid. vv. 23—25.]

[4 Id. De Sacram. Lib. iv. cap. v. 21. Tom. II. col. 371. See Vol. II. page 285, note 8.]

[5 Nam sacramentum istud quod accipis, Christi sermone conficitur...Vera utique caro Christi, quæ crucifixa est, quæ sepulta est: vere ergo carnis illius sacramentum est. Ipse clamat Dominus Jesus: Hoc est corpus meum. Ante benedictionem verborum cœlestium alia species nominatur, post consecrationem corpus significatur. Ipse dicit sanguinem suum. Ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur.—Id. De Myst. Lib. cap. ix. 52, 3, 4. Tom. II. cols. 339, 40.]

[6 Sicut enim mortis similitudinem sumsisti, ita etiam similitudinem pretiosi sanguinis bibis.—Id. De Sacram. Lib. iv. cap. iv. 20. Tom. II. pp. 370, 1.]

[7 Ideo in similitudinem quidem accipis sacramentum, sed veræ naturæ gratiam virtutemque consequeris... et tu qui accipis carnem, divinæ ejus substantiæ in illo participaris alimento.—Id. ibid. Lib. vi. cap. i. 3, 4. pp. 380, 1.]

[8 Hieron. Op. Par. 1693—1706. Comm. Lib. iv. in Matt. cap. xxvi. Tom. IV. Pars i. col. 128. See Vol. II. page 285, note 9.]

[9 Ven. Bed. Op. Col. Agrip. 1612. In Luc. Evang. cap. xxii. Lib. vi. Tom. V. col. 424. See Vol. II. page 286, note 6.]

"The Lord gave to his disciples the sacrament of his body for the remission of sins, and for the conservation[10] and maintenance of love, that we, remembering that his act, should do the same in a figure that he was about to do for them, and not forget this his love. 'This is my body;' that is to say, in a sacrament or holy sign[11]." Christ. Druth. in Matt.

"Wine maketh merry and increaseth blood; and therefore not unaptly is the blood of Christ figured by it. For whatsoever cometh from him maketh glad with a true gladness, and increaseth all our goodness[11]." Ibidem.

"Because corporal bread maketh the heart strong, therefore it is aptly called the body of Christ; and wine, because it worketh blood in the flesh, therefore is it referred to the blood of Christ[12]." Raban. Maur. Lib. Instit. i. cap. xiii.

"Bread and wine, through mystical prayer and pronouncing of the words of Christ, are consecrate for a remembrance of the Lord's passion, which he suffered for us[13]." Isidor. Etym. Lib. vi.

Although Constantine the emperor entered into the church of Christ, yet did not he straightways receive the sign of the Lord's death[14]. Euseb. Eccl. Hist. Lib. ix. cap. ix.

"The Lord at the table, in the which he was partaker of the last feast with his apostles, gave unto them with his own hands bread and wine; but in the cross he gave his very body to be wounded with the hands of the soldiers, that the sincere truth and true sincerity, secretly imprinted in the apostles, might set forth and declare to the nations how bread and wine may be the flesh and blood (of Christ), and with what reasons the causes might agree with their effects, and diverse names or kinds should be brought unto one essence, and that those things which do signify, and those things which are signified by them, may be both called by one name[15]." Cyprian. de Unct. Chrism.

"The Lord called bread made of many grains his body, and wine made of many grapes his blood[16]." Idem. ad Mag. Lib. i. cap. vi.

"It was wine which the Lord called his blood. Water cannot express the blood of Christ[17]." Idem ad Cæcil. Lib. ii. Epist. v.

"The body of Christ, which is taken from the altar, is a figure, while the bread and the wine is outwardly seen. But there is also a truth of that figure; for the body and blood of Christ be of a truth inwardly believed[18]." Hilar. Dist. 2. cap. Corpus.

"The heavenly bread, which is Christ's flesh, after a certain manner is called Christ's body, when in very deed it is the sacrament of Christ's body. And that offering of the flesh, which is done by the priest's hands, is called Christ's passion, death, and crucifying, not in very deed, but in a mystical signification[19]." Prosper in Sentent.

"The heavenly bread, that is to say, the heavenly sacrament, which truly representeth the flesh of Christ, is called the body of Christ, but improperly. Therefore it is said, after a certain manner, but not in very deed, but in a mystical signification, that the meaning thereof should be: it is called Christ's body, that is to say, Christ's body is signified[20]." De Consec. Dist. 2. Gloss. in cap. Cœlestis.

"If through negligence any of the blood do drop upon the ground, it shall be licked up with the tongue, and the place where it fell shall be scraped, &c.[21]" Ibidem. cap. Si per negligentiam.

"Of glass[22]. Of the blood, that is to say, of the sacrament of the blood. For the

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[10] Folio, *conversation*.]

[11] Christ. Druthmar. Expos. in Math. Evang. Argent. 1514, fol. 84. See Vol. II. page 286, notes 7 and 8.]

[12] Raban. Maur. Op. Col. Agrip. 1626—7. De Inst. Cler. Lib. i. cap. xxxi. Tom. VI. p. 12. See Vol. II. p. 287, note 9.]

[13] Isidor. Hispal. Op. Col. Agrip. 1617. Orig. sive Etymol. Lib. vi. cap. xix. p. 52. See Vol. II. page 287, note 10.]

[14] The reference was probably intended to be merely of a negative character. Mention is made in the chapter noted of Constantine's invocation of the Lord Jesus; but even his baptism he deferred till the close of his life. See Euseb. De Vit. Constant. in Hist. Eccles. Script. Amst. 1695—1700. Lib. iv. cap. lxii. pp. 460, 1.]

[15] Cypr. Op. Oxon. 1682. De Unct. Chrism. (Arnold.) Appendix. p. 48. See Vol. II. page 285, note 12.]

[16] Id. Epist. lxix. ad Magn. p. 182. See Vol. II. page 267, note 6.]

[17] Id. Epist. lxiii. ad Cæcil. p. 152. See Vol. II. page 286, note 2.]

[18] Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 79, col. 1956. See Vol. II. page 286, note 3.]

[19] August. in Lib. Sent. Prosp. in eod. ibid. can. 48, col. 1937. See Vol. II. page 250, note 1.]

[20] Gloss. in can. 48. in eod. ibid. See Vol. II. page 284, note 4.]

[21] Si per negligentiam aliquid de sanguine Domini stillaverit in terram, lingua lambetur, et tabula radetur.—Ex Decret. Papæ Pii. in eod. ibid. can. 27. col. 1924.]

[22] Probably *gloss.*]

blood of Christ cannot be separated from the body of Christ: therefore it cannot neither drop nor spill[1]."

Chrysost. in Matt. Hom. 83. cap. xxvi.

"The Lord himself also did drink of it, lest that the disciples, hearing these words, 'Take, eat; this is my body: drink ye all of this; this is my blood,' should say: How now? Drink we blood, and eat we flesh? and by this means they should be troubled. For when he spake before of these mysteries, many were offended because of his words. Therefore, lest that this should now chance also, he first of all did it, that he might induce them with a quiet mind unto the receiving of the mysteries. But could the old (testament) do this thing also? No, verily. For therefore saith he, 'Do this,' that they might bring them from it. Moreover, if this causeth remission of sins, as it doth indeed, then is the other utterly superfluous, and serveth for nothing. But as in the old, so likewise in the new (testament), in preparing this benefit, he hath left a memory of himself in these mysteries; so that by them we may also stop the mouths of heretics. For when they say, Whereof doth it appear that Christ was offered, and such other divers mysteries? we, bringing forth these things, put them to silence. For if Jesus died not, whose figure and sign is this sacrifice? Thou seest what great care he had, that we should alway remember that he died for us[2]."

Chrysost. in 1 Cor. cap. x.

"What do I call a communion? Even the very same body are we. What doth the bread signify? The body of Christ. But what are they made that receive it? The body of Christ[3]."

Chrysost. in Opere Imperf. in Matt. Hom. 11.

"If it be jeopardous to transpose and turn these sanctified and hallowed vessels unto private uses, wherein the true body of Christ is not, but a mystery of his body is contained; how much more ought we not, as concerning the vessels of our body, which God hath prepared to dwell in, to give place unto the devil, to do in them what he will[4]?"

Chrysost. in Serm. de Euch. in Encæniis.

"When ye come unto these mysteries, think not that ye receive the divine body at a man's hand[5]."

Chrysost. ad Cæsar. Mon.

"The bread, before it be sanctified, is called bread; but when it is sanctified by the means of the priest, it is delivered from the name of bread, and is exalted to the name of the Lord's body, although the nature of bread doth still remain in it[6]."

Chrysost. in Joan. Hom. 46.

"If a man understand the words of Christ carnally, he shall gain nothing. What then? Doth the flesh profit nothing? He speaketh not of his own flesh. God forbid. But he speaketh of them which understand carnally the things that are spoken. What is it to understand things carnally? Simply as the things are spoken, and not to consider any other thing. For the things that are seen must not so be judged; but all mysteries are to be considered with the inward eyes, that is to say, spiritually[7]."

Chrysost. in Psal. xxii.

"He prepared this table, that he might daily shew unto us in the sacrament bread and wine after the order of Melchisedech, for a similitude or likeness of the body and blood of Christ[8]."

[1 *De sanguine.* Id est, de sacramento sanguinis: sanguis enim Christi a corpore Christi separari non valet: ergo nec stillare nec fluere potest.—Ibid.]

[2 Καὶ αὐτὸς οὖν ἔπιεν ἐξ αὐτοῦ. ἵνα γὰρ μὴ ταῦτα ἀκούοντες εἴπωσι, τί οὖν; αἷμα πίνομεν, καὶ σάρκα ἐσθίομεν; καὶ θορυβηθῶσι τότε· καὶ γὰρ ὅτε τοὺς περὶ τούτων ἐκίνει λόγους, καὶ πρὸς τὰ ῥήματα αὐτὰ πολλοὶ ἐσκανδαλίζοντο· ἵν' οὖν μὴ καὶ τότε ταραχθῶσι, πρῶτος αὐτὸς τοῦτο ἐποίησεν, ἐνάγων αὐτοὺς ἀταράχως εἰς τὴν κοινωνίαν τῶν μυστηρίων. διὰ τοῦτο οὖν τὸ ἑαυτοῦ αἷμα καὶ αὐτὸς ἔπιεν. τί οὖν; κἀκεῖνο χρὴ ποιεῖν καὶ τὸ παλαιόν φησιν; οὐδαμῶς. διὰ γὰρ τοῦτο εἶπε, τοῦτο ποιεῖτε, ἵνα ἐκείνου ἀπαγάγῃ. εἰ γὰρ τοῦτο ἄφεσιν ἁμαρτιῶν ἐργάζεται, ὥσπερ οὖν καὶ ἐργάζεται, περιττὸν ἐκεῖνο λοιπόν. ὥσπερ οὖν ἐπὶ τῶν Ἰουδαίων, οὕτω καὶ ἐνταῦθα τῆς εὐεργεσίας ἐγκατέδησε τὸ μνημόσυνον τῷ μυστηρίῳ· κἀντεῦθεν ἐμφράττων τῶν αἱρετικῶν τὰ στόματα. ὅταν γὰρ λέγωσι, πόθεν δῆλον ὅτι ἐτύθη ὁ Χριστός; μετὰ τῶν ἄλλων, καὶ ἀπὸ τῶν μυστηρίων αὐτοὺς ἐπιστομίζομεν. εἰ γὰρ μὴ ἀπέθανεν ὁ Ἰησοῦς, τίνος σύμβολα τὰ τελούμενα; ὁρᾷς ὅση γέγονε σπουδή, ὥστε ἀεὶ ἀναμιμνήσκεσθαι ὅτι ἀπέθανεν ὑπὲρ ἡμῶν;—Chrysost. Op. Par. 1718—38. In Matt. Hom. lxxxii. Tom. VII. p. 783.]

[3 Id. in Epist. i. ad Cor. Hom. xxiv. Tom. X. p. 213. See Vol. II. page 288, note 1.]

[4 Id. Op. Imperf. in Matt. Hom. xi. Tom. VI. p. lxiii. See Vol. II. page 288, note 3.]

[5 Id. De Pœnit. Hom. ix. Tom. II. p. 350. See Vol. II. page 288, note 4.]

[6 Id. Epist. ad Cæsar. Monach. Tom. III. p. 744. See Vol. II. page 265, note 5.]

[7 Id. In Joan. Hom. xlvii. Tom. VIII. p. 278. See Vol. II. page 287, note 12.]

[8 Id. Op. Lat. Basil. 1547. Expos. Psal. xxii. Tom. I. col. 712. See Vol. II. page 288, note 5.]

"He that called his natural body wheat and bread, and named himself also a vine, even he, the very same, in like manner hath honoured the signs which are seen with the name of his body and blood, not changing the nature, but adding grace unto nature[9]." Theod. Dial. i.

"If the divine mysteries do represent that which is a body indeed, then is the Lord's body even now a body also, not changed into the nature of his divinity, but replenished with divine glory[10]." Idem Dial. ii.

"In giving of the mysteries Christ called the bread his body, and the mingled cup his blood[9]." Idem Dial. i.

"Christ gave to his disciples pieces of bread, saying, 'Take and eat: this is my body'[11]." Cyril. in Joan. Lib. iv. cap. xlv.

"Christ, of that which is round in fashion, and without sense or feeling[12] as concerning any power, would by grace say, 'This is my body'[13]." Epiph. in Ancor.

"Of this host, which is marvellously done in the remembrance of Christ, we may eat; but of that which Christ offered on the altar of the cross, no man can eat of it as it is[14]." Hieron. in Levit.

"It is a foolish thing to seek Christ in a little or hid place, which is the light of the whole world[15]." Idem in Matt. cap. xxiv.

"And thou, which art come unto the true Bishop, which by his blood made God merciful unto thee, and reconciled thee to the Father, abide or stick not in the blood of the flesh, but rather learn the blood of the word, and hear him that saith unto thee, 'This is my blood which shall be shed for you into the remission of sins'[16]." Origen. in Levit. Hom. 9.

"This bread, which God the Word confesseth to be his body, is the nourishing word of the souls; the word proceeding from God the Word, and bread coming from the heavenly bread, which is set upon the table, [whereof it is written, 'Thou hast prepared before me a table'] against them that trouble me. And this drink, which God the Word confesseth to be his blood, is the word which giveth drink, and pleasantly maketh drunk the hearts of the drinkers, which is in the cup, whereof it is written, 'And thy cup, which maketh drunk, is a wonderful pleasant cup.' And this drink is the fruit of the true vine, whereof he saith, 'I am the true vine.' And it is the blood of that vine, which, being put into the wine-press of his passion, brought forth this drink. So likewise the bread is the word of Christ, made of that wheat which falling into good ground bringeth forth much fruit[17]." Idem in Matt. John xv. Matt. xiii.

"The flesh of the Lord is very meat, and his blood is very drink. This goodness have we only in this world, if we eat his flesh and drink his blood, not only in a Hieron. in Ecc.

[9 Theodoret. Op. Lut. Par. 1642—84. Immut. Dial. i. Tom. IV. pp. 17, 18. See Vol. II. page 288, note 6.]

[10 Εἰ τοίνυν τοῦ ὄντος σώματος ἀντίτυπά ἐστι τὰ θεῖα μυστήρια, σῶμα ἄρα ἐστὶ καὶ νῦν τοῦ Δεσπότου τὸ σῶμα, οὐκ εἰς θεότητος φύσιν μεταβληθὲν, ἀλλὰ θείας δόξης ἀναπλησθέν.—Id. Inconfus. Dial. ii. p. 84.]

[11 Cyril. Alex. Op. Lut. 1638. In Joan. Evang. Lib. iv. cap. ii. p. 360. See Vol. II. page 288, note 8.]

[12 Folio, *healing*.]

[13 Epiphan. Op. Par. 1622. Ancorat. 57. Tom. II. p. 60. See Vol. II. page 288, note 7.]

[14 De hac quidem hostia, quæ in Christi commemoratione mirabiliter fit, edere licet: de illa vero, quam Christus in ara crucis obtulit, secundum se nulli edere licet.—Hieron. In Levit. in Catal. Test. Verit. Genev. 1608. col. 207. These discourses, as not being really written by Jerome, are not included in the Benedictine edition of his works.]

[15 Stultum est itaque eum in parvo loco vel abscondito quærere, qui totius mundi lumen sit.—Id. Par. 1693—1706. Comm. Lib. iv. in Matt. cap. xxiv. Tom. IV. Pars i. col. 116.]

[16 ...sed tu qui ad Christum venisti, pontificem verum, qui sanguine suo Deum tibi propitium fecit, et reconciliavit te Patri, non hæreas in sanguine carnis: sed disce potius sanguinem verbi, et audi ipsum tibi dicentem, quia hic sanguis meus est, qui pro vobis effundetur in remissionem peccatorum.—Orig. Op. Par. 1733—59. In Levit. Hom. ix. 10. Tom. II. p. 243.]

[17 Panis iste quem Deus Verbum corpus suum esse fatetur, verbum est nutritorium animarum, verbum de Deo Verbo procedens, et panis de pane cœlesti, qui positus est super mensam de qua scriptum est: Præparasti in conspectu meo mensam adversus eos qui tribulant me. Et potus iste quem Deus Verbum sanguinem suum fatetur, verbum est potans et inebrians præclare corda bibentium, qui est in poculo de quo scriptum est: Et poculum tuum inebrians quam præclarum est! Et est potus iste generatio vitis veræ quæ dicit: Ego sum vitis vera. Et est sanguis uvæ illius, quæ missa in torcular passionis protulit potum hunc. Sic et panis est verbum Christi factum de tritico illo quod cadens in terram multum reddidit fructum.—Id. in Matt. Comm. Ser. 85. Tom. III. p. 898.]

mystery, but also in the reading of the scriptures. For that is the true meat and drink, which is taken of the word of God by the knowledge of the scriptures[1]."

Ambros. ad Iren. Epist. 62. John vi.

"Thou demandest of me why the Lord God did rain manna to our forefathers, and doth not so now to us. If thou considerest the matter well, he doth not rain manna, and yet he doth daily rain manna from heaven to them that serve him. And that corporal manna even at this day is found in many places; but that is not a thing so greatly to be wondered at, seeing that which is perfect is come. That which is perfect is the bread that came down from heaven: it is the body which is born of the virgin; whereof the gospel teacheth thee sufficiently. For that manna, that is to say that bread, they that did eat are dead; but this bread he that eateth shall live for ever. But there is a spiritual manna, that is to say, a spiritual rain of wisdom, which is poured from heaven into the wise and such as seek it, and watereth the minds of the godly, and maketh their mouths sweet. He therefore that understandeth the infusion of the godly wisdom, is delighted; neither will he require other meat; neither liveth he in bread alone, but in every word of God. He that is somewhat curious demandeth, What thing this is which is sweeter than the honey. The minister of God answereth, This is the bread which God giveth thee to eat. What this bread is, hear. It is, saith he, the word which God hath ordained. This ordinance of God therefore, this food nourisheth the soul of the wise, and lighteneth it, and maketh it sweet, shining with the brightness of truth, and making it pleasant as with a certain honeycomb, with the sweetness of divers virtues, and with the words of wisdom[2]."

August. in Serm. ad Infant.

"We know from whence our Lord Jesus Christ took his flesh, even of the virgin Mary. He being an infant was fed with her milk, he was nourished, he grew, he came to man's age, he suffered persecution of the Jews, he was hanged on the tree, he was slain on the tree, he was buried, he rose again the third day; and what time it pleased him he ascended unto heaven, he lifted up his body thither, from whence he shall come to judge the quick and the dead: there he is now, sitting on the right hand of God. How then is the bread his body, and the cup, or that is within the cup, how is it his blood? These things, brethren, are therefore called sacraments, because one thing is seen in them and another thing is understanded. That which is seen hath a bodily form; but that which is understanded hath a spiritual fruit[3]."

August. ad Bonif. Epist. 23.

"Many times we speak so, that when Easter is at hand, we say thus: To-morrow or this day two days is the Lord's passion; when he suffered before so many years; neither was ever that passion done but once. Likewise upon Easter-day we say: This

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[1 Porro quia caro Domini verus est cibus, et sanguis ejus verus est potus, juxta ἀναγωγὴν hoc solum habemus in præsenti seculo bonum; si vescamur carne ejus, et cruore potemur; non solum in mysterio, sed etiam in scripturarum lectione. Verus enim cibus et potus, qui ex verbo Dei sumitur, scientia scripturarum est.—Hieron. Op. Par. 1693–1706. In Eccles. Comm. Tom. II. cap iii. col. 734.]

[2 Quæris a me cur Dominus Deus manna pluerit populo patrum, et nunc non pluat. Si cognoscis, pluit, et quotidie pluit de cœlo manna servientibus sibi. Et corporeum quidem illud manna hodie plerisque in locis invenitur: sed nunc non est tanti res miraculi; quia venit quod perfectum est. Perfectum autem panis de cœlo, corpus ex virgine, de quo satis evangelium te docet. Quanto præstantiora hæc superioribus! Illud enim manna, hoc est, panem illum qui manducaverunt, mortui sunt: hunc autem panem qui manducaverit, vivet in æternum. Sed est spiritale manna, hoc est, pluvia spiritalis sapientiæ, quæ ingeniosis et quærentibus de cœlo infunditur, et irrorat mentes piorum, et obdulcat fauces eorum. Qui igitur intellexerit infusionem divinæ sapientiæ, delectatur, nec alium cibum requirit, nec in solo pane vivit, sed in omni verbo Dei. Qui curiosior fuerit, quærit quid sit istud quod melle dulcius sit. Respondit illi minister Dei: Hic est panis, quem dedit tibi Deus manducare. Quid sit iste panis, audi: Sermo, inquit, quem ordinavit Deus. Hæc ergo ordinatio Dei, hæc alimonia alit animam sapientis, et illuminat atque obdulcat, resplendens veritatis corusco, et mulcens tamquam favo quodam, ita diversarum virtutum suavitate et sermone sapientiæ.—Ambros. Op. Par. 1686–90. Epist. lxiv. 1, 2. ad Iren. Tom. II. col. 1049.]

[3 Dominus noster Jesus Christus, novimus unde acceperit carnem; de virgine Maria. Infans lactatus est, nutritus est, crevit, ad juvenilem ætatem perductus est, a Judæis persecutionem passus est, ligno suspensus est, in ligno interfectus est, de ligno depositus est, sepultus est, tertia die resurrexit; quo die voluit, in cœlum adscendit; illuc levavit corpus suum; inde est venturus ut judicet vivos et mortuos, ibi est modo sedens ad dexteram Patris: quomodo est panis corpus ejus? et calix, vel quod habet calix, quomodo est sanguis ejus? Ista, fratres, ideo dicuntur sacramenta, quia in eis aliud videtur, aliud intelligitur. Quod videtur, speciem habet corporalem; quod intelligitur, fructum habet spiritalem.—August. Op. Par. 1679–1700. Serm. cclxxii. ad Infant. Tom. V. col. 1104.]

day the Lord rose from death; where in very deed it is many hundred years since he rose from death. Why then do not men reprove us as liars when we speak on this sort, but because we call these days so by a similitude of those days wherein these things were done indeed? And so it is called that day which is not that day indeed, but by the course of the year it is a like day. And such things be said to be done that day for the solemn celebration of the sacrament, which things indeed were not done that day, but long before. Was Christ offered any more but once? And he offered himself: and yet in a sacrament or representation not only every solemn feast of Easter, but every day, he is offered to the people; so that he doth not lie that saith, He is every day offered. For if sacraments had not some similitude and likeness of those things whereof they be sacraments, they could in no wise be sacraments. Therefore, as after a certain manner of speech the sacrament of Christ's body is Christ's body, and the sacrament of Christ's blood is Christ's blood, so likewise the sacrament of faith is faith. And to believe is nothing else but to have faith. And therefore, when we answer for young children in their baptism that they believe, which have not yet the mind to believe, we answer that they have faith, because they have the sacrament of faith. And we say also that they turn unto God, because of the sacrament of conversion unto God; for that answer pertaineth to the celebration of the sacrament. And likewise speaketh the apostle of baptism, saying, that 'by baptism we be buried with him into death.' He saith not that we signify burial, but he saith plainly that 'we be buried.' So that the sacrament of so great a thing is not called but by the name of the thing itself[4]." Rom. vi.

"The thing that signifieth is wont to be called by the name of the thing which it signifieth; as it is written: 'The seven ears are seven years.' He saith not, they signify seven years. And, 'The seven oxen are seven years;' and many such-like. Hereof cometh it that is said, 'The rock was Christ.' He said not, The rock signifieth Christ; but as though it were that thing which indeed by substance it was not, but by signification. So in like manner the blood, because it signifieth and representeth the soul, therefore in a sacrament or signification it is called the soul[5]." August. in Levit. cap. xvii. 9, 67. 1 Cor. x.

"In sacraments we must not consider what they be, but what they signify. For they be signs of things, being one thing, and signifying another[6]." Contra Maxim. Lib. iii. cap. xxii.

"The Lord himself and the doctrine of the apostles have delivered certain sacraments for many, yea, and those very easy to be done, and most noble to be understanded, and most pure to be kept; as is the sacrament of baptism, and the celebration of the Lord's body and blood. Which every man when he receiveth knoweth, being instructed to what end they should be referred, that he may not worship them with a carnal servitude or fleshly bondage, but rather with a spiritual liberty. For as to follow the letter, and to take the signs for the things which are signified by them, is a token of slave-like infirmity, so in like manner unprofitably to interpret the signs is the property of an evil wandering error[7]." August. de Doctr. Christ. Lib. iii. cap. ix.

"The flesh and blood of our sacrifice was promised before the coming of Christ by the sacrifices of similitudes: in the passion of Christ it was performed by the self truth: after the ascension of Christ it is celebrated by a sacrament of remembrance[8]." August. Contra Faust. Lib. xx. cap. xxi.

"Hold this most surely, and by no means doubt of it, that the only-begotten Word of the Lord, being made flesh, offered himself for us a sacrifice and oblation of a most sweet savour to God, to whom with the Father and the Holy Ghost beasts were sacrificed of the patriarchs, prophets, and priests, in the time of the old testament; and to whom now, that is to say, in the time of the new testament, with the Father and the Holy Ghost, with whom he is one God, the holy catholic church throughout the world ceaseth not to offer the sacrifice of bread and wine in faith and charity. For in those carnal August ad P. tr. Diac. cap. xviii.

[4 Id. Epist. xcviii. 9. ad Bonifac. Tom. II. cols. 267, 8. See Vol. II. page 283, note 4.]

[5 Id. Quæst. in Heptat. Lib. III. Quæst. lvii. 3. Tom. III. Pars I. col. 516. See Vol. II. page 282, note 2.]

[6 Id. Cont. Maxim. Arian. Lib. II. cap. xxii. 3. Tom. VIII. col. 725. See Vol. II. page 284, note 1.]

[7 Id. De Doctr. Christ. Lib. III. 13. Tom. III. Pars I. col. 49. See Vol. II. page 291, note 4.]

[8 Id. Cont. Faust. Lib. xx. cap. xxi. Tom. VIII. col. 348. See Vol. II. page 249, note 4.]

sacrifices was there a figure of the flesh of Christ, which he being without sin should offer for our sins, and of his blood, which he should shed for the remission of our sins. But in this sacrifice there is thanksgiving, and a commemoration or remembrance of the flesh of Christ which he offered for us, and of his blood which the same God hath shed for us. Of this saith blessed Paul: 'Take heed to yourselves, and to the whole flock over whom the Holy Ghost hath made you overseers, to govern the church of God, which he purchased with his blood.' Therefore in those sacrifices it was figuratively signified what should be given to us; but in this sacrifice it is evidently shewed what hath been given to us. In those sacrifices, therefore, the Son was tofore declared, that he should be slain for the ungodly; but in this sacrifice he is shewed and evidently set forth, that he was slain for the ungodly[1]."

Acts xx.

August. in Psal. xcviii.

"Ye shall not eat this body that ye see, nor drink this blood that they shall shed which shall crucify me. But I have delivered you a sacrament, which, being spiritually understanded, shall quicken you[2]."

August. Cont. Adimant. cap. xii.

"So is blood the soul, as the rock was Christ. And yet doth not the apostle say, The rock signified Christ, &c. For the Lord did not doubt to say, 'This is my body,' when he gave the sign of his body[3]."

August. de Trin. Lib. iii. cap. iv.

"Although it be lawful to preach the Lord Jesus Christ by tongue, by epistle, and by the sacrament of his body and blood, yet do we call neither the tongue, nor the parchment, nor the ink, nor the signifying sounds expressed by tongue, nor yet the signs of the letters written in skins, the body and blood of Christ; but that only, which, being taken of the fruits of the earth, and consecrate by mystical prayer, we receive in due order unto our spiritual salvation, for a remembrance of the Lord's passion, which he suffered for us[4]."

August. in Psal. xxxiii.

"And Christ was borne in his own hands. How was he borne in his own hands? Because when he gave that his body and blood, he took into his hands that which the faithful know; and he bare himself after a certain manner (that is to say, sacramentally), when he said, 'This is my body'[5]."

August. ad Euod.

"We must above all things take heed that no man believe that the nature of God, either of the Father, or of the Son, or of the Holy Ghost, may be changed or turned. Neither let this move any man, that sometime the thing which signifieth taketh the name of that thing which it signifieth. The Holy Ghost is said to have come down in bodily shape like a dove, and to have remained upon Christ. So is the rock called Christ, because it signifieth Christ; for neither is Christ a sensible stone. In the

John i.

1 Cor. x.

[1 Firmissime tene, et nullatenus dubites, ipsum unigenitum Deum Verbum, carnem factum, se pro nobis obtulisse sacrificium et hostiam Deo in odorem suavitatis: cui cum Patre et Spiritu sancto a patriarchis et prophetis et sacerdotibus tempore veteris testamenti animalia sacrificabantur; et cui nunc, id est tempore novi testamenti, cum Patre et Spiritu sancto, cum quibus illi est una divinitas, sacrificium panis et vini in fide et caritate sancta catholica ecclesia per universum orbem terræ offerre non cessat. In illis enim carnalibus victimis significatio fuit carnis Christi, quam pro peccatis nostris ipse sine peccato fuerat oblaturus, et sanguinis quem erat effusurus in remissionem peccatorum nostrorum: in isto autem sacrificio gratiarum actio atque commemoratio est carnis Christi, quam pro nobis obtulit, et sanguinis quem pro nobis idem Deus effudit. De quo beatus Paulus dicit in Actibus apostolorum, Attendite vobis et universo gregi, in quo vos Spiritus sanctus posuit episcopos regere ecclesiam Dei, quam adquisivit sanguine suo. In illis ergo sacrificiis quid nobis esset donandum figurate significabatur: in hoc autem sacrificio quid nobis jam donatum sit evidenter ostenditur. In illis sacrificiis prænuntiabatur Filius Dei pro impiis occidendus: in hoc autem pro impiis adnuntiatur occisus, testante apostolo, quia Christus cum adhuc infirmi essemus, secundum tempus pro impiis mortuus est: et quia cum inimici essemus, reconciliati sumus Deo per mortem Filii ejus.—Id. De Fide ad Pet. Lib. cap. xix. 62. Tom. VI. Appendix, col. 30.]

[2 Id. Enarr. in Psalm. xcviii. 9. Tom. IV. col. 1066. See Vol. II. page 296, note 5.]

[3 Id. Cont. Adimant. cap. xii. 3, 5. Tom. VIII. cols. 124, 6. See Vol. II. page 282, note 3.]

[4 Si ergo apostolus Paulus...potuit tamen significando prædicare Dominum Jesum Christum, aliter per linguam suam, aliter per epistolam, aliter per sacramentum corporis et sanguinis ejus: nec linguam quippe ejus, nec membranas, nec atramentum, nec significantes sonos lingua editos, nec signa litterarum conscripta pelliculis, corpus Christi et sanguinem dicimus; sed illud tantum quod ex fructibus terræ acceptum et prece mystica consecratum rite sumimus ad salutem spiritalem in memoriam pro nobis dominicæ passionis.—Id. De Trin. Lib. III. 10. Tom. VIII. col. 798.]

[5 Et ferebatur in manibus suis: Quomodo ferebatur in manibus suis? Quia cum commendaret ipsum corpus suum et sanguinem suum, accepit in manus suas quod norunt fideles; et ipse se portabat quodam modo, cum diceret, Hoc est corpus meum.—Id. In Psalm. xxxiii. Enarr. ii. 2. Tom. IV. cols. 215, 6.]

epistles unto the Romans and Colossians we are named to be buried with Christ by baptism unto death. He saith not, by baptism we are signified to be buried; but he saith plainly, we are buried[6]." Rom. vi. Col. ii.

"No man ought to doubt but that every faithful man is then partaker of the body and blood of the Lord, when he in baptism is made a member of Christ; and that he is not alienated and estranged from the fellowship of that bread and cup, although he depart out of this world before he eat that bread and drink of that cup, being placed in the unity of the body of Christ. He shall not be deprived of the partaking and benefit of that sacrament, when he findeth that in himself which the sacrament signifieth[7]." August. in Serm.

"When the Lord spake of his flesh, and said, 'Except a man eat my flesh, he hath not everlasting life in him,' his disciples were offended, (peradventure they were the seventy,) and said: 'This is an hard saying: who can understand this? And they went away from him, and walked no more with him.' It seemed to them hard that he said: 'Except a man eat my flesh, he shall not have everlasting life.' They took that foolishly: they considered it carnally; and they thought that the Lord should have cut certain pieces from his body, and give them; and they said: 'This is an hard saying.' They were hard, not the saying. But he instructed them, and said unto them: 'It is the Spirit that quickeneth; the flesh profiteth nothing. The words which I have spoken unto you are spirit and life:' understand it spiritually that I have spoken unto you. Not this body which ye see shall ye eat; neither shall ye drink that my blood which they shall shed that shall crucify me. I have delivered unto you a certain sacrament, which, being spiritually understanded, shall quicken you[8]." August. in Psal. xcviii. John vi.

"The same spiritual meat (the godly fathers of the old testament) did eat. What meaneth this, 'the same,' but even that which we also eat? It had been sufficient for him to have said: They did eat spiritual meat. 'The same,' saith he. I do not find how I may understand 'the same,' but even that self-same meat which we also do eat[9]." August. in Lib. de Utilitate agendæ pœnitent.

"When they had heard, 'Verily, verily, I say unto you, except ye eat the flesh of the Son of man,' &c., they supposed that they had been called of Christ unto the cruel manners of wild beasts, and provoked to eat the raw flesh of a man, and to drink his blood; which things are horrible even to be heard[10]." Cyril. in Joan.

"If thou were without a body, Christ would have given unto thee those gifts (which are signified by baptism and the eucharist) nakedly and without a body. But forasmuch as thy soul is joined to a body, therefore are they delivered unto thee in sensible things to be understanded[11]." Chrysost. in Matt. cap. xxvi. Hom. 83.

[6 Illud in his maxime cavendum est, ne cuiquam Dei natura vel Patris vel Filii vel Spiritus sancti commutabilis et convertibilis esse credatur. Nec moveat quod aliquando res quæ significat nomen ejus rei quam significat accipit. Spiritus sanctus dictus est corporali specie tamquam columba descendisse et mansisse super eum. Sic enim et petra Christus, quia significat Christum.—Id. ad Evod. Epist. clxix. 9. Tom. II. col. 606. See also before page 441, note 4.]

[7 Arbitror, sancte frater, disputationem nostram præclari doctoris Augustini sermone firmatam, nec cuiquam esse aliquatenus ambigendum, tunc unumquemque fidelium corporis sanguinisque dominici particípem fieri, quando in baptismate membrum corporis Christi efficitur, nec alienari ab illo panis calicisve consortio: etiamsi antequam panem illum comedat, et calicem bibat, de hoc sæculo in unitate corporis Christi constitutus abscedat. Sacramenti quippe illius participatione ac beneficio non privatur, quando ipse hoc quod illud sacramentum significat, invenitur.—Fulgent. Op. Par. 1623. Epist. ad Ferrand. col. 587. This passage is quoted as Augustine's by Lombard, Lib. iv. Dist. ix., and by Gratian, De Consecr. Dist. ii. can. 36, and Dist. iv. can. 131, but it seems rather to be the conclusion of Fulgentius from a sermon of Augustine which he transcribes.]

[8 Id. Enarr. in Psalm. xcviii. 9. Tom. IV. cols. 1065, 6. See Vol. II. page 296, note 5.]

[9 Eundem, inquit, cibum spiritalem manducaverunt. Quid est, eundem, nisi quia eum quem etiam nos?...Suffecerat ut diceret, cibum spiritalem manducaverunt. Eundem, inquit. Eundem non invenio quomodo intelligam, nisi eum quem manducamus et nos.—Id. Serm. ccclii. de Util. Agend. Pœnit. ii. 3. Tom. V. cols. 1364, 5.]

[10 Ἐπειδὰν γὰρ ἐπηκροῶντο λέγοντος, ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς· εἰς ὠμότητά τινα θηριοπρεπῆ καλεῖσθαι σφᾶς ὑπελάμβανον, ὡς σαρκοφαγεῖν μὲν ἀπανθρώπως, αἷμα δὲ ῥοφεῖν ἐπιτάττεσθαι, καὶ ὅσα καὶ μόνον ἀκοῦσαι φρικτὰ ταῦτα ποιεῖν ἀναγκάζεσθαι.—Cyril. Alex. Op. Lut. 1638. In Joan. Evang. Lib. iv. cap. iii. Tom. IV. pp. 374, 5.]

[11 Chrysost. Op. Par. 1718—38. In Matt. Hom. lxxxii. Tom. VII. p. 787. See Vol. II. page 287, note 13.]

Gregor. Nazian. in Oratione de Pascha.

"Let us be partakers of the passover, yet still figuratively, although this passover be more manifest and open than the old. For truly the passover of the old law (I speak boldly) was a more obscure figure of a figure; but a little hereafter we shall enjoy it more plainly and evidently, when the Son, the Word himself, shall drink it new with us in the kingdom of his Father, opening and teaching those things which now he hath but meanly shewed unto us[1]."

Theophyl. in Joan. cap. vi.

"See the foolishness of them. For it had been their duty to ask and to learn those things which they did not know. But they went back, and expounded nothing spiritually, but all things as they outwardly appeared. For inasmuch as they heard flesh named, they thought that he would compel them to be devourers of flesh and blood. But seeing we understand them spiritually, we are not only no devourers of flesh, but we are also sanctified by such meat[2]."

Ibidem.

"Forasmuch as we have oftentimes said, they, expounding carnally those things that were spoken of Christ, were offended, he saith, When the things which I speak are spiritually understanded, then are they profitable. But the flesh, that is to say, carnally and fleshly to expound them, profiteth nothing, but is the occasion of offence, &c. The words therefore that I speak are spirit, that is to say, they are spiritual, and life, having nothing that is carnal, and bringing everlasting life[3]."

Euseb. Emis. De Consec. Dist. 2.

"Seeing that he would take away from their eyes the body which he took, and carry it into the heavens, it was necessary that the day of his supper the sacrament of his body and blood should be consecrated for us, that that thing might continually be had in remembrance through a mystery, which was once offered for our ransom; that, forasmuch as a daily and continual redemption remained for the salvation of all men, there might also be a perpetual offering of that redemption, and that sacrifice live and abide for ever in memory, and alway be present in grace; a true, only, and perfect sacrifice, by faith to be esteemed, and not by the form, neither to be judged by the outward sight, but by the inward affection[4]."

Theod. Dial. i.

"*Orthodoxus.* Our Saviour changed their names, and gave to the body the name of the sign or token, and to the token he gave the name of the body. And so, when

John xv.

he called himself a vine, he called the blood that which was the token of blood. *Eranist.* Surely thou hast spoken the truth. But I would know the cause wherefore the names were changed. *Orthod.* The cause is manifest to them that be expert in true religion. For he would that they, which be partakers of the godly sacraments, should not set their minds upon the nature of the things which they see, but by the changing of the names should believe the things which be wrought in them by grace. For he that called that which is his natural body, corn, and bread, and also called himself a vine; he did honour the visible tokens and signs with the names of his body and blood, not changing the nature, but adding grace unto nature[5]."

Theoph. Alex. Lib. i. de Pasch.

"The mystical waters in baptism are consecrated by the coming of the Holy Ghost; and the Lord's bread, in the which the body of our Saviour is represented, and the which we break for our sanctification, and the holy cup which is set upon the table of the congregation, are verily things without life; and yet are they sanctified by prayer and by the coming of the Holy Ghost[6]."

Bertram. de Corpore et Sang. Dom.

"The same author (St Ambrose) addeth: 'Surely it was the true flesh of Christ which was crucified, and which was buried: therefore truly is this the sacrament of

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[1] Gregor. Naz. Op. Par. 1778–1840. Orat. lv. 23. in Sanct. Pasch. Tom. I. p. 863. See Vol. II. page 289, note 10.]

[2] Theophyl. Op. Venet. 1754–63. In Joan. Comm. cap. vi. Tom. I. p. 597. See Vol. II. page 289, note 12.]

[3] Quia corpus assumptum ablaturus erat ab oculis nostris, et sideribus illaturus, necessarium erat, ut die cœnæ sacramentum nobis corporis et sanguinis sui consecraret: ut coleretur jugiter per mysterium, quod semel offerebatur in pretium: ut quia quotidiana et indefessa currebat pro hominum salute redemptio, perpetua esset etiam redemptionis oblatio, et perennis victima illa viveret in memoria, et semper præsens esset in gratia, vere unica et perfecta hostia, fide æstimanda, non specie, nec exteriori censenda visu, sed interiori affectu.—Euseb. Emiss. in Corp. Jur. Canon. Ludg. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 35, col. 1927.]

[4] Theod. Op. Lut. Par. 1642–84. Immut. Dial, i. Tom. IV. pp. 17, 18. See Vol. II. page 288. note 6.]

[5] Theophil. Alex. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618–22. Epist. Pasch. i. Tom. IV. p. 712. See Vol. II. page 289, note 9.]

that flesh. The Lord Jesus himself saith: 'This is my body'.' How wisely, how diligently, is the distinction or difference made. Of Christ's flesh, which was crucified, and which was buried, that is to say, after the which Christ was both crucified and buried, he saith, Surely it was the true flesh of Christ: but of that which is received in the sacrament, he saith, Therefore truly is it the sacrament of that flesh: distinguishing[6] or separating the sacrament of the flesh from the truth of the flesh; inasmuch as he said that he was both crucified and buried in the truth of that flesh which he took of the virgin; but as touching the mystery which is now used in the church, he said that it is truly a sacrament of that flesh wherein he was crucified: openly instructing the faithful, that that flesh, according to the which he was both crucified and buried, is no mystery, but the truth of his nature; but this flesh, which now containeth a similitude or likeness thereof in a mystery, is not his flesh in kind, but in sacrament or figure. For in kind it is bread, and in sacrament the true body of Christ; as the Lord Jesus himself saith: 'This is my body'[7]."

"And afterward he saith: 'In that sacrament is Christ, because it is the body of Christ. Therefore is it not corporal, but spiritual food.' What is more plain? what is more manifest? what is more divine? For he saith, In that sacrament is Christ. He saith not, That bread and that wine is Christ. Which thing if he said, he should teach (which God forbid!) that Christ is corruptible and subject to mortality. For whatsoever in that food is either seen or tasted corporally, it is evident that it is corruptible, and subject to corruption. He addeth: Because it is the body of Christ. Thou objectest, and sayest, Lo, he openly confesseth, that that bread and that drink is the body of Christ. But mark what followeth: Therefore it is not corporal, but spiritual food. Bring not hither therefore the understanding of the flesh; for nothing is here determined according to that. It is indeed the body of Christ; but not his corporal, but spiritual body. It is the blood of Christ; but not his corporal, but spiritual blood. Therefore nothing is here to be considered corporally, but spiritually. It is the body of Christ, but not bodily; and it is the blood of Christ, but not bodily[8]."

"The body which Christ took of Mary the virgin, which suffered, which was buried, which rose again, was indeed his true body; even the same that remained visible and palpable; that is to say, that might be seen and felt. But the body which is called the mystery of God, is not corporal, but spiritual. If that it be spiritual, then is it not visible nor palpable. Therefore, saith blessed Ambrose afterward, 'the body of Christ is the body of the divine Spirit'. Now a divine spirit hath nothing that is corporal, nothing that is corruptible, nothing that is palpable. But this body, which is

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[6 Folio, *distinguished.*]

[7 Subjungit idem auctor; 'Vera utique caro Christi, quæ crucifixa est, quæ sepulta est; vere ergo carnis illius sacramentum est. Ipse clamat Dominus Jesus, Hoc est corpus meum.' [Ambros. Op. Par. 1686–90. De Myster. Lib. cap. ix. 53, 4. Tom. II. col. 339.] Quam diligenter, quam prudenter facta distinctio! De carne Christi, quæ crucifixa est, quæ sepulta est, id est secundum quam Christus et crucifixus est et sepultus, ait, 'vera itaque caro Christi;' at de illa, quæ sumitur in sacramento, dicit, 'vere ergo carnis illius sacramentum est,' distinguens sacramentum carnis a veritate carnis: quatenus in veritate carnis, quam sumpserat de virgine, diceret eum et crucifixum et sepultum; quod vero nunc agitur in ecclesia mysterium, veræ illius carnis, in qua crucifixus est, diceret esse sacramentum: patenter fideles instituens quod illa caro, secundum quam et crucifixus est Christus, et sepultus, non sit mysterium, sed veritas naturæ; hæc vero caro, quæ nunc similitudinem illius in mysterio continet, non sit specie caro, sed sacramento: siquidem in specie panis est, in sacramento verum Christi corpus, sicut ipse clamat Dominus Jesus, Hoc est corpus meum.—Ratramn. Lib. De Corp. et Sang. Dom. Oxon. 1838. capp. lvi. lvii. pp. 28, 29.]

[8 Item consequenter, 'In illo sacramento Christus est, quia corpus Christi est: non ergo corporalis esca, sed spiritualis est.' [cap. ix. 58. col. 341.] Quid apertius? Quid manifestius? Quid divinius? Ait enim, 'in illo sacramento Christus est!' Non enim ait, ille panis, et illud vinum Christus est; quod si diceret, Christum corruptibilem (quod absit) et mortalitati subjectum prædicaret. Quicquid enim in illa esca vel cernitur vel gustatur corporaliter, corruptibilitati constat obnoxium esse. Addit, 'Quia corpus Christi est.' Insurgis et dicis, Ecce manifeste illum panem et illum potum corpus esse Christi confitetur; sed attende quemadmodum subjungit: 'Non ergo corporalis esca, sed spiritualis est.' Non igitur sensum carnis adhibeas; nihil enim secundum eum hic decernitur. Est quidem corpus Christi; sed non corporale, sed spirituale. Est sanguis Christi; sed non corporalis, sed spiritualis. Nihil igitur hic corporaliter, sed spiritualiter sentiendum. Corpus Christi est, sed non corporaliter; et sanguis Christi est, sed non corporaliter.—Id. ibid. capp. lix. lx. pp. 30, 1.]

celebrated in the church after the visible form, is both corruptible and palpable. How then is it said to be the body of a divine Spirit? Verily, according to that that is spiritual; that is to say, according to that that is invisible and impalpable, and by this means also incorruptible[1]."

"By the authority of this great learned man (St Ambrose) we are taught that the body wherein Christ suffered, and the blood which hanging on the cross he shed out of his side, and this body which is celebrated of the faithful daily in the mystery of Christ's passion, and that blood also which is received with the mouth of the faithful, that it may be a mystery of that blood wherewith the whole world was redeemed, are with great difference separated[2]."

"Of which thing blessed Hierome, in his commentaries of St Paul's epistle to the Ephesians, writeth on this manner: 'The blood of Christ and his flesh is understanded two ways; either that spiritual and divine flesh, whereof he saith, 'My flesh is very meat, and my blood is very drink;' or that flesh which was crucified, and that blood which was shed with the knight's spear.' This doctor hath made a distinction of the body and blood of Christ with no small difference. For in that he saith that the flesh or blood, which are daily received of the faithful, are spiritual things, but the flesh which was crucified, and the blood that was shed with the spear of the soldier, are not said to be spiritual and divine things, he sheweth evidently that there is so great difference between them as there is between spiritual and corporal things, visible and invisible things, divine and human things; and, in that they do so differ one from another, they are not all one. The spiritual flesh, which is received with the mouth of the faithful, and the spiritual blood, which is daily given to the faithful to be drunken, differ greatly from that flesh which was crucified, and that blood which was shed with the soldier's spear; as the authority of this man testifieth. Therefore are they not all one. For that flesh, which was crucified, was made of the flesh of the virgin, compact and joined together with bones and sinews, and distinct with the lineaments of members, quickened with the spirit of a reasonable soul unto a very life and movings agreeable. But that spiritual flesh, which feedeth the faithful people spiritually, according to the form that it
1 Cor. x. beareth outwardly, consisteth of the grains of wheat, through the hand of the workman, compact of no sinews and bones, distinct with no variety of members, quickened with no reasonable substance, able to exercise no movings of itself[3]."

[1 Deus utique Christus, et corpus, quod sumpsit de Maria virgine, quod passum, quod sepultum est, quod resurrexit, corpus utique verum fuit, id est, quod visibile atque palpabile manebat. At vero corpus, quod mysterium Dei dicitur, non est corporale, sed spirituale. Quod si spirituale, jam non visibile, neque palpabile. Hinc beatus Ambrosius subjungit, 'Corpus,' inquiens, 'Christi corpus est divini Spiritus.' Divinus autem Spiritus nihil corporeum, nihil corruptibile, nihil palpabile, quod sit, existit; at hoc corpus, quod in ecclesia celebratur, secundum visibilem speciem, et corruptibile est, et palpabile. Quomodo ergo divini Spiritus corpus esse dicitur? Secundum hoc utique quod spirituale est, id est, secundum quod invisibile consistit, et impalpabile, ac per hoc incorruptibile.—Id. ibid. capp. lxii, lxiii. p. 32.]

[2 Hujus doctissimi viri auctoritate perdocemur, quod multa differentia separantur corpus, in quo passus est Christus, et sanguis, quem pendens in cruce de latere suo profudit, et hoc corpus, quod in mysterio passionis Christi quotidie a fidelibus celebratur, et ille quoque sanguis, qui fidelium ore sumitur, ut mysterium sit illius sanguinis, quo totus redemptus est mundus.—Id. ibid. cap. lxix. p. 34.]

[3 De qua re beatus Hieronymus in commentario epistolæ Pauli ad Ephesios, ita scribit: 'Dupliciter sanguis Christi et caro intelligitur; vel spiritualis illa atque divina, de qua ipse dicit, Caro mea vere est cibus, et sanguis meus vere est potus; vel caro, quæ crucifixa est, et sanguis, qui militis effusus est lancea.' [Hieron. Op. Par. 1693–1706. Comm. in Epist. ad Ephes. cap. i. Tom. IV. col. 328.] Non parva doctor iste differentia corporis et sanguinis Christi fecit distinctionem. Namque dum carnem, vel sanguinem, quæ quotidie sumuntur a fidelibus, spiritualia dicit esse; at vero caro, quæ crucifixa est, et sanguis, qui militis effusus est lancea, non spiritualia esse dicuntur, neque divina; patenter insinuat, quod tantum inter se differunt, quantum differunt corporalia et spiritualia, visibilia et invisibilia, divina atque humana; et quod a se differunt, non idem sunt. Differunt autem caro spiritualis, quæ fidelium ore sumitur, et sanguis spiritualis, qui quotidie credentibus potandus exhibetur, a carne, quæ crucifixa est, et a sanguine, qui militis effusus est lancea, sicut auctoritas præsentis viri testificatur. Non igitur idem sunt. Illa namque caro, quæ crucifixa est, de virginis carne facta est, ossibus et nervis compacta, et humanorum membrorum lineamentis distincta, rationalis animæ spiritu vivificata in propriam vitam et congruentes motus. At vero caro spiritualis, quæ populum credentem spiritualiter pascit, secundum speciem, quam gerit exterius, frumenti granis manu artificis consistit, nullis nervis ossibusque compacta, nulla membrorum varietate distincta, nulla rationali substantia vegetata, nullos proprios potens motus exercere.—Id. ibid. capp. lxx-lxxii. pp. 35, 6.]

"It is to be considered also, that in that bread not only the body of Christ, but also the body of the people that believe in him, is figured. In consideration whereof it is made of many grains of wheat; for the body of the faithful people is increased through the word of Christ with many faithful. Wherefore, as in that mystery that bread is taken for the body of Christ, so likewise in the very same mystery are the members of the people that believe in Christ expressed and shewed. And as that bread is not called the bread of the believing people corporally, but spiritually, so likewise must it needs be understanded that it is the body of Christ, not corporally, but spiritually. So in like manner in the wine, which is called the blood of Christ, water is commanded to be mingled; neither is the one suffered to be offered without the other. For neither is the people without Christ, nor Christ without the people; as the head cannot be without the body, nor the body without the head. Moreover, water in that sacrament beareth the image of the people. Therefore, if that wine, sanctified by the office of the ministers, be corporally turned into the blood of Christ, it must also follow necessarily that the water, which is mingled with the wine, should also corporally be turned into the blood of the faithful people. For where one sanctification is, one operation shall follow; and where a like reason is, a like mystery doth also follow. But we see in the water that nothing is turned corporally: consequently also is nothing shewed corporally in the wine. It is taken spiritually, whatsoever is signified in the water of the people. It must needs also be taken therefore spiritually, whatsoever is in the wine of the blood of Christ. Item, the things that differ one from another are not one thing. The body of Christ, which died and rose again, and is made immortal, dieth no more: death shall have no more power over it: it is everlasting, and can no more suffer. But this body, which [is] celebrated in the church, is temporal, not everlasting; it is corruptible, not uncorruptible; it is in the way, not in the country. Seeing they differ one from another, it followeth that they are not one[4]."

"The body and blood of Christ, which is used in the church, differeth from that body and blood, which is known to be glorified in the body of Christ through his resurrection. And this body is a pledge and a representation; but the other is the self truth. This is used, till we may come to the other. When we once come unto that, † this shall be removed and put out of the way. It is evident therefore, that they differ greatly one from another; even as much as there is difference between the pledge and the thing that is delivered for the pledge, between an image and the thing whereof it is the image, and between a figure and the truth. We see therefore, that the mystery of the body and blood of Christ, which is now received of the faithful in the congregation, doth very much differ from that body of Christ which was born of Mary the virgin, which suffered, which was buried, which rose again, which ascended into heaven, and which sitteth on the right hand of the Father. But this, that is used in the way, is to be taken spiritually. For faith believeth that it seeth not, and spiritually feedeth Faith. the soul, and maketh the heart merry, and giveth everlasting life and immortality or

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[4 Considerandum quoque, quod in pane illo non solum corpus Christi, verum etiam in eum credentis populi figuretur; unde multis frumenti granis conficitur, quia corpus populi credentis multis per verbum Christi fidelibus coagmentatur. Qua de re, sicut in mysterio panis ille Christi corpus accipitur, sic etiam in mysterio membra populi credentis in Christum intimantur: et sicut non corporaliter, sed spiritualiter panis ille credentium corpus dicitur; sic quoque Christi corpus non corporaliter, sed spiritualiter necesse est intelligatur. Sic et in vino, qui sanguis Christi dicitur, aqua misceri jubetur, nec unum sine altero permittitur offerri; quia nec populus sine Christo, nec Christus sine populo, sicut nec caput sine corpore, vel corpus sine capite valet existere. Aqua denique in illo sacramento populi gestat imaginem. Igitur si vinum illud sanctificatum per ministrorum officium in Christi sanguinem corporaliter convertitur, aqua quoque, quæ pariter admixta est, in sanguinem populi credentis necesse est corporaliter convertatur. Ubi namque una sanctificatio est, una consequetur operatio; et ubi par ratio, par quoque consequitur mysterium. At videmus in aqua secundum corpus nihil esse conversum; consequenter ergo et in vino nihil corporaliter ostensum. Accipitur spiritualiter quicquid in aqua de populi corpore significatur; accipiatur ergo necesse est spiritualiter quicquid in vino de Christi sanguine intimatur. Item, quæ a se differunt, idem non sunt: corpus Christi, quod mortuum est, et resurrexit, et immortale factum, jam non moritur, et mors illi ultra non dominabitur; æternum est, nec jam passibile: hoc autem quod in ecclesia celebratur, temporale est, non æternum; corruptibile est, non incorruptum; in via est, non in patria. Differunt igitur a se; quapropter non sunt idem.—Id. ibid. capp. lxxiii–lxxvi. pp. 37, 8.]

uncorruption; while that is not marked which feedeth the body, which is pressed with the teeth, which is broken on pieces, but that is received spiritually in faith. But that body in the which Christ suffered and rose again is his very own body, taken of the body of the virgin Mary, palpable and visible even after his resurrection; as he said to his disciples: 'Why are ye troubled; and why do thoughts arise in your hearts? Behold my hands and my feet, that it is even I myself. Handle me and see; for a spirit hath not flesh and bones, as ye see me have'[1]."

Luke xxiv.

"By the testimonies of the holy scriptures, and the sayings of the holy fathers now alleged, it is most evidently declared, that the bread which is called the body of Christ, and the cup which is named the blood of Christ, is a figure, because it is a mystery; and that there is no small difference between the body, which is in a mystery, and the body which suffered, and was buried, and rose again. For this is the very body of our Saviour: neither in it is either any figure, or any signification, but a plain declaration of the thing known; and the faithful desire the sight of it; for that is our head, and, he being seen, our desire shall be satisfied. For he and the Father are one; not according to that, that our Saviour hath a body, but according to the fulness of the divinity which dwelleth in the man Christ. But in this body, which is done by a mystery, it is not only a figure of the very body of Christ, but also the body of the people, which believe in Christ. For it beareth the figure both of the body of Christ, which suffered and rose again, and also of the body of the people, which are renewed and born again in Christ through baptism, and made alive from dead things. Let us add this also, that this bread and cup, which is called the body and blood of Christ, doth represent the memory of the Lord's passion or death; as he said in the gospel: 'Do this in the remembrance of me.' Which the apostle Paul expounding saith: 'So oft as ye shall eat this bread, and drink of this cup, ye shall shew the Lord's death till he come.' We are taught of our Saviour, and also of St Paul the apostle, that this bread and this blood, which is set upon the altar, is set for a figure or remembrance of the Lord's death, that it may call that presently unto memory which hath been done in times past, that we, remembering that his passion, may through it be made partakers of the divine gift, by the which we are delivered from death; knowing that, when we once come unto the sight of Christ, we shall have no need of such instruments, wherewith we should be put in remembrance what the exceeding great goodness hath suffered for us. For we, beholding him face to face, shall no more be put in remembrance by the outward admonition of temporal things; but we shall see by the contemplation and beholding of the self truth, how we ought to give thanks to the author of our salvation[2]."

Luke xxii. 1 Cor. xi.

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[1 Quapropter corpus et sanguis, quod in ecclesia geritur, differt ab illo corpore et sanguine, quod in Christi corpore jam glorificatum cognoscitur. Et hoc corpus pignus est et species, illud vero ipsa veritas. Hoc enim geretur donec ad illud perveniatur; ubi vero ad illud perventum fuerit, hoc removebitur. Apparet itaque, quod multa inter se differentia separantur, quantum est inter pignus et eam rem pro qua pignus traditur, et quantum inter imaginem et rem cujus est imago, et quantum inter speciem et veritatem. Videmus itaque multa differentia separari mysterium sanguinis et corporis Christi, quod nunc a fidelibus sumitur in ecclesia, et illud, quod natum est de Maria virgine, quod passum, quod sepultum, quod resurrexit, quod cœlos ascendit, quod ad dexteram Patris sedet. Hoc namque, quod agitur in via, spiritualiter est accipiendum, quia fides, quod non videt, credit; et spiritualiter pascit animam, et lætificat cor, et vitam præbet æternam et incorruptionem; dum non attenditur, quod corpus pascit, quod dente premitur, quod per partes comminuitur, sed quod in fide spiritualiter accipitur. At vero corpus illud, in quo passus est et resurrexit Christus, proprium ejus corpus existit, de virginis Mariæ corpore sumptum, palpabile seu visibile etiam post resurrectionem, sicut ipse discipulis ait, Palpate et videte; quia spiritus carnem et ossa non habet, sicut me videtis habere.—Id. ibid. capp. lxxxviii. lxxxix. pp. 44, 5.]

[2 Animadvertat, clarissime princeps, sapientia vestra, quod positis sanctarum scripturarum testimoniis, et sanctorum patrum dictis, evidentissime monstratum est, quod panis, qui corpus Christi, et calix, qui sanguis Christi appellatur, figura sit, quia mysterium; et quod non parva differentia sit inter corpus, quod per mysterium existit, et corpus, quod passum est et sepultum, et resurrexit. Quoniam hoc proprium Salvatoris corpus existit, nec in eo vel aliqua figura, vel aliqua significatio, sed ipsa rei manifestatio cognoscitur, et ipsius visionem credentes desiderant; quoniam ipsum est caput nostrum, et ipso viso satiabitur desiderium nostrum; quo ipse et Pater unum sunt, non secundum quod corpus habet Salvator, sed secundum plenitudinem divinitatis, quæ habitat in homine Christo. At in isto, quod per mysterium geritur, figura est, non solum proprii corporis Christi, verum etiam credentis in Christum populi. Utriusque namque corporis, id est, et Christi quod passum est, et resurrexit, et populi in Christo renati atque de mortuis vivificati, figuram gestat. Addamus etiam quod iste panis et calix, qui corpus et sanguis Christi nominatur, et

THE AUTHOR.

Hitherto Bertrame, (a man, as Trithemius writeth, "in the holy scriptures excellently perfect, and in human doctrine notably learned, quick in wit, and in eloquence fine and pleasant, and yet no less in life than in learning famous and notable[3],") in his book of the body and blood of the Lord, which he wrote unto Carolus Magnus[4], the emperor: whose words I have so much the more gladly and plentifully rehearsed, both because of them we may plainly learn what the ancient writers even from the beginning of Christ's church, and all other in every age from time to time, being of sound judgment, have thought and judged of the presence of Christ in the supper; and also because his doctrine of the sacrament of the body and blood of the Lord was never so much as once suspected of heresy, but at all times hath been highly commended and praised of all good and godly men, and of such as have most excelled in the knowledge of God and of his holy mysteries, till those horrible, monstrous, and poisonful locusts brast out of that most vile, stinking, and hell-like pit; I mean the papists, the sophisters, the school-men, the theologists, the monks, the friars, the priests, the massmongers, the purgatory-rakers, the sententionaries, the transubstantiators, the impanators, the flesh-devourers, &c., of whom St John speaketh in his book of Revelations. This Bertrame lived in the year of our Lord 840. Chap. ix.

"A sacrament is called an holy sign, or an holy secret. Many things are done for themselves only, and some to signify other things, and they are called and likewise are signs. As we may take an ensample of usual things. A ring is given absolutely for a ring, and there is no signification. It is given to endow a man with some inheritance, and it is a sign; so that he which took the ring may now well say, The ring is worth nothing, but it is the inheritance which I sought. In like manner the Lord, drawing nigh unto his passion, had a care to endow his with his grace, that the invisible grace might be given with some visible sign. For unto this end are all sacraments ordained; yea, and unto this end also was the sacrament of the body and blood of Christ instituted[5]." Bernard. in Ser. de Cœna Domini.

"Even unto this present day is the same flesh given unto us, but yet spiritually, and not corporally[6]." Idem de S. Martino.

"The body of Christ is contained corporally in heaven; but in the host it is sacramentally contained[7]." Petrus de Natal. in Catal. Sanct.

"The bread signifieth the body, and not the blood; and the wine signifieth the blood, and not the body[8]." Guil. Durand. in Rat. Div. Offic. Lib. iv.

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existit, memoriam repræsentat dominicæ passionis, sive mortis, quemadmodum ipse in evangelio dixit, Hoc facite in mei commemorationem. Quod exponens apostolus Paulus ait, Quotiescunque manducabitis panem hunc, et calicem bibetis, mortem Domini annunciabitis donec veniat. Docemur a Salvatore, necnon a sancto Paulo apostolo, quod iste panis et iste sanguis, qui super altare ponitur, in figuram, sive memoriam dominicæ mortis ponantur, ut, quod gestum est in præterito, præsenti revocet memoriæ, ut illius passionis memores effecti, per eam efficiamur divini muneris consortes, per quam sumus a morte liberati. Cognoscentes, quod ubi pervenerimus ad visionem Christi, talibus non opus habebimus instrumentis, quibus admoneamur quid pro nobis immensa benignitas sustinuerit. Quoniam ipsum facie ad faciem contemplantes, non per exteriorem temporalium rerum admonitionem commonebimur, sed per ipsius contemplationem veritatis aspiciemus, quemadmodum nostræ salutis Auctori gratias agere debeamus.—Id. ibid. capp. xcvii—c. pp. 50, 1.]

[3 Bertramus presbyter et monachus, in divinis scripturis valde peritus, et in literis secularium disciplinarum egregie doctus, ingenio subtilis et clarus eloquio, nec minus vita quam doctrina insignis.—Catal. Script. Eccles. per Joh. a Trittenheim. Col. 1531, fol. 57.]

[4 Charles the Bald.]

[5 Sacramentum dicitur sacrum signum, sive sacrum secretum. Multa siquidem fiunt propter se tantum: alia vero propter alia designanda: et ipsa dicuntur signa, et sunt. Ut enim de usualibus sumamus exemplum, datur annulus absolute propter annulum, et nulla est significatio: datur ad investiendum de hereditate aliqua, et signum est, ita ut jam dicere possit qui accipit: Annulus non valet quicquam, sed hæreditas est quam quærebam. In hunc itaque modum appropinquans passioni Dominus, de gratia sua investire curavit suos, ut invisibilis gratia signo aliquo visibili præstaretur. Ad hoc instituta sunt omnia sacramenta, ad hoc eucharistiæ participatio.—Bernard. Op. Par. 1690. In Cœn. Dom. Serm. 2. Vol. I. Tom. III. col. 890.]

[6 Id. In Fest. S. Martin. Serm. Vol. I. Tom. III. col. 1052. See Vol. II. page 286, note 5.]

[7 Petr. de Natal. Catalog. Sanct. Lugd. 1508. De Fest. Corp. J. Christ. Lib. v. cap. xlv. fol. 125. See Vol. II. page 286, note 4.]

[8 Circa quod notandum est, quod hostia significat corpus Christi, non sanguinem...verum vinum in calice sanguinem Christi designat.—Durand. Rat. Div. Offic. Lugd. 1565. Lib. IV. cap. xxx. 17, fol. 140.]

De Consec. Dist. 2. Gloss. in cap. Hoc est.

"Neither the bread signifieth the blood, nor the wine signifieth the flesh. The heavenly sacrament, which is on the altar, is unproperly called the body of Christ; as baptism is unproperly called faith[1]."

Jacob. Faber in Matt. cap. xxvi.

"This sacrifice was then the first-fruits of the true Lamb, but to them that came after it is a perpetual memory of this mystery. For then gave he unto them that body which shortly after was offered on the cross, but yet after a sacramental and spiritual manner, to be eaten under the vail or shadow of bread; and his blood, which shortly after should be shed, to be drunken likewise, under the cover and shadow of wine; he himself remaining in them impassible[2], because it was done after a spiritual and impassible manner, yet outwardly appearing passible. When the disciples therefore did receive his body, they received it neither shut or speared, or inclosed on the bread; for they saw him without: neither did they receive him excluded or shut out; for they had him within. For his whole body was then sensibly and passibly without, and whole within sacramentally and impassibly, and alike truly within and without, if not more truly within than without; for within he was after a divine manner, but without he was after an human manner[3]."

Idem in Joan. cap. vi.

"When Christ gave his flesh to be meat, and his blood to be drink, he giveth it not after a carnal manner, as they understood him. For that flesh, that is to say, that manner of meat, even flesh, and that drink of blood, profiteth nothing, neither was it ever given to any man. But then only doth it profit when it is received after a divine and the very same manner that he was then in heaven[4]."

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Although it doth plainly appear by the aforesaid sentences of the fathers (which evidently teach that Christ, as concerning his corporal presence, hath forsaken the world, is ascended into heaven, sitteth on the right hand of God, &c.; again, that he is present with his church now after none other but a spiritual and divine manner; moreover, that those words of the Lord's supper are not to be understanded properly, but figuratively), that that popish doctrine concerning the ubiquity of Christ's body (I must use a new term in a new matter) is unsavoury, not sound; yea, utterly wicked, monstrous; utterly unknown to the old and pure church of Christ; manifestly fighting with the truth of Christ's body; greatly dissenting from the doctrine of the holy scriptures; wholly consenting to the mad doatings and false imaginations of that heretic Marcion; and, in fine, altogether overthrowing the marvellous ascension of our Lord Jesus Christ; yet notwithstanding, that it may appear to all men more clearly than the sun, how far and wide this doctrine of the papists is from the truth, I thought it not unfitting, nor out of the way, to allege certain testimonies of the ancient writers, by the which the godly reader may easily perceive the faith and doctrine of the true catholic fathers concerning the truth, nature, and substance of the body of Christ; which fathers, with one consent, as touching the true and natural body of Christ, although never so greatly glorified and endued with immortality, have ever so both judged and taught, that they affirm that the true and natural body of Christ is only in heaven, and that it doth not occupy at one time diverse and sundry places, but, according to the truth of the body, remain in one place only at one time; so far is it off that ever they granted in their writings, that the human nature of Christ is in all places at once (which only belongeth unto the divine nature), or that, according to the doctrine of the papists, the natural, real, and substantial body of Christ, even that which was born of Mary the virgin, crucified, dead, raised up again, ascended into heaven, glorified, &c., is truly, essentially, and presently (I use the words of the papists) in every altar, wheresoever the popish massmonger mumbleth his mass.

But as concerning the natural body of Christ, that that was at one and the same time in many

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[1] In 3 parte dicitur, quod cœleste sacramentum, quod est in altari, improprie dicitur corpus Christi; sicut baptismus improprie dicitur fides.—Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. Glossa in can. 48. col. 1936.]

[2] Folio, *impossible.*]

[3] Et hoc sacrificium tunc erat primitiæ veri agni, posteris autem hujus mysterii memoria perennis. Nam tunc corpus illud quod paulo post fuit immolatum in cruce, dedit illis, sed sacramentali et spirituali modo, sub velamento panis manducandum; et sanguinem paulo post effundendum, sub velamento vini similiter bibendum; impassibilis in ipsis manens, quia spirituali et impassibili modo, passibilis autem exterius apparens. Cum ergo sumpserunt corpus ejus discipuli, neque clausum sumpserunt, quia extra videbant, neque exclusum, quia intra habebant: totum enim extra tunc erat sensibiliter et passibiliter, et totum intra sacramentaliter et impassibiliter, et æque vere hic atque illic: si non etiam verius hic quam illic, quia hic divino, illic humano modo erat.—Jac. Fab. Stap. Comm. Init. in Quat. Evang. Col. 1541. In cap. xxvi. Evang. sec. Matt. p. 197.]

[4] See before, page 435, note 12.]

and diverse places together, these words of Christ, besides other, do manifestly reclaim and deny: "Lazarus is dead; and I am glad for your sake, that ye may believe, that I was not there." And as touching his immortal and glorified body, do not these words of the angel sufficiently prove that that also is not in all places at one time: "Fear ye not," saith he, "I know that ye seek Jesus, which was crucified: he is risen: he is not here. Behold the place where they laid him. He goeth before you into Galilee: there shall ye see him; as he said unto you?" Here see we, that the ubiquity, that is to say, the being every where, for the which the adversaries fight with fire and sword, as it were for their altars and houses, as they say, is attributed and applied neither to the mortal nor to the immortal body of Christ: yea, against this monstrous ubiquity the holy scriptures cry out in every place; constantly teaching that the natural body of Christ, although glorified, occupieth none other places than heaven only, and there shall remain unto the very end of the world: at the which time Christ, God and man, shall come again to judge the quick and the dead, and shall shew himself corporally to be seen of all men, both godly and ungodly. "Jesus Christ," saith St Peter, "must receive heaven, until the time that all things, which God hath spoken by the mouth of all his holy prophets since the world began, be restored again." "Ye men of Galilee," said the angels to the apostles, "why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, even as ye have seen him go into heaven." "Our conversation," saith St Paul, "is in heaven; from whence we look for a Saviour, even the Lord Jesus Christ, which shall change our vile body, that he may make it like unto his glorious body, according to the working whereby he is able also to subdue all things to himself." Again: "The Lord himself shall come down from heaven with a shout, and the voice of the archangel and trump of God," &c. But let us hear the testimonies of the fathers.

John xi.
Mark xvi.
Acts iii.
Acts i.
Phil. iii.
1 Thess. iv.

THE ELEVENTH ARTICLE.

That the true and natural body of Christ, being in heaven, is not in all places, neither at one and the same time do occupy many and sundry places, but remaineth only in heaven till the day of judgment.

Probations out of the old fathers.

"Christ is to be sought neither upon the earth, nor in the earth, but in heaven; where he sitteth on the right hand of God[5]." Ambros. in Lucam, Lib. x. cap. xiv.

"Here is the shadow; here is the image; but there is the truth. The shadow was in the law; the image is in the gospel; but the truth is in heaven. Before a lamb was offered, a calf was offered; but now Christ is offered; but he is offered as a man, as one receiving his passion: notwithstanding, he offereth himself as a priest, that he might forgive our sins. He is here in an image; but he is there in truth, where as an advocate he maketh intercession for us[6]." Ambros. de Offic. Lib. iv. cap. xlviii. 1 John ii.

"Doubt thou not but that the man Christ Jesus is there, from whence he shall come. And remember well, and faithfully believe the christian confession, that he rose from death, ascended into heaven, sitteth on the right hand of the Father, and from that place, and none other, shall he come to judge the quick and the dead. And he shall come, as the angels said, as he was seen go into heaven, that is to say, in the same form and substance of flesh; unto the which he gave immortality, but changed not nature. After this form we may not think that he is every where. For we must beware that we do not so stablish his divinity, that we take away the verity of his body: it followeth not, that that which is in God should be in every place as God. For even of us the scripture saith most truly, that in him we live, are moved, and have our being; and yet are we not in all places, as he is. But otherwise is the man (Christ) in God; for God is also otherwise in that man, even after a proper and singular manner. For God and man is one person, and both is one Christ Jesus, in all places in that he is God, but in heaven in that he is man[7]." August. ad Dard. Epist. 57. Acts i. Acts xvii.

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[5] Ambros. Op. Par. 1686—90. Expos. Evang. sec. Luc. Lib. x. 160. Tom. I. col. 1538. See Vol. II. page 274, note 4.]

[6] Id. De Offic. Minist. Lib. i. cap. xlviii. 248. Tom. II. col. 63. See Vol. II. page 277, note 3.]

[7] August. Op. Par. 1679–1700. Lib. ad Dard. seu Epist. clxxxvii. 10. Tom. II. col. 681. See Vol. II. page 277, note 4.]

August. in Joan. Tract. 30.

"The Lord is above; but yet his truth is here. His body, wherein he arose, must needs be in one place; but his truth is spread abroad every where[1]."

August. in Joan. Tract. 50.

"Whom shall I lay hand on? Him that is absent? But how shall I reach my hand into heaven, that I may lay hand on him that sitteth there? Lay hand on him with thy faith, and thou hast gotten him. Thy forefathers laid hand on him in the flesh: lay thou hand on him in thy heart; for Christ being absent is so present. Except he were present, we could not lay hand on him; but, forasmuch as that is

Matt. xxviii.

true which he saith, 'Behold, I am with you even unto the end of the world;' he is both gone away, and yet he is here; he is both gone again (into heaven), and yet also hath he not forsaken us. He hath carried his body into heaven, but his majesty he hath not taken away from the world[2]."

Ibidem.

"As concerning the presence of his majesty, we have ever Christ with us; but

Matt. xxvi.

as touching the presence of his flesh, he said truly to his disciples: 'Ye shall not ever have me with you.' For as concerning the presence of his flesh, the church had him but a few days; yet now it holdeth him fast by faith, though it see him not with eyes[3]."

August. de Fide et Symbol. cap. vi.

"It is a most curious and vain thing to seek or ask where and how the Lord's body is in heaven. That it is only in heaven we must believe; for it pertaineth not unto our frail and weak nature to discuss the secrets of heaven; but it is the duty of our faith godly and honourably to think of the most worthy body of our Lord[4]."

August. in Joan. Tract. 50.

"'Me shall ye not ever have with you.' What meaneth this, 'not ever?' If thou be good, if thou pertainest unto the body of Christ (which Peter signifieth), thou hast Christ both at this present, and in time to come. At this present thou hast him by faith; thou hast him by a sign. At this present thou hast him by the sacrament of baptism: at this present thou hast him by the meat and drink of the altar[5]."

August. in Joan. Tract. 102.

"Christ hath left the world by his corporal departing; he is gone unto the Father by the ascension of his manhood; and yet hath he not forsaken the world by the governance of his presence[6]."

August. de Symb. ad Catech. Lib. ii.

"Such is the power of thine omnipotency, O Christ, that thou canst do more in the faithful when thou art thought to be absent from them in that manhood which thou took on thee. Notwithstanding, with the presence of thy majesty thou never departest from the hearts of thy faithful people. Peter took upon him to die for

Matt. xxvi.

thee, being absent; whom, being present, he had tofore denied through cowardness[7]."

August. de Agone Christiano. cap. xxvi.

"Let us not hear them which deny that the Son sitteth on the right hand of the Father. For they say: Hath God the Father a right or left side, as bodies have? We do not so think of God the Father: for God is defined and concluded or in-

What the right hand of God is.

closed with no shape of body. But the right hand of God is an everlasting blessedness, which is given to the saints; as his left hand is most rightly called a perpetual misery, which is given to the ungodly: that not in God himself, but in his creatures after that sort as I have spoken, the right and the left hand may be understanded. Moreover, the body of Christ, which is the congregation, shall be on his right hand,

Eph. ii.

that is to say, in that blessedness; as the apostle saith: 'He hath raised us up with

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[1] Id. in Johan. Evang. cap. vii. Tractat. xxx. 1. Tom. III. Pars II. col. 517. See Vol. II. page 278, note 4.]

[2] Id. ibid. Tractat. l. 4. cols. 630, 1. See Vol. II. page 274, note 2.]

[3] Id. ibid. 13. col. 634. See Vol. II. page 274, note 1.]

[4] Id. Lib. de Fid. et Symb. 13. Tom. VI. col. 157. See Vol. II. page 278, note 6.]

[5] Me autem non semper habebitis. Quid est enim, non semper? Et quid est semper? Si bonus es, si ad corpus pertines, quod significat Petrus; habes Christum et in præsenti et in futuro: in præsenti per fidem, in præsenti per signum, in præsenti per baptismatis sacramentum, in præsenti per altaris cibum et potum.—Id. in Johan. Evang. cap. xii. Tractat. l. 12. Tom. III. Pars II. col. 633.]

[6] See before, page 428, note 3.]

[7] Ipsa est virtus omnipotentiæ tuæ, ut plus possis in ipsis fidelibus, quando absens ab eis in homine illo suscepto sentiris. Ceterum præsentia tuæ majestatis de cordibus fidelium tuorum numquam discedis.....quæ [dona] accepit Petrus ut moreretur pro absente, quem desperando negaverat præsentem. —Id. De Symb. Serm. ii. 16. ad Catech. Tom. VI. col. 564. The Benedictine editors doubt the genuineness of this sermon.]

him, and made us to sit with him in heavenly things.' For although our body be not yet there, notwithstanding, our hope is there already[8]."

"We must believe and confess that the Son of God, after the substance of his godhead, is invisible, without a body, immortal, and not able to be compassed about. Notwithstanding, it is meet and convenient for us to believe and confess that, as concerning his manhood, he is visible, hath a body, occupieth a place, and hath undoubtedly all the members of a man[9]." August. de Essentia Divinitatis.

"If the nature of the Word and of the flesh be one, seeing the Word is every where, why is not the flesh then every where? For when it was in earth, then verily was it not in heaven; and now, when it is in heaven, it is not surely in earth. And it is so sure that it is not in earth, that, as concerning it, we look for him to come from heaven, whom, as concerning his eternal word, we believe to be with us in earth. Therefore [we] by your doctrine (saith Vigilius unto Eutyches, who defended that the divinity and humanity in Christ was but one nature), either the Word is contained in a place with his flesh, or else the flesh is every where with the Word. For one nature cannot receive in itself two diverse and contrary things. But these two things be diverse and far unlike; that is to say, to be contained in a place, and to be every where. Therefore, inasmuch as the Word is every where, and the flesh is not every where, it appeareth plainly that one Christ himself hath in him two natures, and that by his divine nature he is every where, and by his human nature he is contained in a place; that he is created, and hath no beginning; that he is subject to death, and cannot die. Whereof one he hath by the nature of his Word, whereby he is God; and the other he hath by the nature of his flesh, whereby the same God is man also. Therefore one Son of God, the self-same was made the Son of man; and he hath a beginning by the nature of his flesh, and no beginning by the nature of his godhead. He is created by the nature of his flesh, and not created by the nature of his godhead. He is comprehended in a place by the nature of his flesh, and not comprehended in a place by the nature of his godhead. He is inferior to angels in the nature of his flesh, and is equal to his Father in the nature of his godhead. He died by the nature of his flesh, and died not by the nature of his godhead. This is the faith and catholic confession which the apostles taught, the martyrs did corroborate, and faithful people keep unto this day[10]." Vigilius contra Eutychen, Lib. iv.

"One and the self-same Christ of mankind was made a man, compassed in a place, who of his Father is God, without measure or place. One and the self-same person, as concerning his man's substance, was not in heaven when he was in earth, and forsook the earth when he ascended into heaven; but, as concerning his godly substance, which is above all measure, he neither left heaven when he came from heaven, nor he left not the earth when he ascended into heaven: which may be known by the most certain word of Christ himself, who, to shew the placing of his humanity, said to his disciples: 'I ascend up to my Father and your Father, to my God and your God.' And when he had said of Lazarus that he was dead, he added, saying: 'I am glad for your sakes, that ye may believe; for I was not there.' But to shew the unmeasurable compass of his divinity, he said to his disciples: 'Behold, I am with you always, unto the world's end.' Now how did he go up into heaven, but because he is a very man contained within a place? Or how is he present with faithful people, but because he is very God, being without measure[11]?" Fulgentius ad Trasimundum Regem, Lib. ii. John xx. John xi. Matt. xxviii.

[8 Nec eos audiamus, qui negant ad dexteram Patris sedere Filium. Dicunt enim, Numquid Deus Pater habet latus dextrum aut sinistrum, sicuti corpora? Nec nos hoc de Deo Patre sentimus: nulla enim forma corporis Deus definitur atque concluditur. Sed dextera Patris est beatitudo perpetua, quæ sanctis promittitur; sicut sinistra ejus rectissime dicitur miseria perpetua, quæ impiis datur: ut non in ipso Deo, sed in creaturis hoc modo, quo diximus, intelligatur dextera et sinistra. Quia et corpus Christi, quod est ecclesia, in ipsa dextera, hoc est in ipsa beatitudine futurum est, sicut apostolus dicit, quia et simul nos suscitavit, et simul sedere fecit in cœlestibus. Quamvis enim corpus nostrum nondum ibi sit, tamen spes nostra jam ibi est.—Id. De Agon. Christ. 28. Tom. VI. col. 257.]

[9 See before, page 428, note 4.]

[10 Vigil. adv. Eutych. in Cassandr. Op. Par. 1616. Lib. iv. pp. 546, 7. See Vol. II. page 279, note 10.]

[11 Fulgent. Op. Par. 1623. Ad Trasimund. Lib. ii. cap. xvii. cols. 172, 3. See Vol. II. page 278, note 9.]

Idem, Lib. iii.

"The self-same and unseparable Christ according to his flesh alone did rise out of the grave: according to the whole man which he took, leaving the earth locally, he ascended into heaven, and sitteth on the right hand of God: after the same whole man he shall come to judge the quick and the dead, and to crown the faithful and godly[1]."

Theodoret. in Dialog. 2.

"The body of our Lord, when it rose again, was utterly estranged from all corruption and perishing: it was also free from sufferings, immortal, and glorified with divine glory, and is worshipped of the heavenly powers: and yet, notwithstanding, it is a body, and hath the very same circumscription that it had before[2]."

Ibidem.

"I would not say for the persuasion of man's reason, nor I am not so arrogant and presumptuous to affirm any thing which scripture passeth over with silence; but

Acts xvii.

I have heard St Paul cry, that 'God hath ordained a day when he will judge all the world in justice by that man which he appointed before; performing his promise to all men, and raising him from death.' I have learned also of the holy

Acts i.

angels, that he will come after that fashion as his disciples saw him go to heaven. But they saw a nature of a certain bigness, not a nature which had no bigness. I

Matt. xxiv.

heard furthermore the Lord say: 'Ye shall see the Son of man come in the clouds of heaven.' And I know that every thing that men see hath a certain bigness; for

Matt. xxv.

that nature that hath no bigness cannot be seen. Moreover, to sit in the throne of glory, and to set the lambs upon his right hand, and the goats upon his left hand, signifieth a thing that hath quantity and bigness[3]."

August. ad Dardanum, Epist. 57.

"Take away the spaces of places from the bodies, and they shall be no where; and, forasmuch as they shall be no where, then shall they not be at all. Take away the very bodies from the qualities of bodies, then shall there neither be any place where they may be; and therefore must it needs follow that they be not[4]."

Cyrillus de Trinitate, Lib. ii.

"If the nature of the godhead were a body, it must needs be in a place, and have quantity, greatness, and circumscription[5]."

Didymus de Spiritu Sancto, Lib. i.

"The Holy Ghost himself, if he were one of the creatures, should have at the least a circumscribed substance, as all things that are made have. For although the invisible creatures be not circumscribed in a place and bounds, yet are they environed with the property of their substance. But the Holy Ghost, seeing he is in many places, hath not a circumscript substance[6]."

Basilius de Spiritu Sancto, cap. xxii.

"The angel which stood by Cornelius was not also in the same place with Philip; neither did the angel, which spake unto Zachary from the altar, occupy the same time his proper place and standing in heaven. But the Holy Ghost is believed to work at one time both in Abacuk and in Daniel in Babylon, and with Hieremy in prison, and with Ezechiel in Chobey[7]."

Hieron. ad Damasum.

"Christ rose again the third day, he ascended into heaven, he sitteth on the right

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[1 Idem atque inseparabilis Christus secundum solam carnem de sepulchro surrexit: idem atque inseparabilis Christus secundum totum hominem, quem accepit, terram localiter deserens, ad cœlum ascendit, et in dextris Dei sedet, secundum eundem totum hominem venturus ad judicandum vivos et mortuos, coronaturus fideles et pios.—Id. ibid. Lib. III. cap. xxxiv. col. 211.]

[2 Καὶ τὸ δεσποτικὸν τοιγαροῦν σῶμα ἄφθαρτον μὲν ἀνέστη, καὶ ἀπαθὲς, καὶ ἀθάνατον, καὶ τῇ θείᾳ δόξῃ δεδοξασμένον, καὶ παρὰ τῶν ἐπουρανίων προσκυνεῖται δυνάμεων. σῶμα δὲ ὅμως ἐστὶ, τὴν προτέραν ἔχον περιγραφήν.—Theodoret. Op. Lut. Par. 1642—84. Inconfus. Dial. ii. Tom. IV. p. 82.]

[3 Ἐγὼ μὲν οὐκ ἂν φαίην, ἀνθρωπίνοις πειθόμενος λογισμοῖς. οὐ γὰρ οὕτως εἰμὶ θρασὺς, ὥστε φάναι τι σεσιγημένον παρὰ τῇ θείᾳ γραφῇ. ἤκουσα μέντοι τοῦ θείου Παύλου βοῶντος, ὅτι ἔστησεν ὁ Θεὸς ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας ἐκ νεκρῶν αὐτόν. μεμάθηκα δὲ καὶ παρὰ τῶν ἁγίων ἀγγέλων, ὅτι οὕτως ἐλεύσεται ὃν τρόπον αὐτὸν εἶδον οἱ μαθηταὶ πορευόμενον εἰς τὸν οὐρανόν. εἶδον δὲ περιγεγραμμένην φύσιν, οὐκ ἀπερίγραφον. ἤκουσα δὲ καὶ τοῦ Κυρίου λέγοντος, ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. καὶ οἶδα περιγεγραμμένον τὸ ὑπ' ἀνθρώπων ὁρώμενον. ἀθέατος γὰρ ἡ ἀπερίγραφος φύσις. καὶ μέντοι καὶ τὸ καθίσαι ἐπὶ θρόνου δόξης, καὶ στῆσαι τοὺς μὲν ἀμνοὺς ἐκ δεξιῶν, τοὺς δὲ ἐρίφους ἐξ εὐωνύμων, τὸ περιγεγραμμένον δηλοῖ.—Id. ibid. pp. 82, 3.]

[4 August. Op. Par. 1679—1700. Lib. ad Dard. seu Epist. clxxxvii. 18. Tom. II. col. 683. See Vol. II. page 278, note 2.]

[5 Cyril. Alex. Op. Lut. 1638. De S. Trin. Dial. II. Tom. V. Pars I. p. 447. See Vol. II. page 281, note 4.]

[6 Did. Alex. in Biblioth. Vet. Patr. Stud. Galland. Venet. 1765—81. De Spirit. Sanct. Lib. 6. Tom. VI. p. 265. See Vol. II. page 281, note 2.]

[7 Basil. Op. Par. 1721—30. Lib. de Spirit. Sanct. cap. xxiii Tom. III. p. 46. See Vol. II. page 280, note 1.]

hand of God the Father, the very same nature of his flesh remaining in the which he was born and suffered, in the which also he rose again. For the substance of his humanity is not vanished away, but it is glorified, and for ever shall remain with his deity[8]."

"We confess that one and the same Christ our Lord, the only-begotten Son of God, must be known in two natures unconfusedly, unconvertibly, without any division, and unseparably; the diversity of the natures being no where made void for the union; yea, rather the propriety of both natures, being in one[9] person and substance, being safe; not as divided or separated into two persons, but one and the same only-begotten Son of God, God the Word, even the Lord Jesus Christ[10]." Concilium Chalcedonense.

"Christ is not here by the presence of his flesh, and yet is he absent no where by the presence of his majesty[11]." Gregorius in Hom. Pasch.

"We must, dearly-beloved brethren, follow thither in heart where we believe that Christ is ascended in body. And although we be as yet holden with the infirmity or weakness of the body, yet let us follow him with the steps of love; for he that went up quiet and gentle, shall come again terrible and fearful (to the wicked)[12]." Idem Hom. 29.

"He, ascending into heaven after his resurrection, did forsake them corporally, whom notwithstanding he did never leave with the presence of his divine majesty[13]." Beda in Hom. in Vigilia Pentecostes.

"The flesh of Christ that he took unto him is neither of heaven, nor of the air, nor of any other nature than of that whereof all men's flesh is[14]." P. Lombard. Lib. iii. Sent. Dist. 3.

THE TWELFTH ARTICLE.

That the sacramental bread was not reserved in boxes and pixes among the ancient Christians, as it is now-a-days in the temples of the papists.

Probations out of the old fathers.

"So many hosts must be offered on the altar as will suffice for the people. And if any remain, they must not be kept until the morning, but be spent and consumed of the clerks, with fear and trembling[15]." Clemens, Epist. 2.

"The bread which the Lord gave to his disciples, and said, Take and eat, he spared not, neither did he command that it should be kept until to-morrow. Peradventure this mystery is contained in it, because he commandeth bread not to be carried in the way, that thou shouldest alway bring forth the new and fresh bread of the word of God, and carry them in thee. And therefore those Gabaonites are Origenes in Levit. Hom. 5 cap. vii. Mark vi. Josh. ix.

[8 Resurrexit tertia die: ascendit in cœlum, sedet ad dexteram Dei Patris, manente ea natura carnis, in qua natus et passus est, in qua etiam resurrexit. Non enim exinanita est humanitatis substantia, sed glorificata, et in æternum cum deitate mansura. —Hieron. Op. Par. 1693-1706. Symbol. Explan. ad Damas. Tom. V. col. 123. The Benedictine Editor does not consider this a genuine work of Jerome.]

[9 Folio, *owne.*]

[10 Ἑπόμενοι τοίνυν τοῖς ἁγίοις πατράσιν, ἕνα καὶ τὸν αὐτὸν ὁμολογεῖν υἱὸν τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν συμφώνως ἅπαντες ἐκδιδάσκομεν ...ἕνα καὶ τὸν αὐτὸν Χριστόν, υἱόν, Κύριον, μονογενῆ, ἐκ δύο φύσεων ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως γνωριζόμενον· οὐδαμοῦ τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, σωζομένης δὲ μᾶλλον τῆς ἰδιότητος ἑκατέρας φύσεως, καὶ εἰς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συντρεχούσης, οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρούμενον, ἀλλ' ἕνα καὶ τὸν αὐτὸν υἱὸν καὶ μονογενῆ, Θεὸν λόγον, Κύριον Ἰησοῦν Χριστόν.—Symb. Constant. in Act. v. Concil. Chalc. in Concil. Stud. Labbei. Lut. Par. 1671-2. Tom. IV. cols. 566, 7.]

[11 Gregor. Magni Papæ I. Op. Par. 1705. In Evang. Lib. ii. Hom. xxi. 4. Die Sanct. Pasch. Tom. I. col. 1527. See Vol. II. page 274, note 5.]

[12 Unde, fratres carissimi, oportet ut illuc sequamur corde, ubi eum corpore ascendisse credimus ...quia is qui placidus ascendit, terribilis redibit ...et si adhuc hic tenemur infirmitate corporis, sequamur tamen eum passibus amoris.—Id. Ibid. in Ascens. Dom. Hom. xxix. 11. cols. 1574, 5.]

[13 Ven. Bed. Op. Col. Agrip. 1612. Hom. in Fest. Sanct. Pentecost. Tom. VII. col. 38. See Vol. II. page 275, note 8.]

[14 Hanc tamen carnem non cœlestis, non aeriæ, non alterius cujusque putes esse naturæ: sed ejus, cujus est omnium hominum caro.—Pet. Lomb. Lib. Sentent. Col. Agrip. 1576. Lib. iii. Dist. iii. A. fol. 249. Lombard has quoted this passage from the treatise De Fide ad Pet. See August. Op. Tom. VI. Appendix, cols. 21, 2; or Fulgent. Op. Par. 1623. col. 335.]

[15 Clement. Papæ I. Epist. ii. ad Jacob. in Epist. Decret. Sum. Pont. Rom. 1591. Tom. I. p. 16. See Vol. II. page 251, note 10.]

condemned to carry water and wood, because they brought old bread unto the children of Israel[1]."

August. de Trinit. Lib. iii. cap. x.

"The bread appointed to this use is consumed in receiving the sacrament[2]."

Hieron. in 1 Cor. cap. xi.

"After the communion, whatsoever they left of the sacrifices, they consumed it together there in the church, eating their common supper[3]."

Evagrius in Eccl. Hist. Lib. iv. cap. xxxvi.

"The old custom was this, that when much of the holy parts of the undefiled body of Christ our God did remain, that the young children which were wont to go to school should be called to eat them[4]."

Humbert. contra Nicetam.

"We read that the Lord himself did not deliver to his disciples an unperfect, but a perfect commemoration and remembrance of his passion and death. For he did not only bless, and reserve that which should be broken until to-morrow: neither did he only break it and keep it in store; but, when he had broken it, he did straightways make distribution of it. In consideration whereof, blessed Alexander the martyr, and the first[5] pope from the apostle Peter, planting the passion of the Lord in the canon of the mass, saith: So oft as ye shall do this, that is to say, bless, break, and distribute, ye shall do it in the remembrance of me. For if any of these three be done without other, that is to say, either the blessing without the breaking and distribution, or the breaking without the blessing and distribution, it doth not represent a perfect memory of Christ; as neither doth distribution without the blessing and breaking[6]."

Paschas. Dist. 2. de Conseer.

"Christ, willing to express the fruit of this sacrament, said: 'He that eateth my flesh, and drinketh my blood, shall live for ever.' And hereby also Christ willing that his disciples should be partakers of the fruit of this sacrament, after he had consecrated his body, he rested not in the consecration, neither did he give it to his disciples that they should keep and reserve it honourably; but he gave it them to use, that is to say, to eat it; saying, 'Take, and eat'[7]."

THE THIRTEENTH ARTICLE.

That the popish mass is no propitiatory, expiatory, or satisfactory sacrifice for the sins either of the quick or of the dead.

Probations out of the old fathers.

August. contra Faustum, Lib. xx. cap. xviii.

"The Hebrews, in the sacrifices of beasts which they offered to God many and sundry ways, as it was worthy so noble a thing, did prefigure and tofore shadow the sacrifice that was to come, which Christ offered. In consideration whereof the Christians also now do celebrate a memory of the same sacrifice that was done, with the holy oblation and participation of the body and blood of Christ[8]."

August. in Lib. de Fide ad Pet. Diac. cap. xviii.

"In those carnal sacrifices the flesh of Christ was figured, which he without sin should offer for our sins; and also his blood, which he should shed for the remission and forgiveness of our sins. But in this sacrifice there is thanksgiving, and a com-

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[1 Nam et Dominus panem, quem discipulis dabat, et dicebat eis, Accipite et manducate, non distulit, nec servari jussit in crastinum. Hoc fortasse mysterii continetur etiam in eo quod panem portari non jubet in via, ut semper recentes, quos intra te geris, verbi Dei panes proferas. Denique Gabaonitæ illi propterea condemnantur, et ligni cæsores, vel aquæ gestatores fiunt, quia panes veteres ad Israelitas detulerunt.—Orig. Op. Par. 1733—59. In Levit. Hom. v. Tom. II. p. 211.]

[2 August. Op. Par. 1679—1700. De Trin. Lib. III. 19. Tom. VIII. col. 803. See Vol. II. page 252, note 1.]

[3 Hieron. Op. Par. 1693—1706. Comm. in Epist. I. ad Cor. cap. xi. Tom. V. col. 998. See Vol. II. page 251, note 7.]

[4 Evagr. Schol. in Hist. Eccles. Script. Amst. 1695—1700. Lib. IV. cap. xxxvi. pp. 410, 11. See Vol. II. page 252, note 2.]

[5 The true reading is doubtless *fifth*.]

[6 Humbert. cont. Nicet. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618—22. Tom. XI. p. 333. See Vol. II. page 252, note 5.]

[7 Gab. Biel. Canon. Missæ Expos. Basil. 1515. Lect. xxxvi. fol. 83. 2. See Vol. II. page 252, note 6.]

[8 Hebræi autem in victimis pecorum, quas offerebant Deo, multis et variis modis, sicut re tanta dignum erat, prophetiam celebrabant futuræ victimæ, quam Christus obtulit. Unde jam Christiani peracti ejusdem sacrificii memoriam celebrant sacrosancta oblatione et participatione corporis et sanguinis Christi.—August. Op. Cont. Faust. Lib. xx. cap. xviii. Tom. VIII. col. 345.]

memoration or remembrance of the flesh of Christ, which he offered for us, and of his blood, which the same God did shed for us. Of the which blessed Paul saith in the Acts of the Apostles: 'Take heed to yourselves and to the whole flock, over whom the Holy Ghost hath made you bishops and overseers, to govern the congregation of God, which he purchased with his blood.' In those sacrifices therefore it was signified and set forth in figures what should be given unto us; but in this sacrifice it is evidently shewed and declared what is already given unto us. In those sacrifices the Son of God was tofore shewed, that he should be slain for the ungodly; but in this sacrifice he is declared that he is already slain for the ungodly; as the apostle witnesseth: 'Christ,' saith he, 'when we were yet weak, according to the time died for the ungodly;' and, 'when we were enemies we were reconciled to God by the death of his Son'[9]." Acts xx. Rom. v.

"The flesh and blood of this sacrifice before the coming of Christ was promised by figurative sacrifices; but in the passion of Christ it was performed by the truth itself; and now, after the ascension of Christ, it is celebrated by a sacrament of remembrance[10]." August. contra Faustum, Lib. xx. cap. xxi.

"In Christ there was a sacrifice once offered, able enough to save for ever and ever. What then do we? Do not we also offer daily? We offer indeed, but in the remembrance of his death[11]." Ambros. in Ep. ad Hebræos.

"The oblation, which was given to be offered for them that were cleansed from their leprosy, was a figure of the bread of thanksgiving, which our Lord Jesus Christ commanded us to do in the remembrance of his passion, which he suffered to cleanse men in their souls from all vice, that we should give thanks together to God; both because he made the world with all the things that are in it for man's sake, and also because he delivered us from vice and sin, wherein we were, and hath most valiantly destroyed rule and power through him, which was made passible according to his counsel[12]." Justinus Martyr.

Do not we offer daily? We offer indeed, but yet in the remembrance of Christ's death is that done that we do. And this is one sacrifice, not many. And forasmuch as this sacrifice was once offered, it was offered into the holy places. But this sacrifice is a figure of it: we always offer one sacrifice, and not now one, and to-morrow another, but alway the same. Therefore this is one sacrifice; or else how is it offered in many places? Are there many Christs? Nay, but there is one Christ in all places, being full here and there also. For even as he that is offered in every place is one body, and not many bodies; so in like manner is there one sacrifice. But he is our Bishop, which offered a sacrifice to cleanse us; and we offer the same which, then being offered, cannot be consumed. But that which we do, it is done in the remembrance of that that was done. 'Do ye this,' saith he, 'in the remembrance of me.' Not another sacrifice, as the bishop of the old law did, but even the very same do we alway; yea rather, we work a remembrance of that sacrifice[13]." Chrysost. in Heb. Hom. 17. cap. ix.

"If both the priesthood, which is of the law, be ended, and the priest, which is after the order of Melchisedech, hath offered a sacrifice, and by that means hath brought to pass that the other sacrifices be not needful; why then do the priests of the new Theodoret. in Heb. cap. viii.

[9 See before, page 442, note 1.]

[10 Id. Cont. Faust. Lib. xx. cap. xxi. Tom. VIII. col. 348. See Vol. II. page 249, note 4.]

[11 Ambros. Op. Par. 1614. Comm. in Epist. ad Heb. cap. x. Tom. III. col. 651. See Vol. II. page 249, note 3.]

[12 Καὶ ἡ τῆς σεμιδάλεως δὲ προσφορὰ, ὦ ἄνδρες, ἔλεγον, ἡ ὑπὲρ τῶν καθαριζομένων ἀπὸ τῆς λέπρας προσφέρεσθαι παραδοθεῖσα, τύπος ἦν τοῦ ἄρτου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους οὗ ἔπαθεν ὑπὲρ τῶν καθαιρομένων τὰς ψυχὰς ἀπὸ πάσης πονηρίας ἀνθρώπων, Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν παρέδωκε ποιεῖν, ἵνα ἅμα τε εὐχαριστῶμεν τῷ Θεῷ ὑπέρ τε τοῦ τὸν κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἠλευθερωκέναι ἡμᾶς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας καταλελυκέναι τελείαν κατάλυσιν διὰ τοῦ παθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ.—Just. Mart. Op. Par. 1742. Dial. cum Tryph. Jud. p. 137.]

[13 Τί οὖν; ἡμεῖς καθ' ἑκάστην ἡμέραν οὐ προσφέρομεν; προσφέρομεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ· καὶ μία ἐστὶν αὕτη, καὶ οὐ πολλαί. πῶς μία, καὶ οὐ πολλαί; ἐπειδὴ ἅπαξ προσηνέχθη, ὥσπερ ἐκείνη ἡ εἰς τὰ ἅγια τῶν ἁγίων. τοῦτο ἐκείνης τύπος ἐστὶ, καὶ αὕτη ἐκείνης. τὸν γὰρ αὐτὸν ἀεὶ προσφέρομεν· οὐ νῦν μὲν ἕτερον πρόβατον, αὔριον δὲ ἕτερον, ἀλλ' ἀεὶ τὸ αὐτό. ὥστε μία ἐστὶν ἡ θυσία. ἐπεὶ τῷ λόγῳ τούτῳ, ἐπειδὴ πολλαχοῦ προσφέρεται, καὶ πολλοὶ Χριστοί; ἀλλ'

testament use that mystical liturgy or sacrifice? But it is evident to them which are instructed in divine matters, that we offer not another sacrifice, but only celebrate a memory of that one and healthful sacrifice. For the Lord himself commanded us so to do: 'Do this in the remembrance of me;' that, by the contemplation and diligent beholding of the figures, we might remember those passions which he took upon him for our sake, and be thankful to him for them, and look for the enjoying of the good things to come at his hand[1]."

Theophylact. in Heb. cap. x.

"We have but one offering, not many; for he was offered but once. We offer him alway, yea rather, we do make a memory of that his oblation, even as though he were now presently offered. Wherefore it is plain and evident that we have but one sacrifice: but the law hath many, which also were many times offered, that they might profit much, and many; but our sacrifice is one only, yea, and that offered once for all[2]."

De Consecr. Dist. 2.

"Christ was once offered in himself, and yet he is daily offered in the sacrament." The Gloss:—"He is offered, that is to say, his oblation is represented, and a memory of Christ's passion is made[3]."

Paschasius Papa, Ibidem.

"Because we daily fall, Christ is daily offered for us mystically: and Christ's passion is set forth in a mystery." The Gloss:—"The oblation of Christ done for us is represented and set forth in the sacrament of his body and blood[4]."

Prosper in Sententiis.

"The heavenly bread, which is the flesh of Christ, after a certain manner is called the body of Christ; when, to say the truth, it is but the sacrament of the body of Christ. And the same oblation of the flesh, which is done by the hands of the priest, is called the passion, death, and crucifying of Christ, not in the truth of the thing, but in a signifying mystery[5]."

Chrysost. in Matt. Hom. 26. cap. viii.

"The best keeper of benefits is the remembrance of the benefits, and a continual giving of thanks for the same. Therefore those reverend and healthful mysteries, which we celebrate when the congregation is gathered together, are called *Eucharistia*, the sacrament of thanksgiving. For they are a remembrance of many benefits, yea, they declare and set forth unto us the principal points of God's dear love toward us[6]."

August. in Lib. Quæst. lxxxiii. cap. lxi.

"Our Lord Jesus Christ is openly known to be our king. He is also our priest for ever after the order of Melchisedech, which offered himself a sacrifice for our sins; and he hath ordained a similitude or representation of that sacrifice to be celebrated in the remembrance of his passion, that that thing which Melchisedech offered to God we may now see to be offered in the church of Christ throughout the world[7]."

οὐδαμῶς· ἀλλ' εἷς πανταχοῦ ὁ Χριστὸς, καὶ ἐνταῦθα πλήρης ὢν, καὶ ἐκεῖ πλήρης, ἓν σῶμα. ὥσπερ οὖν πολλαχοῦ προσφερόμενος ἓν σῶμά ἐστι, καὶ οὐ πολλὰ σώματα, οὕτω καὶ μία θυσία. ὁ ἀρχιερεὺς ἡμῶν ἐκεῖνός ἐστιν ὁ τὴν θυσίαν τὴν καθαίρουσαν ἡμᾶς προσενεγκών. ἐκείνην προσφέρομεν καὶ νῦν, τὴν τότε τε προσενεχθεῖσαν, τὴν ἀνάλωτον, κ.τ.λ. [See Vol. II. page 249, note 2.]—Chrysost. Op. Par. 1718—38. Ad Heb. cap. x. Hom. xvii. Tom. XII. pp. 168, 9.]

[1 Εἰ τοίνυν καὶ ἡ κατὰ νόμον ἱερωσύνη τὸ τέλος ἐδέξατο, καὶ ὁ κατὰ τάξιν Μελχισεδὲκ ἀρχιερεὺς τὴν θυσίαν προσήνεγκε, καὶ θυσίας ἑτέρας ἀνενδεεῖς καθεστήκαμεν, τί δήποτε τῆς καινῆς διαθήκης οἱ ἱερεῖς τὴν μυστικὴν λειτουργίαν ἐπιτελοῦσιν; ἀλλὰ δῆλον τοῖς τὰ θεῖα πεπαιδευμένοις, ὡς οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν. τοῦτο γὰρ ἡμῖν αὐτὸς ὁ Δεσπότης προσέταξε, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ἵνα τῇ θεωρίᾳ τὸν τύπον τῶν ὑπὲρ ἡμῶν γεγενημένων ἀναμιμνησκώμεθα παθημάτων, καὶ τὴν περὶ τὸν εὐεργέτην ἀγάπην πυρσεύσωμεν, καὶ τῶν μελλόντων ἀγαθῶν προσμένωμεν τὴν ἀπόλαυσιν.—Theodoret. Op. Lut. Par. 1642—84. In Epist. ad Heb. cap. viii. vv. 4, 5. Tom. III. p. 431.]

[2 Καὶ μία ἐστὶν αὕτη, οὐ πολλαὶ, ἐπειδὴ ἅπαξ προσηνέχθη. τὸν γὰρ αὐτὸν ἀεὶ προσφέρομεν, μᾶλλον δὲ ἀνάμνησιν τῆς προσφορᾶς ἐκείνης ποιοῦμεν, ὡς νῦν γινομένης. ὥστε μία ἐστὶν ἡ θυσία.—Theophyl. Op. Venet. 1754—63. In Epist. ad Hebr. cap. x. Tom. II. p. 719.]

[3 August. in Lib. Sent. Prosp. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 52. col. 1938. See Vol. II. page 250, note 4.]

[4 Paschas. in Lib. de Corp. et Sang. Christ. in eod. ibid. can. 71. col. 1950. See Vol. II. page 250, note 5.]

[5 August. in Lib. Sent. Prosp. in eod. ibid. can. 48. col. 1937. See Vol. II. page 250, note 1.]

[6 Φυλακὴ γὰρ εὐεργεσίας ἀρίστη ἡ τῆς εὐεργεσίας μνήμη, καὶ διηνεκὴς εὐχαριστία. διὰ δὴ τοῦτο καὶ τὰ φρικώδη μυστήρια, καὶ πολλῆς γέμοντα σωτηρίας (τὰ καθ' ἑκάστην τελούμενα λέγω σύναξιν) εὐχαριστία καλεῖται, ὅτι πολλῶν ἐστιν εὐεργετημάτων ἀνάμνησις, καὶ τὸ κεφάλαιον τῆς τοῦ Θεοῦ προνοίας ἐνδείκνυται, καὶ ὅτι διὰ πάντων παρασκευάζει εὐχαριστεῖν. — Chrysost. Op. In Matt. Hom. xxv. Tom. VII. p. 310.]

[7 Ita Dominus noster Jesus Christus ostenditur rex noster. Ipse est etiam sacerdos noster in æternum secundum ordinem Melchisedec, qui seipsum obtulit holocaustum pro peccatis nostris, et ejus

"That which is offered and consecrated of the priest is called a sacrifice and oblation, because it is a memory and representation of the true sacrifice and holy oblation made in the altar of the cross. And Christ died once on the cross, and was there offered in himself; but he is also daily offered in the sacrament; because in the sacrament there is a remembrance of that thing which was once done[8]." Lombard. Sentent. iv. Dist. 13.

"In the altar there is no reiteration or renewing of the sacrifice, but a daily commemoration of that one sacrifice which was once made on the cross, according to this saying of Christ: 'Do this in the remembrance of me'[9]." Gloss. Ord. in Heb.

THE FOURTEENTH ARTICLE.

That the state of the dead is not such, that, whether they have lived godly or ungodly, they can be delivered either from their sins or from their pains by the popish masses, or by the good works of other.

Probations out of the old fathers.

"While we are in this world we may help one another, whether it be by prayer or by counsel. But when we once come before the judgment-seat of Christ, not Job, nor Daniel, nor Noha, shall be able to pray for any man; but every man shall bear his own burden[10]." Hieron. in Gal. cap. vi.

"Let us not think, that we shall have any mercy shewed unto us, when we shall come unto the judgment-seat of Christ, which do not so behave ourselves in this world that we may deserve to receive favour and forgiveness of our sins; although Abraham, although Noha, although Job, although Daniel should pray for us. Therefore, while we have time, let us prepare and get to ourselves much trust to God-ward[11]." Chrysost. in Hom. de Divite et Lazaro.

"He that washeth not away his sins in this life shall find no comfort in the life to come. 'For in hell,' saith the psalmograph, 'who shall give thanks unto thee?' And not without a cause. For this is the time of watching and striving with our enemies; but the other is a time of crowns, of requitings, and of rewards[12]." Chrysost. in Heb. cap. ii. Hom. 4.

"As it is not ever in our power to sow, so is it not in our power always to give almose. When we be once gone hence, though we would never so fain, yet shall we be able to do nothing. We have witnesses of this matter, even those five foolish virgins, which, although they had never so ready a will, yet, because they went and carried no almose with them liberally, they were not suffered to come into the bridegroom's chamber. The rich man also is a witness, which despised Lazarus; who, because he was destitute of this help, although he wept and prayed never so greatly, obtained mercy neither of the patriarch, nor of any other, but without all pardon he continueth for ever in the everlasting torments of hell-fire[13]." Chrysost. in Gal. cap. vi. Matt. xxv. Luke xvi.

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sacrificii similitudinem celebrandam in suæ passionis memoriam commendavit, ut illud quod Melchisedec obtulit Deo, jam per totum orbem terrarum in Christi ecclesia videamus offerri.—August. Op. Par. 1679—1700. Lib. de Div. Quæst. Octog. Trib. Quæst. lxi. 2. Tom. VI. col. 34.]

[8 Pet. Lomb. Lib. Sentent. Col. Agrip. 1576. Lib. iv. Dist. xii. G. fol. 357. See Vol. II. page 250, note 2.]

[9 Bibl. cum Gloss. Ord. et Expos. Nic. de Lyra. Basil. 1502. Ad Heb. cap. x. Sext. Pars, fol. 152. See Vol. II. page 250, note 3.]

[10 Hieron. Op. Par. 1693-1706. Lib. iii. in Epist. ad Gal. cap. vi. Tom. IV. Pars i. col. 311. See Vol. II. page 394, note 5.]

[11 Catalog. Test. Gen. 1608. col. 409. See Vol. II. page 395, note 6. But see Chrysost. Op. Par. 1718—38. De Pœnit. Serm. ii. Tom. IX. p. 782.]

[12 There is perhaps an error in the reference. The passage is quoted Catalog. Test. col. 409 as from Hom. iii. de Pœnit.; and in one of the homilies considered spurious we find as follows: Νῦν ἐὰν εἴπῃς σου τὸ πλημμέλημα, εὑρίσκεις σου τὴν συγχώρησιν· φιλανθρωπίας γὰρ ὁ παρὼν καιρός· ἐν δὲ τῷ μέλλοντι αἰῶνι καὶ θρηνῶν ἀνόνητα θρηνήσεις, καὶ μεταμελόμενος οὐκ ἀπολαύσεις τῆς συγχωρήσεως. ἐν γὰρ τῷ ᾅδῃ τίς ἐξομολογήσεταί σοι; εἰ δὲ καὶ ἐξομολογήσῃ τὸ πλημμέλημα τότε, ὠφελήσεις σαυτὸν οὐδέν.—Id. De Pœnit. Serm. iii. Tom. IX. p. 787.]

[13 "Ωσπερ γὰρ οὐκ ἀεὶ τοῦ σπείρειν ἐσμὲν κύριοι, οὕτως οὐδὲ τοῦ ἐλεεῖν. ὅταν γὰρ ἐντεῦθεν ἀπενεχθῶμεν, κἂν μυριάκις βουληθῶμεν, οὐδὲν περανοῦμεν πλέον. καὶ μαρτυροῦσιν ἡμῖν αἱ παρθένοι τῷ λόγῳ, αἳ μυρία προθυμηθεῖσαι, ἐπειδὰν δαψιλῆ τὴν ἐλεημοσύνην οὐκ ἀπῆλθον ἔχουσαι, ἀπεκλείσθησαν τοῦ νυμφῶνος· καὶ ὁ τὸν Λάζαρον παριδὼν πλούσιος· καὶ γὰρ κἀκεῖνος, ἐπειδὴ ταύτης ἔρημος ἦν τῆς συμμαχίας, καὶ ὀλοφυρόμενος καὶ ἱκετεύσας πολλὰ οὐ παρὰ τοῦ πατριάρχου, οὐ παρὰ ἄλλου τινὸς ἠλεεῖτο, ἀλλὰ ἔμενε διηνεκῶς ἀποτηγανιζόμενος χωρὶς συγγνώμης ἀπάσης.—Id. in cap. vi. Epist. ad Gal. Comm. Tom. X. p. 726.]

Theophylact. in Matt. cap. xxv.

"They are foolish virgins indeed, because they then asked after oil when there was no time to work. The wise virgins said: 'Lest we have not enough for us and for you.' For the good deeds of my neighbour shall scarcely be sufficient to defend himself; so far is it off that they can profit me any thing at all. For all men shall be justified by their own works, and not by the works of their neighbours[1]."

Idem in Luc. cap xvi. Matt. xxv.

"Yet at the last let us consider whither we must go; and when that day once come, we can no more labour. For then shall it be no time of working; neither then shall it be seemly to beg. For they be called foolish virgins that beg[2]."

Basilius in Serm.

"But thou sayest, I will enjoy my goods while I live, and when I die I will remember the poor in my will and testament. Ah! wretch, wilt thou then be merciful and liberal when I shall see thee a dead carcase? Shall I call thee then a lover of thy brother? No man travaileth when the mart is once done[3]."

Gregor. Nazian. in Orat. Cyprian. contra Demetrian.

"This is the time of working; but the time to come is the time of reward[4]."

"After we be once departed out of this life, there is no more place of repentance; there is no more working of satisfaction. Life is here either lost or won. Everlasting salvation is here provided for by the due worshipping of God, and the fruits of faith. Let no man be hindered or dismayed either by the reason of his sins, or for long continuance in the same, to come unto the obtaining of salvation. For so long as a man liveth in this world no repentance is too late for him. The way unto forgiveness of sins is open; and such as seek and are desirous to understand the truth, they shall have an easy access unto it. For although thou dost, at thy very departure out of this world, and going out of this life, pray unto God, which is one and true God, confessing thy sins, and desiring forgiveness of the same, yet mayest thou be sure that healthful forgiveness of all thy wickednesses shall be granted unto thee, if thou confess thy sins and believe to have remission of them; yea, and that through the great mercy of God. Not only that, but also so soon as thou art departed from this life, thou shall go unto immortality and everlasting glory[5]."

Idem in Ser. de Mortalitate.

"Such one as God findeth thee when he calleth thee hence, such one also doth he judge thee[6]."

Ibidem.

"The righteous are called unto ease; but the unrighteous are plucked away unto punishment: safeguard is straightways given to the faithful, and pain to the unfaithful[6]."

Aug. de Eccles. Dogmat.

"After the Lord's ascension into heaven the souls of all the saints are with Christ; and they departing from the body go unto Christ, abiding the resurrection of their body, that they may together be changed with him unto whole and perfect blessedness: even as in like manner the souls of sinners are in hell, and with great fear and trembling abide the resurrection of their bodies, that they may together be thrust down unto everlasting pain[7]."

Aug. ad Hesychium, Epist. 80.

"Look, in what state every man shall be found in the last day of his life, even so shall he be taken in the last day of the world. For look, what manner a one every man dieth on that day, even such one he shall be judged at the last day[8]."

Aug. in Joan. Tract. 49.

"Every one sleepeth with his cause, and shall rise again with his cause[9]."

Hesychius in Levit. Lib. vi. cap. xix.

"In the world to come we cannot work; but they that have wrought here shall be rewarded there[10]."

[1 Theophyl. Op. Venet. 1754—63. In Matt. Comm. cap. xxv. Tom. I. pp. 136, 7. See Vol. II. page 396, note 1.]

[2 Id. in Luc. Comm. cap. xvi. p. 413. See Vol. II. page 396, note 2.]

[3 Basil. Op. Par. 1721—30. Hom. in Divit. Tom. II. p. 60. See Vol. II. page 396, note 3.]

[4 Gregor. Naz. Op. Par. 1778—1840. Orat. xix. 6. Tom. I. p. 367. See Vol. II. page 395, note 8.]

[5 See Vol. I. page 327, note 1; where a part of this passage is quoted. Cyprian proceeds: Tu sub ipso licet exitu et vitæ temporalis occasu pro delictis roges: et Deum qui unus et verus est, confessione et fide agnitionis ejus implores. Venia confitenti datur, et credenti indulgentia salutaris de divina pietate conceditur; et ad immortalitatem sub ipsa morte transitur.—Cypr. Op. Oxon. 1682. Ad Demetr. p. 196.]

[6 Id. De Mortal. pp. 161-3. See Vol. II. page 395, note 7.]

[7 August. Op. Par. 1679—1700. De Eccles. Dog. Lib. cap. xlvi. Tom. VII. Appendix, col. 80. See Vol. II. page 394, note 3.]

[8 In quo enim quemque invenerit suus novissimus dies, in hoc eum comprehendet mundi novissimus dies: quoniam qualis in die isto quisque moritur, talis in die illo judicabitur.—Id. Ad Hesych. Epist. cxcix. 2. Tom. II. col. 743.]

[9 Id. in Johan. Evang. cap. xi. Tractat. xlix. 9. Tom. III. Pars II. col. 623. See Vol. II. page 395, note 12.]

[10 Isych. in Levit. Basil. 1527. Lib. VI. in cap. xix. fol. 110. 2. See Vol. II. page 395, note 9.]

"The catholic faith first of all believeth, yea, and that by the authority of the holy scripture, that there is the kingdom of heaven, &c.; secondly, that there is hell-fire, where all backsliders, and such as depart from the faith of Christ, or are estranged from the same, are tormented. As for the third place, we utterly know none at all; yea, we find not in all the holy scripture that there is any third place[11]." Aug. Lib. v. Hypognost. Where is purgatory then become?

"There are two dwelling-places; one in the fire everlasting, the other in that kingdom that never shall have end[12]." Aug. de Verbis Apost. Serm. 18.

"Prepare and make ready thy works against thy departure, and address thyself unto thy journey. If thou hast taken ought from any man, restore it again, and say with Zaccheus: 'If I have taken any thing from any man, I restore him four times as much again.' 'If thou be at variance with any man, be reconciled before thou come unto the judge.' Dispatch all things here, that thou mayest without any grief behold the judgment-seat of Christ. While we are in this world, we have a goodly hope. But so soon as we be gone hence, it lieth no more in us to repent, nor to wash away our sins[13]." Chrysost. Hom. 2. de Lazaro. Luke xix. Matt. v.

"David as a stranger and pilgrim made haste unto the common country of all saints; desiring for the filthiness of his tarrying here to have his sins forgiven him, before he should go out of this life. For he that hath not forgiveness of his sins here shall not be there. But he shall not be there that cannot come unto life everlasting: for life everlasting is remission of sins. And therefore he saith: 'O spare me a little, that I may recover my strength before I go hence and be no more'[14]." Ambros. de Bono Mortis, cap. ii. Psal. xxxix.

"The hour shall come when the game-place of this life shall be broken up; and none shall strive after that. For there is nothing to do after the end of this life. When this theatre or stage-place be once dissolved, then is there no more deserving of crowns. This is the time of repentance, that of judgment; this of strife, that of crowns; this of labour, that of refreshing; this of painful troubles, that of reward[15]." Chrysost. in Serm. de Eucha. in Encæniis.

"Tell me what these pleasant lamps mean (in the funeral): do we not bring forth the dead as valiant wrestlers? What mean these hymns? be they not had unto this end, that we should glorify God and give him thanks; because he hath crowned him that is now departed, and because he hath now delivered him from all labours and travails, from all servitude and bondage, and hath him with himself? Are not psalms and hymns recited for this purpose? Is not the melody and singing of psalms for this cause? All these things are the acts of them that rejoice and be merry[16]." Chrysost. in Heb. Hom. 4. cap. ii.

"Seeing that we know that our brethren, which be delivered out of this world by the hand and calling of God, are not lost, but sent before, we must not here take upon us black gowns; seeing that they have already there put on white garments. We must not give occasion unto the heathen, that they may worthily and by good right blame us, or lay to our charge that we do lament and bewail them as perished and lost, whom we do affirm to live with God, and so reprove with the testimony of our heart and breast the same faith that we do profess and set forth by our communication and talk[17]." Cyprian. in Serm. de Mortalitate.

"There is none other place to correct our manners and conditions but only in this Aug. ad Maced. Epist. 54.

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[11] August. Op. Cont. Pelag. et Cælest. Hypogn. Lib. v. cap. v. Tom. X. Appendix, col. 40. See Vol. II. page 394, note 2.]

[12] Id. Serm. clxi. 4. De Verb. Apost. Tom. V. col. 776. See Vol. II. page 394, note 4.]

[13] Chrysost. Op. Par. 1718—38. De Lazar. Conc. ii. Tom. I. p. 730. See Vol. II. page 395, note 10.]

[14] Ambros. Op. Par. 1686—90. De Bon. Mort. Lib. cap. ii. 5. Tom. I. col. 391. See Vol. II. page 395, note 11.]

[15] Ἐλεύσεται γὰρ ὥρα ὅταν τὸ θέατρον τοῦ κόσμου τούτου διαλυθήσεται, καὶ οὕτως οὐκ ἔστι λοιπὸν ἀγωνίζεσθαι· οὐκ ἔστι μετὰ τὴν παροῦσαν τοῦ βίου πραγματεύσασθαι, οὐκ ἔστι μετὰ τὴν τοῦ θεάτρου ἀπόλυσιν στεφανωθῆναι. οὗτος ὁ καιρὸς μετανοίας, ἐκεῖνος κρίσεως· οὗτος ὁ καιρὸς τῶν ἀγώνων, ἐκεῖνος τῶν στεφάνων· οὗτος κόπου, ἐκεῖνος ἀνέσεως· οὗτος καμάτου, ἐκεῖνος ἀνταποδόσεως. —Chrysost. Op. In Pœnit. Hom. ix. Tom. II. p. 350.]

[16] Εἰπὲ γάρ μοι, τί βούλονται αἱ λαμπάδες αἱ φαιδραί; οὐχ ὡς ἀθλητὰς αὐτοὺς προπέμπομεν; τί δὲ οἱ ὕμνοι; οὐχὶ τὸν Θεὸν δοξάζομεν, καὶ εὐχαριστοῦμεν ὅτι λοιπὸν ἐστεφάνωσε τὸν ἀπελθόντα, ὅτι τῶν πόνων ἀπήλλαξεν, ὅτι τῆς δειλίας ἐκβαλὼν ἔχει παρ' ἑαυτῷ; οὐ διὰ τοῦτο ὕμνοι; οὐ διὰ τοῦτο ψαλμῳδίαι; ταῦτα πάντα χαιρόντων ἐστίν.— Id. In Epist. ad Hebr. cap. ii. Hom. iv. Tom. XII. p. 46.]

[17] See before, page 121, note 3.]

life. For after this life every man shall have that that he hath purchased unto himself here in this world[1]."

Aug. de Civit. Dei, Lib. xiii. cap. ix.

"The souls of the godly, being separated from their bodies, are in rest; but the souls of the ungodly suffer punishment, till the bodies of them do rise again unto everlasting life, and the bodies of these unto eternal death, which is called the second death[2]."

Aug. de Civit. Dei, Lib. i. cap. i.

"The trimming of the dead corpse, the setting out of the burial, and the pomp of the funerals, are rather the solaces and comforts of the living, than the helps and succours of the dead[3]."

THE FIFTEENTH ARTICLE.

That the wicked, ungodly, and faithless people do not eat the body of Christ, nor drink his blood.

Probations out of the old fathers.

Origen. in Matt. cap. xv.

"The Word was made flesh and very meat, which whoso eateth shall surely live for ever; which no evil man can eat. For if it could be that he that continueth evil might eat the Word made flesh, seeing that he is the Word and bread of life, it should not have been written: 'Whosoever eateth this bread shall live for ever'[4]."

John vi.

Origen. in Levit. cap. vi. Hom. 4.

"Christ is offered up one, yea, and that a perfect sacrifice. If any man touch the flesh of this sacrifice, he is sanctified and made holy out of hand. If he be unclean, he is cleansed: if he be diseased, he is made whole[5]."

Cyprian. in Serm. de Cœna Dom.

"The author of this tradition said, that, except ye eat his flesh, and drink his blood, we should have no life in us; instructing us with a spiritual lesson, and opening to us a way to understand so privy a thing, that we should know that the eating is our dwelling in him, and our drinking is as it were an incorporation in him, being subject unto him in obedience, joined unto him in our wills, and united in our affections. The eating therefore of this flesh is a certain hunger and desire to dwell in him[6]."

Ibidem.

"No man is partaker of this Lamb but he that is a true Israelite[7]."

Hieron. in Esa. cap. lxvi. John vi.

"All that love pleasure more than God eat not the flesh of Jesu, nor drink his blood, of the which he himself saith: 'He that eateth my flesh, and drinketh my blood, hath everlasting life'[8]."

Idem in Jer. cap. xxii.

"Heretics do not eat and drink the body and blood of the Lord[9]."

Idem in Oseam, cap. viii.

"Heretics eat not the flesh of Jesu, whose flesh is the meat of faithful men[10]."

Idem in Zach. cap. ix. John xii. John vi. 1 John ii. Psal. civ.

"Christ speaketh in the gospel: 'Except the wheat-corn fall into the ground and die, it bideth alone: but if it die, it bringeth forth much fruit.' Of this wheat is that bread made which came down from heaven, and the which maketh strong the heart of man. This bread eat they which are strong in Christ, and to whom John the evangelist speaketh: 'I write to you, ye young men, that the word of God dwelleth in you; and ye are strong, and have overcome the evil.' He that is the wheat of the elect, or of the young men, he is also the wine which maketh the heart of man merry, and is drunken of those virgins which are holy both in body and in spirit[11]."

[1 Morum porro corrigendorum nullus alius quam in hac vita locus est: nam post hanc quisque id habebit, quod in hac sibimet conquisierit.—August. Op. Par. 1679—1700. Epist. cliii. 3. ad Macedon. Tom. II. col. 525.]

[2 In requie enim sunt animæ piorum a corpore separatæ; impiorum autem pœnas luunt: donec istarum ad æternam vitam, illarum vero ad æternam mortem, quæ secunda dicitur, corpora reviviscant.—Id. De Civ. Dei, Lib. xiii. cap. viii. Tom. VII. col. 330.]

[3 See before, page 125, note 5.]

[4 Orig. Op. Par. 1733—59. Comm. in Matt. Tom. xi. Tom. III. p. 500. See Vol. II. page 292, note 2.]

[5 Id. in Levit. Hom. iv. 8. Tom. II. p. 203. See Vol. II. page 292, note 3.]

[6 See before, page 432, note 2.]

[7 Cypr. Op. Oxon. 1682. De Cœn. Dom. (Arnold.) Appendix, p. 42. See Vol. II. p. 292, note 4.]

[8 Hieron. Op. Par. 1693—1706. Comm. Lib. xviii. in Isai. cap. lxvi. Tom. III. col. 506. See Vol. II. page 293, note 5.]

[9 Id. Comm. Lib. iv. in Jerem. Proph. cap. xxii. Tom. III. cols. 630, 1. See Vol. II. page 293, note 6.]

[10 Isti [hæretici] multas immolant hostias et comedunt carnes earum, unam Christi hostiam deserentes; nec comedentes ejus carnem, cujus caro cibus credentium est.—Id. in Osee Proph. cap. viii. Tom. III. col. 1290.]

[11 Intelligimus Dominum Salvatorem, qui lo-

"This meat which thou receivest, this living bread, which came down from heaven, ministereth the substance of everlasting life; and whosoever eateth this bread he shall never die, and it is the body of Christ[12]." Ambros. de Mysteriis Initiandis. cap. viii.

"Jesus is the bread, which is the meat of saints; which bread he that taketh dieth not a sinner's death. For this bread is the remission of sins[13]." Idem de Bened. Patriarch. cap. ix.

"He that did eat manna died. But he that eateth this body shall have remission of his sins, and shall not die for ever[14]." Idem de Sacra. Lib. iv. cap. v.

"They cannot be both members of Christ, and members of an harlot. For he saith: 'He that eateth my flesh, and drinketh my blood, he dwelleth in me, and I in him.' Here he sheweth what it is, not sacramentally, but truly, to eat the body of Christ; verily, even to dwell in him. He that dwelleth not in Christ, let him not say or think that he eateth the body of Christ; for he is not of his body. He is not a member of Christ, which maketh himself a member of an harlot[15]." Aug. de Civit. Dei, Lib. xxi. cap. xxv.

"He that agreeth not with Christ doth neither eat his body nor drink his blood, although to the condemnation of his presumption he receive every day the sacrament of so worthy a thing[16]." Idem Lib. iv. de Trinit.

"Christ is the bread of which he that eateth liveth for ever; of the which he himself said: 'And the bread, which I shall give for the life of the world, is my flesh'[17]." Idem ad Hyrenæum.

"The apostles did eat bread that was the Lord; yet Judas did eat but the bread of the Lord, and not the bread that was the Lord[18]." Idem in Joan. Tract. 59.

"This is to eat that meat, and to drink that drink, to dwell in Christ, and to have Christ dwelling in him. And therefore he that dwelleth not in Christ, and in whom Christ dwelleth not, without doubt he eateth not spiritually the flesh of Christ, nor drinketh his blood, although carnally and visibly he eat the sacrament of the body and blood of Christ; but he rather eateth and drinketh the sacrament of so high a thing unto his damnation[19]." Ibidem. Tractat. 26.

"The sacrament of this thing, that is to say, of the unity of the body and blood of Christ, is taken in the Lord's table of some men unto life, and of some men unto death; but the thing itself, whereof it is a sacrament, is taken of all men to life, and of no man to death, whosoever is partaker thereof[20]." Ibidem.

"He that is in the unity of the body of Christ, that is to say, in the coupling together of the christian members (the sacrament of the which body the faithful communicants are wont to receive from the altar), he it is that truly eateth the body of Christ, and drinketh the blood of Christ. And therefore heretics and schismatics, which are departed from the unity of this body, may receive the same sacrament, and yet not profitable, but rather hurtful to themselves[21]." Idem de Civit. Dei, Lib. xxi. cap. xxv.

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quitur in evangelio: Nisi granum tritici cadens in terram mortuum fuerit, ipsum solum permanet: sin autem moriatur, majores fructus affert. De hoc tritico efficitur ille panis, qui de cœlo descendit, et qui confirmat cor hominis. Hunc panem comedunt, qui in Christo robusti sunt; et ad quos Johannes evangelista loquitur: Scribo vobis, juvenes, quia sermo Dei in vobis manet, et fortes estis, et vicistis malignum. Qui &c. [See Vol. II. page 293, note 7.] —Id. Lib. II. in Zach. Proph. cap. ix. col. 1763.]

[12 Ista autem esca quam accipis, iste panis vivus qui descendit de cœlo, vitæ æternæ substantiam subministrat; et quicumque hunc manducaverit, non morietur in æternum: et est corpus Christi.—Ambros. Op. Par. 1686-90. De Myst. Lib. cap. viii. 47. Tom. II. col. 337.]

[13 Id. De Bened. Patriarch. Lib. cap. ix. 38, 9. Tom. I. cols. 524, 5. See Vol. II. page 293, note 8.]

[14 Id. De Sacram. Lib. IV. cap. v. 24. Tom. II. col. 372. See Vol. II. page 293, note 9.]

[15 August. Op. De Civ. Dei, Lib. XXI. cap. XXV. 4. Tom. VII. cols. 646, 7. See Vol. II. page 293, note 10.]

[16 There seems to be an error in assigning this passage to the work upon the Trinity: it is found among the Sentences collected by Prosper, from, it would appear, Tractat. xxvi. in Johan. Evang. Id. Prosp. Lib. Sentent. cccxli. Tom. X. Appendix, col. 247. See Vol. II. page 292, note 1.]

[17 Christus panis est, de quo qui manducat, vivit in æternum: de quo ipsemet dicit, Et panis, quem ego dabo, caro mea est pro mundi vita.—Id. ad Iren. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 57. col. 1943.]

[18 Id. in Johan. Evang. cap. xiii. Tractat. lix. 1. Op. Tom. III. Pars II. col. 663. See Vol. II. page 294, note 5.]

[19 Id. In Johan. Evang. cap. vi. Tractat. xxvi. 18. Tom. III. Pars II. col. 501. See Vol. II. page 293, note 11.]

[20 Hujus rei sacramentum, id est, unitatis corporis et sanguinis Christi...sumitur; quibusdam ad vitam, quibusdam ad exitium: res vero ipsa, cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicumque ejus particeps fuerit.—Id. ibid. 15. col. 500.]

[21 Qui ergo est in ejus corporis unitate, id est, in Christianorum compage membrorum, cujus corporis sacramentum fideles communicantes de altari sumere

"They judge aright which say, that he eateth not the body of Christ which is not in the body of Christ[1]."

Ibidem. "'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' He sheweth what it is not sacramentally, but truly to eat the body of Christ, and to drink his blood; verily even to dwell in Christ, that Christ may also dwell in him. For he hath thus spoken as though he should say on this manner: He that dwelleth not in me and in whom I do not dwell, let him not say or think that he eateth my body or drinketh my blood[2]."

Idem ad Bonifac. "The heretics that are without the church may have the sacrament; but the matter of the sacrament they cannot have[3]."

Hilar. de Trin. Lib. viii. "These things taken and received (he speaketh of the body and blood of Christ) make that both we are in Christ, and Christ in us[4]."

Cyril. in Joan. Lib. iv. cap. xxviii. "Christ is that table upon the which the loaves are set; wherewith all men through the participation of his body are nourished unto everlasting life. For saith he, 'I am the bread which came down from heaven,' and I give everlasting life to the world: 'If any man eat of this bread, he shall live for ever'[5]."

John vi.

Ibidem. cap. x. "Our elders, which did eat manna, died; because they received thereby no strength to live for ever: for it gave no life, but only put away bodily hunger. But they that receive the bread of life, shall be made immortal, and shall eschew all the evils that pertain to death, living with Christ for ever[6]."

Cap. xviii. "Forasmuch as the flesh of Christ doth naturally give life, therefore it maketh them to live that be partakers of it. For it putteth death from them, and utterly driveth destruction out of them[7]."

Cap. xiv. "When we eat the flesh of our Saviour, then have we life in us. For if things that were corrupt were restored by only touching of his clothes, how can it be that we shall not live that eat his flesh[8]?"

Cap. xvii. "As two waxes that be molten together do run every part into other; so he that receiveth Christ's flesh and blood must be needs joined so with him, that Christ must be in him, and he in Christ[9]."

Prosper in Sent. Aug. cap. cccxxxix. "He receiveth the meat of life, and the everlasting cup, which dwelleth in Christ, and Christ in him. For he that agreeth not with Christ doth neither eat Christ's flesh nor drink his blood, although to the condemnation of his presumption he receive every day the sacrament of so high a matter[10]."

Rab. Maur. Lib. de Instit. Cleric. i. cap. xxxi. "The table of the Lord is unto some life, and to some death; but the thing itself is to every man life, and to no man death. For whosoever is partaker of that (he meaneth the body and blood of Christ) shall be coupled a member to Christ

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consueverunt, ipse vere dicendus est manducare corpus Christi, et bibere sanguinem Christi. Ac per hoc hæretici et schismatici, ab hujus unitate corporis separati, possunt idem percipere sacramentum, sed non sibi utile, imo vero etiam noxium, quo judicentur gravius, quam vel tardius liberentur.—Id De Civ. Dei, Lib. xxi. cap. xxv. 2. Tom. VII. col. 646.]

[1 Id. ibid. 3. See Vol. II. page 293, note 12.]

[2 Id. ibid 4. cols. 646, 7. See Vol. II. page 293, note 10.]

[3 Id. Lib. de Corr. Donatist. seu Epist. ad Bonifac. clxxxv. 50. Tom. II. col. 663. See Vol. II. page 293, note 13.]

[4 Hilar. Op. Par. 1693. De Trin. Lib. viii. 14. col. 956. See Vol. II. page 293, note 14.]

[5 Συσχηματίζεται γὰρ [Χριστὸς] ἐν τραπέζης τρόπῳ προκειμένους ἐχούσης τοὺς ἄρτους, διὰ τὸ ἐν αὐτῷ πάντας εἰς ζωὴν αἰώνιον ἀποτρέφεσθαι, μετασχόντας δηλονότι τῆς ἁγίας αὐτοῦ σαρκὸς, κατὰ τὸ εἰρημένον παρ' αὐτοῦ, ἐγώ εἰμι ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, καὶ ζωὴν διδοὺς τῷ κόσμῳ. ἐάν τις φάγῃ ἐκ τοῦ ἄρτου τούτου, ζήσεται εἰς τὸν αἰῶνα.—Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. iv. cap. iv. Tom. IV. p. 389. The Latin version has, Christus enim mensa est, &c.]

[6 Id. ibid. cap. ii. p. 351. See Vol. II. page 294, note 1.]

[7 ... ὅλως αὐτῇ [σαρκὶ] κατὰ τὸν ἄῤῥητον τῆς ἑνώσεως λόγον συμβεβηκὼς ζωοποιὸν ἀπέδειξε, καθάπερ οὖν ἐστι κατὰ φύσιν αὐτός. διὰ τοῦτο ζωοποιεῖ τοὺς μετέχοντας αὐτοῦ τὸ σῶμα Χριστοῦ· ἐξελαύνει γὰρ τὸν θάνατον, ὅταν ἐν τοῖς ἀποθνήσκουσι γένηται, καὶ ἐξίστησι φθορᾶν.—Id. ibid. cap. ii. p. 354.]

[8 Id. ibid. p. 361. See Vol. II. page 294, note 3.]

[9 Ὥσπερ γὰρ εἴτις κηρὸν ἑτέρῳ συνάψειε κηρῷ, πάντως δήπου καὶ ἕτερον ἐν ἑτέρῳ γεγονότα κατόψεται· τὸν αὐτὸν οἶμαι τρόπον, καὶ ὁ τὴν σάρκα δεχόμενος τοῦ Σωτῆρος ἡμῶν Χριστοῦ, καὶ πίνων αὐτοῦ τὸ τίμιον αἷμα, καθά φησιν αὐτὸς, ἐν ὡς πρὸς αὐτὸν εὐρίσκεται συνανακιρνάμενος ὥσπερ καὶ ἀναμιγνύμενος αὐτῷ διὰ τῆς μεταλήψεως, ὡς ἐν Χριστῷ μὲν αὐτὸν εὑρίσκεσθαι, Χριστὸν δὲ αὖ πάλιν ἐν αὐτῷ.—Id. ibid. cap. ii. p. 365.]

[10 August. Op. Par. 1679—1700. Prosp. Lib. Sentent. ex August. cccxli. Tom. X. Appendix, col. 247. See Vol. II. page 292, note 1.]

the head in the kingdom of heaven. For the sacrament is one thing, and the virtue of the sacrament is another thing. For the sacrament nourisheth the body; but through the virtue of the sacrament the dignity of everlasting life is gotten. In the sacrament all the faithful that do communicate make a bond of fellowship and peace; but in the virtue of the sacrament all the members are joined and coupled to their head, and shall rejoice together in everlasting glory. Therefore as that (the sacrament) is converted and turned into us when we eat it and drink it; so likewise are we converted and turned into the body of Christ, while we live obediently and godly[11]."

"They that eat and drink Christ eat and drink life. To eat him is to be refreshed, and to drink him is to live. That which is received visibly in the sacrament is in the self truth spiritually eaten and drunken[12]." De Consec. Dist. 2. cap. Qui Manducant.

"To believe in Jesus Christ is to eat the bread of life. He that believeth eateth, and is inwardly fed, because he is inwardly born again. And 'he that eateth my flesh and drinketh my blood hath everlasting life.' For through the participation of the Son, which is by the unity of the body and blood of Christ, the man that eateth liveth: not he that receiveth only in the sacrament (which the evil do), but he that receiveth even unto the participation of the Spirit, that he may abide as a member in the body of the Lord, and be quickened with his Spirit[13]." Ibidem. cap. Credere.

"As in baptism Christ is put on, sometime by the sacrament only, and sometime as concerning the sanctification of life (the first pertaineth both unto the good and unto the bad, but the second is common only to the good); so likewise Christ is eaten of the evil only sacramentally; but of the good he is received sacramentally and spiritually, and of all the faithful spiritually[14]." Gloss. Ibidem.

"'I am the living bread,' saith Christ, 'which came down from heaven: if any man eat of this bread, he shall live for ever.' He therefore that liveth not for ever eateth not the living bread at all. But he that eateth not hath not believed in him. For this is to eat the living bread, even to believe in Christ; that is to say, by love to go into Christ, and to be incorporate in him. Seeing then that the reprobate hath not believed in him, he hath not eaten him; and so hath he not had the christian faith, whereby alone sins are released and forgiven[15]." De Pœnitent. Dist. 2. De charitate.

"'He that eateth my flesh,' saith Christ, 'and drinketh my blood, dwelleth in me, and I in him.' For except he dwell in me afore, and I in him, he cannot eat my flesh nor drink my blood. And what is this then, that all men eat indifferently, so oft as they receive the sacraments of the altar? They receive indeed; but one eateth spiritually the flesh of Christ and drinketh his blood, and another doth not, although he seem to take a morsel at the priest's hand. And what receiveth he, seeing there is one consecration, if he receive not truly the body and blood of Christ? Forasmuch as he is guilty, and receiveth, as the apostle Paul saith, 'unworthily,' he 1 Cor. xi. Rabanus de Sacrament. Eucharist.

[11 Hujus rei sacramentum, id est unitas corporis et sanguinis Christi, de mensa dominica assumitur quibusdam ad vitam, quibusdam ad exitium: res vero ipsa omni homini ad vitam, nulli ad exitium. Quicunque enim ejus particeps fuerit, id est, Christo capiti membrum adsociatus fuerit in regno cœlesti, quia aliud est sacramentum, aliud virtus sacramenti: sacramentum enim ore percipitur, virtute sacramenti interior homo satiatur. Sacramentum enim in alimentum corporis redigitur, virtute autem sacramenti æternæ vitæ dignitas adipiscitur. In sacramento fideles quique communicantes pactum societatis et pacis ineunt: in virtute enim sacramenti omnia membra capiti suo conjuncta et coadunata in æterna claritate gaudebunt. Sicut ergo in nos id convertitur cum id manducamus et bibimus, sic et nos in corpus Christi convertimur dum obedienter et pie vivimus.—Rab. Maur. Op. Col. Agrip. 1626-7. De Instit. Cleric. Lib. i. cap. xxxi. Tom. VI. p. 11.]

[12 See before, page 433, note 9.]

[13 Credere in Jesum Christum, hoc est manducare panem vivum. Qui credit in eum, manducat. Invisibiliter saginatur, quia et invisibiliter renascitur. Et qui manducat carnem meam, et bibit meum sanguinem, habet vitam æternam. Participatione enim Filii (quod est per unitatem corporis Christi et sanguinis) homo manducans vivit, non sumens tantum in sacramento, (quod et mali faciunt,) sed usque ad Spiritus participationem: ut in corpore Domini tanquam membrum maneat, et ejus Spiritu vegetetur.—August. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 59. col. 1944. The passages of Augustine from which this canon was composed have been already given Vol. II. page 295, note 7; and before, page 433, note 8.]

[14 Id. ibid. See Vol. II. page 294, note 4.]

[15 See before, page 434, note 5.]

cateth and drinketh his own damnation; because he first of all doth not prove himself, nor maketh any difference of the Lord's body. Behold what a sinner eateth, and what he drinketh. Verily, not the flesh and blood of Christ, which should be profitable unto him, but damnation, although he seem with other to receive the sacrament of the altar[1]."

Note well.

Ibidem. "These things, which are consecrate to the Lord, are the food of none other than of them which are in the Lord; for they alone shall see the Lord[2]."

Ibidem. "By baptism we be born again in Christ; and by the sacrament of his body and blood Christ is proved to dwell in us, not only by faith, but also by unity of flesh and blood. And therefore we now that are the members of Christ eat his flesh, that we may be found to be none other thing than his body and blood, whereof we live[3]."

Innocent. Lib. iii. de Sacra. Altar. "Judas did eat the bread of the Lord; but he did not eat the bread which is the Lord[4]."

THE SIXTEENTH ARTICLE.

That the sacraments of the new law, that is to say, baptism and the Lord's supper, do not confer and give grace, righteousness, remission of sins, the Holy Ghost, &c., but only shew and set forth to us those things which God of his goodness give to the faithful, and seal, confirm, and testify God's good-will toward us.

Probations out of the old fathers.

August. Lib. Quæst. iii. Quæst. 83. "We must note how oft God saith, 'I am the Lord which sanctify him;' and, when he spake to Moses of the priest, he also said: 'And thou shalt sanctify him.' How then doth both Moses sanctify, and the Lord also? Verily, Moses did not sanctify for the Lord. Moses sanctified with visible and outward sacraments through his ministry; but the Lord doth sanctify with his invisible grace through the Holy Ghost, where is in very deed the whole fruit of the visible and outward sacraments. For, without this sanctifying of the invisible grace, what do the visible sacraments profit? A question may worthily be demanded, whether this invisible sanctifying without the visible sacraments, wherewith man is visibly and outwardly sanctified, doth profit nothing? That were truly a great absurdity. A man might better and more tolerably say, that this sanctifying of the invisible grace is not without the visible sacraments, than to say, that, if it be without them, it profiteth nothing; seeing that in this inward sanctifying the whole commodity and profit of them doth consist. But this also must diligently be considered, how it may truly be said, that this sancti-

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[1] Hinc quoque est quod ait: Qui manducat meum carnem, et bibit meum sanguinem, in me manet, et ego in illo. Alioquin nisi prius in me maneat, et ego in illo, carnem meam manducare non potest, neque sanguinem bibere. Et quid est quod manducant homines omnes indifferenter, quam sæpe sacramenta altaris percipiunt? Percipiunt plane, sed alius carnem Christi spiritualiter manducat et sanguinem bibit, alius vero non, quamvis bucellam de manu sacerdotis videatur percipere. Et quid accipit, cum una sit consecratio, si corpus et sanguinem Christi non accipit vere? quia reus accipit indigne, et sicut apostolus Paulus ait, judicium sibi manducat et bibit, non probans se prius, nec dijudicans corpus Domini. Ecce quid manducat peccator, et quid bibit. Non utique sibi carnem utiliter et sanguinem, sed judicium, licet videatur cum ceteris sacramentum altaris percipere.—Rab. de Sacram. Euchar. Col. 1551. cap. xiv. pp. 46, 7.]

[2] Hæc igitur quæ consecrata sunt Domino, non aliorum est cibus, nisi qui sunt in Domino: quia hi soli visuri sunt Dominum.—Id. ibid. cap. xix. p. 58.]

[3] Per baptismum ergo renascimur in Christo, et per sacramentum corporis et sanguinis Christus in nobis, non solum fide, sed etiam unitate carnis et sanguinis manere probatur. Et ideo jam membra Christi ejus carne vescimur, ut nihil aliud quam corpus ejus, unde vivimus, et sanguis inveniamur.—Id. ibid. cap. xxiii. pp. 71, 2.]

[4] These seem to be the words of Augustine, Op. Par. 1679-1700. In Johan. Evang. cap. xiii. Tractat. lix. 1. Tom. III. Pars II. col. 663. See Vol. II. page 294, note 5. But see Innocent. III. Op. Col. 1575. Myst. Miss. Lib. IV. capp. xiii. xiv. Tom. I. pp. 381, 2.]

fying of the invisible grace cannot be without those visible sacraments. For verily the visible baptism did profit Simon Magus nothing at all; seeing that he wanted the invisible sanctifying. But whom this invisible sanctifying, because it was present, did profit, they also received the visible sacraments, and were likewise baptized. Neither is it declared and shewed where Moses, which visibly and outwardly sanctified the priests, was himself sanctified with the very sacrifices or with oil. And notwithstanding, who dare deny that he was invisibly sanctified, seeing he did so greatly excel in all grace and virtue? This also may be spoken of John the Baptist. For he baptized before he himself was baptized. Therefore we cannot deny but that he was sanctified; yet find we not that that thing was done in him visibly, before he came unto the ministry and office of baptizing. This likewise may be spoken of that thief, to whom, being crucified with him, the Lord said: 'This day shalt thou be with me in paradise.' For he was not endowed with so great felicity without the invisible sanctifying. Therefore we gather that some have had the invisible sanctifying without the visible sacraments, and that it hath also profited them and done them good: which visible sacraments were changed according to the diversity of times; so that now we which are under the new law have one kind of sacraments, and they which were under the old law had the contrary. Again, we gather that the visible sanctifying which is done by the visible sacraments may be present; but yet that it cannot profit without this invisible sanctifying. And yet is not the visible sacrament therefore to be despised: for the despiser thereof can by no means be invisibly sanctified. Hereof came it to pass that Cornelius and they that were with him, when the Holy Ghost invisibly was poured upon them, and they appeared sanctified, were notwithstanding baptized; neither was that visible sanctifying counted superfluous, although the invisible sanctifying had gone before[5]."

Acts viii. Luke xxiii. Acts x.

"Not all they that are of Israel are Israelites; neither are all they that are washed with water straightways also washed with the Holy Ghost: as, contrariwise, not all that are numbered among the learners, and such as have need to be instructed and taught before they be admitted unto baptism, are strangers and without the Holy Ghost. For I find in the holy scriptures, that many learners called *catechumeni* were counted worthy to receive the Holy Ghost; again, that other which were baptized were unworthy the grace of the Holy Ghost. Cornelius was a learner; and yet before he came unto baptism he deserved to receive the Holy Ghost. Simon Magus had received baptism; but, because he came unto it with hypocrisy, he was put away from the gift of the Holy Ghost. Think not but that there are now also among the company of learners some like to Cornelius, unto whom it may be said,

Origen. in Numer. Hom. 3. cap. ii. Acts x. Acts viii.

[5 Advertendum est quoties dicit, Ego Dominus, qui sanctifico eum, loquens de sacerdote: cum hoc etiam Moysi dixerit, Et sanctificabis eum. Quomodo ergo et Moyses sanctificat et Dominus? Non enim Moyses pro Domino: sed Moyses visibilibus sacramentis per ministerium suum; Dominus autem invisibili gratia per Spiritum sanctum, ubi est totus fructus etiam visibilium sacramentorum. Nam sine ista sanctificatione invisibilis gratiæ visibilia sacramenta quid prosunt? Merito autem quæritur, utrum etiam ista invisibilis sanctificatio sine visibilibus sacramentis, quibus visibiliter homo sanctificatur, pariter nihil prosit: quod utique absurdum est. Tolerabilius enim quisque dixerit, sine illis istam non esse, quam si fuerit non prodesse; cum in ista sit omnis utilitas illorum. Sed etiam hoc, quod sine illis ista esse non possit, quomodo recte dicatur, intuendum est. Nihil quippe profuit Simoni Mago visibilis baptismus, cui sanctificatio invisibilis defuit: sed quibus ista invisibilis, quoniam affuit, profuit, etiam visibilia sacramenta perceperant similiter baptizati. Nec tamen Moyses, qui visibiliter sacerdotes sanctificabat, ubi fuerit ipse ipsis sacrificiis vel oleo sanctificatus ostenditur: invisibiliter vero sanctificatum, negare quis audeat, cujus tanta gratia præeminebat? Hoc et de Johanne Baptista dici potest: prius enim baptizator quam baptizatus apparuit. Unde eum sanctificatum nequaquam negare possumus: id tamen in eo factum visibiliter non invenimus, antequam ad ministerium baptizandi venerit. Hoc et de latrone illo, cui secum crucifixo Dominus ait, Hodie mecum eris in paradiso. Neque enim sine sanctificatione invisibili tanta felicitate donatus est. Proinde colligitur invisibilem sanctificationem quibusdam affuisse atque profuisse sine visibilibus sacramentis, quæ pro temporum diversitate mutata sunt, ut alia tunc fuerint, et alia modo sint; visibilem vero sanctificationem, quæ fieret per visibilia sacramenta, sine ista invisibili posse adesse, non posse prodesse. Nec tamen ideo sacramentum visibile contemnendum est: nam contemtor ejus invisibiliter sanctificari nullo modo potest. Hinc est quod Cornelius et qui cum eo erant, cum jam invisibiliter infuso sancto Spiritu sanctificati apparerent, baptizati sunt tamen: nec superflua judicata est visibilis sanctificatio, quam invisibilis jam præcesserat.—August. Op. Quæst. in Heptateuch. Lib. III. Quæst. lxxxiv. Tom. III. Pars I. col. 524.]

Acts x. 'Thy almose-deeds and thy prayers are come up into heaven;' and again, that there are some among the people of the faithful, like to Simon Magus, to whom it may Acts xiii. be well and truly said: 'O full of all subtilty and deceitfulness, thou child of the devil, thou enemy of all righteousness'[1]."

Cyprian. de Baptismo. "Christ came unto baptism, although having no need to be baptized, forasmuch as there was no sin in him; even to this end, that he might give an everlasting authority to the sacrament, and that no acception of persons should commend and set forth the virtue of so worthy a work. For remission of sins, whether it be given by baptism or by other sacraments, is properly the work of the Holy Ghost; and the privilege of this work appertaineth to him alone. The solemnity of the words, and the invocation of the name of God, and the signs attributed to the ministries of the priests by the ordinance of the apostles, do celebrate the visible sacrament: but the thing itself the Holy Ghost formeth and maketh; and he, being the author of all goodness, putteth his hand invisibly to the visible consecrations; and the fatness of the divine unction poureth into sanctifications done in the ministry the fulness of grace; and by this means he furnisheth and maketh perfect the matter of the sacrament[2]."

Ibidem. "Whether Judas or Paul baptizeth, it is Christ that washeth, absolveth, and putteth away the sin[3]."

Ambros. in 1 Cor. cap. iii. "To forgive sins, and to give the Holy Ghost, it belongeth to God alone: if God therefore give the effect of salvation, then is there no glory of man in this behalf. For we know that the Holy Ghost hath been given of God without the imposition of hands, and that such one as was not baptized hath obtained forgiveness of sins[4]."

Idem. de Spiritu Sancto. Lib. i. cap. vi. "There are many which because they be baptized in the water and in the Spirit, they think that the nature of the water and of the Spirit differeth nothing at all: neither do they mark and understand, that in that element of water we be buried, that being renewed by the Spirit we may rise again. For in the water there is the image of death, but in the Spirit there is the pledge of life; that by the water the body of sin may die, which as with a certain tomb or grave of death includeth the body, that by the virtue of the Spirit we may be renewed from the death of sin. 1 John v. And therefore these three witnesses are one thing; as John said, 'water, blood, and Spirit;' one in mystery, but not in nature. The water therefore is the witness of our sepulture or burial: the blood is the witness of death: the Spirit is the witness of life. If therefore there be any grace in the water, it is not of the nature of the water, but of the presence of the Holy Ghost[5]."

[1 Non enim omnes qui ex Israel, ii sunt Israelitæ; neque omnes qui loti sunt aqua, continuo etiam sancto Spiritu loti sunt: sicut e contrario non omnes qui in catechumenis numerantur, alieni sunt et expertes Spiritus sancti. Invenio enim in scripturis divinis nonnullos catechumenorum dignos habitos Spiritu sancto, et alios accepto baptismo indignos fuisse sancti Spiritus gratia. Cornelius catechumenus erat, et antequam ad aquam veniret, meruit accipere Spiritum sanctum. Simon baptismum acceperat, sed quoniam cum hypocrisi accessit ad gratiam, repudiatur a dono Spiritus sancti. Nolo dubites et nunc esse in populo catechumenorum aliquos Cornelios, ad quos dici possit, quia misericordiæ et orationes tuæ ascenderunt in cœlum; et rursum in populo fidelium esse aliquos Simones, quibus confidenter dicendum sit: O plene omni dolo et fallacia, fili diaboli, inimice omnis justitiæ.—Orig. Op. Par. 1733-59. In Num. Hom. iii. 1. Tom. II. p. 280.]

[2 Veniebat Christus ad baptismum Joannis, non egens lavacro, in quo peccatum non erat, sed ut sacramento perennis daretur auctoritas, et tanti virtutem operis nulla personarum acceptio commendaret: quoniam remissio peccatorum, sive per baptismum, sive per alia sacramenta donetur, proprie Spiritus sancti est, et ipsi soli hujus efficientiæ privilegium manet. Verborum solennitas, et sacri invocatio nominis, et signa institutionibus apostolicis sacerdotum ministeriis attributa, visibile celebrant sacramentum: rem vero ipsam Spiritus sanctus format et efficit, et consecrationibus visibilibus invisibiliter manum totius bonitatis auctor apponit, et plenitudinem gratiæ unctionis divinæ pinguedo sanctificationibus officialibus infundit, et rem sacramenti consummat et perficit.—Cypr. Op. Oxon. 1682. De Baptism. Christ. (Arnold.) p. 30.

[3 Id. ibid. p. 31. See Vol. II. page 226, note 1.]

[4 Ambros. Op. Par. 1686-90. Comm. in Epist. 1. ad Cor. cap. iii. v. 6. Tom. II. Appendix, col. 121. See Vol. II. page 219, note 3.]

[5 Sunt tamen plerique qui eo quod in aqua baptizamur et Spiritu, non putent aquæ et Spiritus distare munera; et ideo non putant distare naturam: nec advertunt quia in illo aquarum sepelimur elemento, ut renovati per Spiritum resurgamus. In aqua enim imago mortis, in Spiritu pignus est vitæ; ut per aquam moriatur corpus peccati, quæ quasi quodam tumulo corpus includit; et per virtutem Spiritus renovemur a morte peccati, renati in Deo. Et ideo hi tres testes unum sunt, sicut Johannes dixit: Aqua,

"As concerning the visible and outward ministry, they baptize both good and bad. But he baptizeth by them invisibly, to whom both the visible baptism and the invisible grace belongeth. Both the good therefore and the evil may baptize; but to wash the conscience, that can none do but he alone which is always good[6]." August. Contra Crescon. Lib. ii. cap. xxi.

"The Lord hath granted to many the office of baptizing; but the power and authority to forgive sins in baptism hath he reserved to himself alone[7]." Idem in Scal. Parad. cap. iii.

"To minister and to dispose the word and sacrament the minister is somewhat; but to cleanse and to justify he is nothing: for this worketh none in the inward man, but he alone by whom the whole man was made[8]." Idem Contra Petil. Lib. ix. cap. liv.

"In baptism Peter cleanseth not, Ambrose cleanseth not, Gregory cleanseth not; for not our services, but they are thy sacraments, O Lord. Neither is it the work of man to give godly things. It is thy gift, O Lord, and thy Father's, which spake by the prophets, saying: 'I will pour out of my Spirit upon all flesh'[9]." Ambros. in Prolog. de Spiritu Sancto. Lib. ii. Joel ii.

"That grace, if any be given in the sacraments, is God's alway, and the sacrament is God's also. The ministry is only man's, which man if he be good, he cleaveth unto God, and worketh with God; but if he be evil, God worketh by him the visible form of the sacrament, but he alone giveth the invisible grace[10]." August. Epist. 106.

"In this mystery of the body and blood of Christ there is a spiritual working which giveth life; without the which working those mysteries profit nothing. For they may well feed the body, but they cannot feed the soul[11]." Bertramus de Corpore et Sanguine Domini.

"We may not say, by any means, that grace is contained essentially in the sacraments, as water in a vessel, or a medicine in a box; yea, so to judge is erroneous. But they are said to contain grace, because they signify and represent it, and because, except there be a fault of the receiver's part, grace is alway given in them; understanding it on this sort, that grace is in the soul, and not in the visible signs. And in this respect they are also called the vessels of grace. They may also be called vessels after another sort. For as that which is in a vessel is not of it, nor by it, but is drawn out of it; so grace is not of the sacraments, nor from the sacraments, but it springeth and cometh forth from the everlasting fountain, and from that is it drawn of the soul in the sacraments. And as a man hath recourse unto the vessel when he desireth liquor; so likewise he that seeketh the liquor of grace, and hath it not, must resort unto the sacraments[12]." Bonavent. in iv. Lib. Sent. Dist. 1 Quæst. 3.

"If the sacraments by their own virtue should give grace, then such ministers as minister the sacraments should give the Holy Ghost[13]." Franciscus Maron. in iv. Lib. Sent.

"God giveth the sacrament of grace by evil men also; but the very grace wherein is remission of sins he giveth not but by himself alone[14]." Rabanus de Sacrament. Eucharist.

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sanguis, et Spiritus: unum in mysterio, non in natura. Aqua igitur testis est sepulturæ, sanguis testis est mortis, Spiritus testis est vitæ. Si qua ergo in aqua gratia, non ex natura aquæ, sed ex præsentia est Spiritus sancti.—Id. de Spir. Sanct. Lib. i. cap. vi. 76, 7. Tom. II. col. 616.]

[6 August. Op. Par. 1679-1700. Cont. Crescon. Donatist. Lib. ii. 26. Tom. IX. col. 423. See Vol. II. page 227, note 3.]

[7 Id. Scal. Parad. Tom. VI. Appendix, col. 164. See Vol. II. page 219, note 2.]

[8 Id. Cont. Litt. Petil. Lib. iii. 66. Tom. IX. cols. 331, 2. See Vol. II. page 227, note 4.]

[9 Non mundavit Damasus, non mundavit Petrus, non mundavit Ambrosius, non mundavit Gregorius; nostra enim servitia, sed tua sunt sacramenta. Neque enim humanæ opis est divina conferre; sed tuum, Domine, munus et Patris est, qui loqutus est per prophetas, dicens: Effundam de Spiritu meo super omnem carnem, et prophetabunt filii et filiæ eorum. —Ambros. Op. De Spir. Sanc. Prolog. 18. ad Lib. i. Tom. II. cols. 603, 4.]

[10 Though the whole of the epistle referred to, Epist. clxxxvi. (formerly cvi.), is an argument for the sovereignty of God's grace, the exact words as quoted do not appear in it. The idea is common in Augustine. See In Johan. Evang. cap. i. Tractat. v. 6, &c.—August. Op. Tom. III. Pars ii. cols. 322, &c. See also before, page 467, note 5.]

[11 In hoc itaque mysterio corporis et sanguinis spiritualis est operatio quæ vitam præstat, sine cujus operatione mysteria illa nihil prosunt; quoniam corpus quidem pascere possunt, sed animam pascere non possunt.—Ratramn. Lib. De Corp. et Sang. Dom. Oxon. 1838. cap. xxxi. p. 17.]

[12 Bonavent. Op. Mogunt. 1609. In Lib. iv. Sentent. Dist. i. Quæst. 3. Tom. V. pp. 7, 8. See Vol. II. page 219, note 4.]

[13 See Vol. II. page 219, note 5.]

[14 Quia etsi sacramentum gratiæ dat Deus etiam per malos, ipsam vero gratiam non nisi per seipsum, in qua est remissio peccatorum, quam tribuit interdum etiam per sanctos suos.—Rab. de Sacram. Eucharist. Col. 1551. cap. xxxiv. p. 99.]

THE SEVENTEENTH ARTICLE.

That we ought oftentimes with great reverence and high integrity and pureness of mind to come unto the Lord's table.

Probations out of the old fathers.

Cyprian. in Orat. Dom.

"Christ is the bread of life; and this bread is not all men's bread, but it is our bread. And as we say here, 'Our Father,' because he is the Father of such as understand and believe; so do we call it our bread, because Christ is ours, yea, he is our bread, which touch his body. We desire that this bread may be given us daily, lest that we, which are in Christ, and daily receive the sacrament of thanksgiving unto the meat of salvation, by the reason of some grievous sin, while we abstain and do not communicate, be hindered from that heavenly bread, and so be separated from the body of Christ; as Christ himself saith: 'I am the bread of life that came down from heaven. If any man eat of this bread, he shall live for ever. The bread, which I shall give for the life of the world, is my flesh.' Therefore when he saith that, if any man eat of this bread, he shall live for ever; as it is manifest and evident that they live which touch his body, and worthily receive the sacrament of the body and blood of Christ; so contrariwise is it to be feared, lest, while a man abstain from the communion, he separate himself from the body of Christ, and remain far from salvation; as the Lord himself threateneth, and saith, 'Except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you.' And therefore we desire that our bread, that is to say, that Christ be given us daily, that we which abide and live in Christ may not go away from sanctification and from his body[1]."

John vi.

John vi.

Ambros. de Sacram. Lib. v. cap. vi.

"If, so often as the blood of Christ is shed, it is shed for the remission of sins, I ought alway to receive it, that my sins may alway be forgiven me. Because I sin alway, I ought alway to have the medicine[2]."

August. de Eccles. Dog. cap. liii.

"Daily to receive the communion of the body and blood of Christ, I neither praise it, nor discommend it. Notwithstanding, I counsel and exhort men, that they communicate every Sunday; yet so, if their mind be without desire of sinning[3]."

August. Epist. 12.

"Some receive daily the communion of the body and blood of Christ; some receive it on certain days; in some place there is no day but it is received; in some place men communicate only on the Saturday and Sunday; and in some place they receive only on the Sunday[4]."

Cyrill. in Joan.

"'He that cometh unto me shall not hunger.' What then doth Christ promise? What bringeth he to them that believe? Verily, nothing that is corruptible, but a blessing, which we obtain through the communion and partaking of his body and blood; whereby we shall be brought fully unto that uncorruption, that we shall not need corporal meat and drink. For the body of Christ quickeneth, and through the participation thereof bringeth unto uncorruption. For it is not the body of any other, but it is the body of him that is the very life, retaining the virtue of the Word incarnate,

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[1 Nam panis vitæ Christus est, et panis hic omnium non est, sed noster est: et quomodo dicimus Pater noster, quia intelligentium et credentium pater est; sic et panem nostrum vocamus, quia Christus, noster (qui corpus ejus contingimus) panis est. Hunc autem panem dari nobis quotidie postulamus, ne qui in Christo sumus, et eucharistiam quotidie ad cibum salutis accipimus, intercedente aliquo graviore delicto, dum abstenti et non communicantes a cœlesti pane prohibemur, a Christi corpore separemur; ipso prædicante et monente: Ego sum panis vitæ qui de cœlo descendi: si quis ederit de meo pane, vivet in æternum: panis autem, quem ego dedero, caro mea est pro seculi vita. Quando ergo dicit in æternum vivere, si quis ederit de ejus pane; ut manifestum est eos vivere, qui corpus ejus attingunt, et eucharistiam jure communicationis accipiunt; ita contra timendum est et orandum, ne dum quis abstentus separatur a Christi corpore, procul remaneat a salute; comminante ipso et dicente: Nisi ederitis carnem Filii hominis, et biberitis sanguinem ejus, non habebitis vitam in vobis. Et ideo panem nostrum, id est, Christum dari nobis quotidie petimus, ut qui in Christo manemus et vivimus, a sanctificatione ejus et corpore non recedamus.—Cypr. Op. Oxon. 1682. De Orat. Domin. pp. 146, 7.]

[2 Ambros. Op. Par. 1686-90. De Sacram. Lib. iv. cap. vi. 28. Tom. II. col. 372. See Vol. II. page 259, note 13.]

[3 August. Op. Par. 1679—1700. De Eccles. Dogm. cap. xxiii. Tom. VIII. Appendix, col. 78. See Vol. II. page 258, note 5.]

[4 Id. Ad Inquis. Januar. Lib. i. Epist. liv. 2. Tom. II. col. 124. See Vol. II. page 258, note 3.]

and full of the power of him through whom all things both live and have their being. Which things being thus, let the men that are baptized know, and such as are made partakers of the divine grace, that, if they come seldom into the church, and refuse by a long time for their feigned religion to be partakers of the mystical receiving of Christ, they seclude and utterly debar themselves from everlasting life. For such refusing, although it seem to come of religion, both causeth slander and maketh other to fall into the snare. Wherefore we must, to the uttermost of our power, labour to be cleansed from sin, and, the foundations of living rightly laid, run with great assurance unto life. But the deceits and subtilties of the devil to deceive are divers and manifold. For first of all he enticeth to live filthily; afterward, when men be laden with evils, then he persuadeth them utterly to decline from the glory of Christ, whereby they might be called again from the filthiness of pleasure, as from a certain drunkenness. Wherefore, I beseech you, let us do our diligence, that, the devil's bonds being broken and torn on pieces, and the yoke of the bondage of sin shaken off, we may serve the Lord in fear; and, overcoming the pleasure of the flesh through continency, come unto the heavenly grace, and be made partakers of the body of Christ. For thus, yea, thus I say, shall we both chase away the devil, and also, being partakers of the divine nature, ascend unto life and uncorruption[5]."

"If we will obtain everlasting life, if we desire to have in us the giver of immortality, let us gladly run to receive the blessing; and let us take heed lest the devil snarl us by making a fair pretence of a counterfeit and hurtful religion. Thou sayest well, quod he. Notwithstanding, we know that it is written, that 'he eateth and drinketh his own damnation which eateth of that bread and drinketh of that cup unworthily.' I therefore prove myself, and I find me unworthy. When then, whatsoever thou art, wilt thou be worthy? When wilt thou offer thyself to Christ? For if through sin thou be unworthy, and now ceasest to sin (for 'who perceiveth his faults?' saith the psalmograph), shalt thou utterly be void of this lively sanctification? Wherefore, I beseech thee, take godly thoughts unto thee; study to live godly and virtuously, that thou mayest be partaker of the blessing; which, believe me, doth not only put away death, but also all diseases. For it quieteth and appeaseth, when Christ dwell in us, the raging law of our members; it confirmeth godliness; it quencheth the troubles of the mind; neither doth it consider in what sins we are, but it healeth the sick, it maketh whole the bruised; and, as a good shepherd giveth his life for his sheep, it preserveth us from all falling[6]." Ibidem. 1 Cor. xi. Psal. xix. John x.

[5 Ὁ δέ γε πρός με βαδίζων οὐ μὴ πεινάσῃ πώποτε.....τί δὴ οὖν ἄρα Χριστὸς ἐπαγγέλλεται; φθαρτὸν μὲν οὐδὲν, εὐλογίαν δὲ μᾶλλον τὴν ἐν μεταλήψει τῆς ἁγίας σαρκός τε καὶ αἵματος, ὁλοκλήρως εἰς ἀφθαρσίαν ἀνακομιζούσης τὸν ἄνθρωπον, ὡς οὐδενὸς ἐπιδεῖσθαι τῶν ὅσα τὸν τῆς σαρκὸς ἀπελαύνει θάνατον, τροφῆς δὲ δηλονότι φημὶ καὶ ποτοῦ.....ζωοποιεῖ τοιγαροῦν τὸ ἅγιον σῶμα Χριστοῦ τοὺς ἐν οἷς ἂν γένοιτο, καὶ συνέχει πρὸς ἀφθαρσίαν, τοῖς ἡμετέροις ἀνακιρνάμενον σώμασι. σῶμα γὰρ οὐχ ἑτέρου τινός, ἀλλ' αὐτῆς νοεῖται τῆς κατὰ φύσιν ζωῆς, ὅλην ἔχων ἐν ἑαυτῷ τὴν τοῦ ἑνωθέντος λόγου δύναμιν, καὶ πεποιωμένον ὥσπερ, μᾶλλον δὲ ἤδη καὶ ἀναπεπλησμένον τῆς ἐνεργείας αὐτοῦ, δι' ἧς τὰ πάντα ζωοποιεῖται, καὶ πρὸς τὸ εἶναι φυλάττεται. ἐπειδὴ δὲ ταῦτα τοῦτον ἔχει τὸν τρόπον, ἴστωσαν ἤδη λοιπὸν οἱ βεβαπτισμένοι, καὶ τῆς θείας ἀπογευσάμενοι χάριτος, ὅτι βαδίζοντες μὲν ὀκνηρῶς καὶ μόλις ἐν ταῖς ἐκκλησίαις, ἀποφοιτῶντες δὲ εἰς χρόνους μακροὺς τῆς εὐλογίας τῆς διὰ Χριστοῦ, καὶ τὴν ἐπιζήμιον εὐλάβειαν πλαττόμενοι, διὰ τοῦ μὴ βούλεσθαι μετέχειν αὐτοῦ μυστικῶς, ὅτι τῆς αἰωνίου ζωῆς ἑαυτοὺς ἐκπέμπουσι ζωοποιεῖσθαι παραιτούμενοι. περιτρέπεται δὲ εἰς παγίδα, καὶ εἰς σκάνδαλον, καίτοι καρπὸς εὐλαβείας δοκοῦσά πως εἶναι παρ' αὐτοῖς ἡ παραίτησις. χρὴν γὰρ δὴ μᾶλλον ἐπείγεσθαι τὴν ἐνοῦσαν αὐτοῖς εἰσκομίζειν δύναμίν τε καὶ προθυμίαν, ὅπως ἂν φαίνοιντο γοργοὶ πρὸς ἀποκάθαρσιν ἁμαρτίας, καὶ πειρᾶσθαι μᾶλλον ἀστειοτάτην ἐπιτηδεύειν τοῦ βίου τὴν ἀγωγὴν, τρέχειν τε οὕτω λοιπὸν καὶ σφόδρα τεθαρρηκότως εἰς μετάληψιν τῆς ζωῆς. ἀλλ' ἐπείπερ ἐστι ποικίλος εἰς ἀπάτην ὁ Σατανᾶς, σωφρονεῖν μὲν αὐτοὺς οὐδαμόθεν ὅτι πρέποι λογίζεσθαι συγχωρεῖ, κατασπιλώσας δὲ τοῖς κακοῖς, καὶ αὐτὴν ἀποφρίττειν ἀναπείθει τὴν χάριν, δι' ἧς ἦν εἰκὸς, ὥσπερ ἐξ οἴνου καὶ μέθης τῆς ἐπὶ φαυλότητα καλούσης ἡδονῆς ἀνανήφοντας, τὸ συμφέρον ὁρᾷν τε καὶ περισκέπτεσθαι. ἀπορρήξαντες τοίνυν τὸν ἐκείνου δεσμὸν, ἀποσεισάμενοί τε τὸν ἐκ πλεονεξίας ἡμῖν ἐπιῤῥιφέντα ζυγὸν, δουλεύσωμεν ἐν φόβῳ τῷ Κυρίῳ, καθὰ γέγραπται, καὶ τῶν τῆς σαρκὸς ἡδονῶν ἀμείνους ἤδη δι' ἐγκρατείας ἀναδεικνύμενοι, προσίωμεν τῇ θειᾷ τε καὶ οὐρανίῳ χάριτι, καὶ εἰς ἁγίαν μετάληψιν ἀναβαίνωμεν τοῦ Χριστοῦ· οὕτω γὰρ, οὕτω, καὶ ἀπάτης διαβολικῆς περιεσόμεθα, θείας τε φύσεως γεγονότες κοινωνοὶ, πρὸς ζωὴν καὶ ἀφθαρσίαν ἀναβησόμεθα.— Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Evang. Lib. III. cap. vi. Tom. IV. pp. 324, 5.]

[6 Ἀλλ' εἴπερ ἐσμὲν τῆς αἰωνίου ζωῆς ἐρασταὶ, εἰ τὸν τῆς ἀθανασίας χορηγὸν ἐν ἑαυτοῖς ἔχειν εὐχόμεθα, μὴ κατά τινας τῶν ἀμελεστέρων τὸ

Chrysost. de Non Contem. Ecclesia Dei.

"I would fain know how they occupy themselves which neglect the communion, and refrain themselves from this holy table. Verily I know. For either they talk of uncomely and trifling matters, or else they be altogether set upon the cares of this life; which both matters are worthy of no favour, yea, they deserve extreme punishment, &c. And would God it were possible that I could shew and make open or disclose their minds unto your eyes! Without all doubt ye should see them full of filthiness, evil-favoured, clean out of frame, stuffed full of desperation and infidelity. Oh, would God it were possible that we might open, disclose, and bring to light the hearts of them that come not unto the communion! Would God ye might pierce and go down and see their conscience! Verily, then should ye see how grievously wounded they are, and how many thorns they have. For as the earth, except it be diligently tilled through the labour of husbandmen, waxeth rough and wild; so likewise the mind, lacking spiritual doctrine, bringeth forth thorns and thistles. For if we, which daily give attendance to the hearing of the doctrine of the apostles and prophets, and with heart and mind do sing songs continually that are taken out of the holy scripture, very hardly contain and keep in order our rebelling mind, very hardly refrain anger, very hardly cast out the madness of envy, very hardly quiet our conscience, very hardly repress our wild and cruel affections; what hope of health shall they have

Ibidem.

which use not this medicine, nor give ear to God's doctrine? Many are partakers of these mysteries once in the year, some twice, and some often. Which of these then shall we commend? Them that come once, or them that come often, or them that come seldom? Neither them that come once, nor them that come often, nor them that come seldom; but them which come with a pure conscience, with a clean mind, and a blameless life. They that are such, let them alway come; and they that are otherwise, let them not once come: for they receive their own judgment and damnation. For as food, having the virtue of nourishing by nature, if it chance upon him which hath evil concoction and digestion, destroyeth and corrupteth all things, and giveth occasion of disease; so likewise do these dreadful mysteries, &c. For the holy

1 Cor. xi.

apostle saith: 'He that eateth and drinketh unworthily shall be guilty of the body and blood of the Lord:' that is to say, he shall suffer the same pain that they shall suffer that crucified Christ. For as those murderers are guilty, so likewise are they which unworthily are partakers of these mysteries. And as, if any man should tear on pieces the king's robe, or tumble it in the mire, he should be counted to do the same villany to the king himself that weareth it; even so likewise here, both they that killed the Lord's body, and they that receive it with an unpure mind, do commit a like offence. The Jews indeed did break it on the cross; but he that receiveth it with an unpure mind defileth it. Wherefore, although the sins be diverse, yet is the contumely, despite, and reproach, like and all one[1]."

εὐλογεῖσθαι παραιτώμεθα, μηδὲ παγίδα καὶ βρόχον ἡμῖν ἐξαρτυέτω τὴν ἐπιζήμιον εὐλάβειαν ὁ βαθὺς εἰς πανουργίαν διάβολος. ναὶ γὰρ γέγραπται, φησίν, ὁ ἐσθίων ἐκ τοῦ ἄρτου, καὶ πίνων ἐκ τοῦ ποτηρίου ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει· δοκιμάσας δὲ τὰ κατ' ἐμαυτὸν, οὐκ ἄξιον ὄντα βλέπω. πότε τοίνυν ἄξιος ἔσῃ, καὶ παρ' ἡμῶν ὁ τοῦτο λέγων ἀκούσεται, πότε σαυτὸν παραστήσεις τῷ Χριστῷ; εἰ γὰρ μέλλεις ἀεὶ καταπτοεῖσθαι τοῖς ὀλισθήμασιν, ὀλισθαίνων δὲ οὐκ ἄν ποτε παύσῃ· τίς γὰρ συνήσει παραπτώματα; κατὰ τὸν ἅγιον ψαλμῳδὸν· ἀμέτοχος εὑρεθήσῃ παντελῶς τοῦ αἰδίως σώζοντος ἁγιασμοῦ; κ. τ. λ.—Id. ibid. Lib. iv. cap. ii. Tom. IV. p. 365. For the remainder of the passage, see before, page 388, note 2.]

[1 Vellem igitur scire, quibus rebus operam impendant isti, qui communionem negligunt, quique sacra hac mensa sese abstinent. Imo vero scio. Aut enim de absurdis et ridiculis rebus colloquuntur, aut vitæ hujus sollicitudinibus affixi sunt: quorum utrorumque studium venia caret, extremamque meretur animadversionem ... Utinam quidem fieri posset, ut illorum animum oculis vestris ostenderem! videretis sordescentem, squalentem, profligatum, dejectum, atque diffidentem. Utinam fieri posset ut corda eorum qui communione sese abstinent, aperiremus! utinam possetis vos in conscientiam ipsorum penetrare! tunc sane videretis, quam multis vulneribus referti sint, quam multas spinas habeant. Nam quemadmodum terra, nisi agricolarum manibus colatur, horrescit et sylvescit: sic et animus spirituali doctrina destitutus spinas et tribulos producit. Nam si nos qui quotidie apostolorum et prophetarum auscultationi intendimus, et assidua carmina de sacris scripturis desumpta affectionibus nostris occinimus, vix tamen excandescentem animum continemus, vix iram frænamus, vix invidiæ tabem ejicimus, vix sedamus concupiscentiam, vix impudentes feras coercemus; quam spem salutis habebunt illi, qui hac medicina non utuntur, neque divinam doctrinam audiunt? Multi semel in anno mysteriorum fiunt participes, alii bis, alii crebro. Quos igitur de his probabimus? eos qui semel? an qui crebro? an qui rarius? Neque qui semel, neque qui crebro, neque qui raro: verum eos, qui cum pura conscientia, cum puro corde, cum

"Do ye not see with what great alacrity and cheerfulness of mind the infants take the paps? how hard they suck? With no less desire let us also come unto this table, and unto the spiritual pap of this cup; yea, with a greater and a more fervent desire, as sucking babes, let us suck the grace of the Spirit. Let this be our only sorrow, our only grief, if we be deprived of this food[2]." Idem in Matt. cap. xxvi. Hom. 83.

"It was not said to him that disgraced the banquet, Wherefore satest thou down? but, Wherefore enteredst thou in? Whosoever is not partaker of the mysteries is lewd and impudent, because he standeth here. I pray you, if any man called unto a banquet shall come, shall wash his hands, shall sit down, shall appear to make himself ready to eat, and afterward taste nothing at all; shall he not both dishonest the banquet, and also the banquet-maker? So thou, in like manner, standing among them which by prayer prepare themselves to receive the sacrament, hast confessed thyself to be one of the number of them, because thou didst not depart, and yet at the last thou art nor partaker with them: had it not been better that thou hadst not come in sight? I am unworthy, thou sayest. Then wast thou not worthy of the communion of prayer, which is a preparation to receive the holy mystery[3]." Idem in Eph. cap. 1. Hom. 26.

"Make haste to come oftentimes unto the sacrament of thanksgiving and unto the glory of God. For when this thing is diligently and continually done, the powers of Satan are expelled, which turneth his acts into fiery darts to move men to sin[4]." Ignatius in Epist. ad Ephes.

"If the sins be not so great that a man ought to be excommunicate, he ought not to separate himself from the medicine of the body and blood of the Lord. For it is to be feared lest that he, which withdraweth himself long from the body of Christ, be utterly estranged from salvation. He therefore that hath ceased to sin, let him not cease to communicate[5]." Hilarius de Consecr. Dist. 2.

"Receive that daily which may profit thee daily; so live that thou mayest deserve to receive it daily. He that deserveth not to receive it daily, deserveth not to receive it after a year be once past[6]." Ambros. Lib. v. de Sacram.

"He that hath a wound seeketh a medicine. There is a wound, because we be under sin. The medicine is that heavenly and honourable sacrament[7]." Ibidem.

"Whatsoever brother is not present at the ministration of the Lord's sacraments, it must needs follow that before God he is a forsaker of the Lord's tents. For how can he excuse himself which on that day, when the sacraments are ministered, prepareth a dinner for himself at home, and despiseth the heavenly dinner, and, making provision for his belly, utterly neglecteth the physic of his soul[8]?" Ambros. Serm. 1. de Grano Sinap.

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irreprehensibili vita. Hujusmodi qui sunt, semper accedant: qui minus, ne semel quidem: judicium enim sibi ipsi accipiunt, atque damnationem. Ut enim alimentum natura alendi vim habens, si in eum qui male concoquit, incidat, omnia destruit atque corrumpit, et morbi occasionem præbet: ita sane et horrenda illa mysteria ... Ait enim divinus apostolus: Qui manducat et bibit indigne, reus erit corporis et sanguinis Domini: hoc est, eandem pœnam dabit, quod supplicium luent ii qui Christum cruci affixerunt. Quemadmodum enim illi jugulatores rei sunt sanguinis, ita et hi qui indigne mysteriis participant. Sicut enim, sive quis disrumpat regiam purpuram, sive luto contaminet, ex æquo contumelia regem qui eam induit, affecerit: ita hic quoque, et qui peremerunt corpus Domini, et qui impuro animo id acceperunt, juxta ludibrio habent, atque qui regium indumentum. Ac Judæi quidem cruce id disruperunt: qui vero impuro animo accipit, contaminat. Quocirca etsi diversa peccata sunt, at par contumelia.—Chrysost. Op. Lat. Par. 1588. De Non Contemn. Eccles. Orat. Tom. V. cols. 1238, 9.]

[2 Οὐχ *ὁρᾶτε τὰ παιδία μεθ' ὅσης προθυμίας ὁράσσεται τοῦ μαστοῦ; μεθ' ὅσης τῆς ὁρμῆς ἐμπηγνύσι τὰ χείλη τῇ θηλῇ; μετὰ τοσαύτης προσίωμεν καὶ ἡμεῖς τῇ τραπέζῃ ταύτῃ, καὶ τῇ θηλῇ τοῦ ποτηρίου τοῦ πνευματικοῦ· μᾶλλον δὲ καὶ μετὰ πολλῷ πλείονος ἐλκύσωμεν προθυμίας ὡς παιδία ὑπομάζια τοῦ Πνεύματος τὴν χάριν· καὶ μία ἡμῖν ἔστω ὀδύνη, τὸ μὴ μετασχεῖν ταύτης τῆς τροφῆς.*—Id. [Par. 1718-38. in Matt. Hom. lxxxii. Tom. VII. p. 788.]

[3 See before, page 416, note 3.]

[4 Ignat. Epist. ad Ephes. cap. xiii. in Patr. Apost. Oxon. 1838. Tom. II. p. 284. See Vol. II. page 258, note 8.]

[5 Si non sunt tanta peccata, ut excommunicetur quis, non se debet a medicina corporis et sanguinis Domini separare.—Hilar. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 15. col. 1919.]

[6 Ambros. Op. Par. 1686-90. De Sacram. Lib. v. cap. iv. 25. Tom. II. col. 378. See Vol. II. page 259, note 12.]

[7 Qui vulnus habet, medicinam requirit. Vulnus est, quia sub peccato sumus: medicina est cœleste et venerabile sacramentum.—Id. ibid. col. 379. This is the passage ascribed before to Bernard. See Vol. II. page 259, note 14.]

[8 Quisquis enim frater dominicis non interest sacramentis, necessario apud Deum castrorum desertor est divinorum. Nam quomodo se excusare potest, qui sacramentorum die prandium sibi domi præparans prandium cœleste contemnit, et ventris curam faciens, animæ suæ negligit medicinam?—Id. Par. 1614. Serm. xix. in Domin. vi. post Epiph. Tom. V. col. 24. The Benedictine editors have rejected this sermon as spurious.]

Hieron. in Apologia.

"I know this to be the custom at Rome, that the faithful people do always receive the body of Christ: which thing I neither dispraise nor yet praise[1]."

Theophyl. in 1 Cor. cap. xi.

"Examine and boult out thy conscience, and so come unto those mysteries, not on the feastful, nor on the unfeastful days only, but at all times when thou findest thyself pure and worthy[2]."

De Consecr. Dist. 2. cap. Peracta.

"When the consecration is once done, let all communicate that will not be excommunicate. For so ordained the apostles, and the holy church of Rome keepeth still this ordinance[3]."

Platina de Vitis Pontific. Rom.

"Anacletus bishop of Rome ordained, that the Christians should receive the sacrament of the body and blood of Christ every day[4]."

Concilium Antioch.

"All that enter into the church of God and hear the holy scriptures, and do not communicate with the people in prayer, but for a certain intemperancy turn themselves away from the receiving of the holy communion, let them be put out of the congregation till they confess their sins, and bring forth the fruits of repentance, and by making humble supplication obtain forgiveness and pardon[5]."

Durandus in Div. Offic. Lib. iv.

"In the primitive church all that were present at the celebration of the Lord's supper were wont daily to communicate; because all the apostles did drink of one cup; as the Lord saith: 'Drink ye all of this.' For they offered a great loaf, and such one as was sufficient for all the communicants; which thing the Greeks are reported to observe at this day[6]."

In Libro de Vitis Patrum.

Blessed Apollonius many times admonished his brethren, that, if it were possible, they should every day receive the sacrament of the body and blood of Christ; lest if any of them should long withdraw himself from the receiving of so worthy a mystery, he might by that means be estranged and plucked away from God[7].

Beatus Rhenan. in Tertul.

"Leo, bishop of Rome, was wont many times in one day to communicate seven or eight times[8]."

Eras. Sarcer. in Loc. Com.

"Among the Greeks this is the order: if any man absent himself from the communion by the space of fourteen days, he is excommunicate, except he can declare to the congregation some reasonable cause of his absence; so great a fault is it counted among them, if any long time estrange themselves from the participation of the holy mysteries of the body and blood of Christ[9]."

THE EIGHTEENTH ARTICLE.

That wicked and notorious offenders ought to be repelled and put away from the table of the Lord.

Probations out of the old fathers.

Justinus Martyr, in Apolog. 2.

"After that he which is the chief minister hath given thanks, and all the people hath praised God, they which with us are called deacons give to every one of them that are present bread, wine, and water, to receive, which are consecrated with thanksgiving, and they also carry it unto them that are absent. And this meat is called with us *eucharistia;* whereof no man may be partaker but he only which

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[1 Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, quod nec reprehendo, nec probo.—Hieron. Op. Par. 1693—1706. Epist. xxx. ad Pammach. pro Libr. adv. Jovin. Tom. IV. Pars II. col. 239.]

[2 Theophyl. Op. Venet. 1754–63. Comm. in I. Epist. ad Cor. cap. xi. 28. Tom. II. p. 192. See Vol. II. page 259, note 11.]

[3 Anaclet. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Tert. Pars, De Consecr. Dist. ii. can. 10. col. 1917. See Vol. II. page 238, note 1.]

[4 Plat. De Vit. Pont. Rom. Col. 1568. Anacletus I. p. 15. See Vol. II. page 258, note 2.]

[5 See before, page 416, note 7.]

[6 Durand. Rat. Div. Offic. Lugd. 1565. Lib. iv. cap. liii. 3. fol. 199. See Vol. II. page 239, note 6.]

[7 He cōmaūded also to his bredern to receyue theyr maker | to the ende that they sholde not wythdrawe theym fro the grace of God | For in soo doynge they sholde contynuelly remembre the passyon of Jhesu Cryste.—Vitas Patr. Westm. 1495. Prima Pars, cap. vii. fol. 12. 2.]

[8 See before, page 381, note 6.]

[9 See Vol. II. page 258, note 6.]

both believeth that those things are true which we say, and is also cleansed with that water which is given for remission of sins and regeneration, and moreover so liveth as Christ hath appointed[10]."

"After these things, the learners called *catechumeni*, and with them such as are vexed of unclean spirits, and they also which are penitents, are put out of the church. They alone remain within, which deserve to behold and to receive the holy mysteries[11]." Dionysius in Hierarch. Ecclesiast.

"The holy institution which the priests use suffereth the learners, and them that are vexed of unclean spirits, and such as are put to penance for their evil life, to hear the holy singing of psalms, and the godly reading of the holy scriptures; but unto the contemplations following, and unto the beholding of the holy actions, it doth not admit them by no means, but such only as are perfect, and worthy to behold the sight of so high and worthy a matter[12]." Ibidem.

"They that are given to pleasures and filthy lusts, or carnal concupiscences, are restrained, put back, and driven away, both from the beholding and receiving of the most holy mysteries[13]." Ibidem.

"The ministers of the new testament may not be infected with old leaven. The holy banquet requireth pure and undefiled minds[14]." Cyprian. de Cœna Domini.

"A natural man," that is to say, a man not regenerate and born anew of the Holy Ghost, "is not admitted among the guests of the Lord's table[15]." Ibidem.

"There is but one church, in the which the Lamb is eaten continually: none is partaker thereof but he that is a true Israelite[16]." Ibidem.

"If there be any that cometh to hear the word of God, let him hear what the Lord hath commanded. He that is sanctified ought to come for to hear the word of God; he ought also to wash his garments. For if thou bring filthy garments hither, thou also shalt hear this said unto thee: 'Friend, how hast thou entered hither, not having the wedding-garment?' No man therefore may hear the word of God except he be first sanctified; that is to say, except he be holy in body and spirit, except he wash his clothes. For he shall immediately after enter in unto the wedding-supper, he shall eat of the flesh of the Lamb, he shall drink of the cup of saving health. Let no man enter unto this supper with filthy garments. This thing also hath the wisdom of God commanded in another place, saying: 'Let thy garments be clean at all times'[17]." Origen. in Exod. cap. xxxiv. Hom. 12. Matt. xxii. Eccles. ix.

"The Jewish passover was given to none but unto such as were circumcised. In like manner they only, which are purified and cleansed with the water of heavenly indulgence or pardon, may receive the meat of the sacrament of the body of Christ. For those things which were figures to the Israelites, are confirmed in us; and which were images, clouds, and shadows to them, are in us the very self truths[18]." August. Lib. Quæst.

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[10] Just. Mart. Op. Par. 1742. Apol. i. p. 83. See Vol. II. page 239, note 2. and before, page 376, note 1.]

[11] Dionys. Areop. Op. Antv. 1634. De Eccles. Hierarch. cap. iii. 2. Tom. I. p. 284. See Vol. II. page 256, note 3.]

[12] *Τοὺς δὲ κατηχουμένους, ἐνεργουμένους τε, καὶ τοὺς ἐν μετανοίᾳ ὄντας, ὁ τῆς ἁγίας Ἱεραρχίας θεσμὸς ἐφίησι μὲν ἐπακοῦσαι τῆς ψαλμικῆς ἱερολογίας, καὶ τῆς ἐνθέου τῶν πανιέρων γραφῶν ἀναγνώσεως· εἰς δὲ τὰς ἑξῆς ἱερουργίας καὶ θεωρίας οὐ συγκαλεῖται τούτους, ἀλλὰ τοὺς τελείους τῶν τελεσιουργῶν ὀφθαλμούς.*—Id. ibid. 3. p. 289.]

[13] *Οὐδὲ γὰρ ἴσον, ὡς οἶμαι, τοῦ παντελῶς ἀμυήτου, καὶ τῶν θείων τελετῶν ἄκρως ἀκοινωνήτου, τὸ μετουσίαν τινα τῶν ἱερωτάτων ἐσχηκὸς τελεστηρίων, ἔτι δὲ ταῖς ἐναντίαις ἢ θέλξεσιν ἢ ταραχαῖς ἐνησχημένον, ἀλλὰ καὶ πρὸς αὐτοὺς ἡ τῶν πανιέρων θέα καὶ κοινωνία συστέλλεται, καὶ μάλα γε εἰκότως.*—Id. ibid. pp. 290, 1.]

[14] Non oportet esse fermentarios novi testamenti ministros: puras sincerasque mentes sanctum quærit convivium.—Cypr. Op. Oxon. 1682. De Cœn. Dom. (Arnold.) Appendix, p. 39.]

[15] Inter dominicæ mensæ convivas animalis homo non admittitur.—Id. ibid. p. 42.]

[16] Id. ibid. See Vol. II. page 292, note 4.]

[17] Si quis est qui ad audiendum verbum Dei conveniat, audiat quid præcepit Dominus: sanctificatus venire debet ad audiendum verbum, lavare debet vestimenta sua. Si enim sordida huc detuleris vestimenta, audies et tu: Amice, quomodo huc introisti non habens vestem nuptialem? Nemo ergo potest audire verbum Dei, nisi prius fuerit sanctificatus: id est, nisi fuerit sanctus corpore et spiritu, nisi vestimenta sua laverit. Ingressurus est enim paulo post ad cœnam nuptialem, manducaturus est de carnibus agni, potaturus est poculum salutaris. Nemo intret ad hanc cœnam sordidis vestimentis. Hoc enim et alibi sapientia præcepit dicens: In omni tempore sint vestimenta tua munda.—Orig. Op. Par. 1733-59. In Exod. Hom. xi. 7. Tom. II. pp. 171, 2.]

[18] The reference here given is so general, that the editor has not been able to identify the passage intended.]

Idem in Joan. Hom. 89.

"He that cometh unto this most holy banquet ought to come full of holiness and without spot[1]."

Basilius, Lib. i. cap. iii. de Baptismo.

"He that cometh unto the body and blood of Christ, for to remember him that died for us and rose again, must be not only pure from all filthiness of the flesh and spirit, that he eat not or drink his own damnation; but he must also evidently shew and call to remembrance him that died for us and rose again, in that he is mortified to sin and the world, and live to God in Christ Jesu our Lord."

Chrysost. ad Pop. Antioch. Hom. 60. Matt. xxvi.

"Let no Judas nor any covetous man approach unto this heavenly table. If any be Christ's disciples, let him come. For such wicked persons doth not this table receive. For he saith: 'I make my paschal feast with my disciples'[2]."

Ibidem.

"Let no unkind person, no cruel and unmerciful man, no filthy and unclean person, come hither, &c. Let no Judas, no Simon Magus, draw nigh unto this table: for these two perished because of their covetousness. Let us therefore eschew this hell. For this mystery commandeth a man not only to be utterly free from extortion, but also from all manner of enmity, be it never so little. For it is a mystery of peace[4]."

Chrysost. in Matt. cap. xxvi. Hom. 83.

"Let no cruel man, no unmerciful man, no unpure man, come unto this table by any means. I speak this as well unto you that do communicate, as unto you that do minister. For I must also speak the same unto you, that ye may distribute these gifts with great and diligent care. It is no small pain and punishment that hangeth over your heads, if ye know any man to be a notable wicked person, and yet suffer him to be partaker of this table. For his blood shall be required at your hands. Therefore if any duke, if the consul himself, yea, if he that weareth the imperial crown come unworthily, put him away and drive him back; for thou hast greater power than he. If a most clear and pure fountain of water were committed unto thee to keep it untouched for the flock; when thou shouldest see wild and filthy swine to come toward it, thou shouldest not suffer them to leap into the waters, nor the fountain to be troubled of them: and now, when the most holy fountain, not of water, but of the blood and Spirit, is committed unto thee, if thou shalt see men that are most filthily defiled with sins to approach unto the Lord's table, wilt thou not be moved at the matter? nor will it not grieve thee? And what pardon shalt thou obtain for this thy contempt? God for this purpose hath ennobled you with so great honour, even that ye should be most diligent and circumspect in these things. This is your dignity, this is your honour, this is your glory; not because ye wear a most white and fair vesture, and so walk through the church. But thou wilt say: How shall I know this man, or that man, what manner of men they be? I speak not this of unknown persons, but of such as be known to be manifest offenders. I speak an horrible and dreadful thing, even this: that it is not so evil a thing to suffer them that are possessed with the devil to remain here in the church at the ministration of the Lord's supper, as these persons that are polluted with the filthiness of sins. For of all evils this is the worst, even 'to tread down Christ,' as Paul saith, and to 'count the blood of the testament as an unholy thing, and to dishonour the grace of the Spirit.' He therefore, that cometh unto the Lord's table with a guilty conscience and sinful life, is worse than he that is possessed with the devil.

Heb. x.

[1 There is probably an error in the reference: no such words appear in Tractat. lxxxviii. in Johan. Evang.]

[2 Δεῖ οὖν τὸν προσιόντα τῷ σώματι καὶ τῷ αἵματι τοῦ Χριστοῦ, εἰς ἀνάμνησιν αὐτοῦ τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος, μὴ μόνον καθαρεύειν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἵνα μὴ εἰς κρίμα φάγῃ καὶ πίῃ, ἀλλὰ καὶ ἐνεργῶς δεικνύειν τὴν μνήμην τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος ἐν τῷ νενεκρῶσθαι μὲν τῇ ἁμαρτίᾳ καὶ τῷ κόσμῳ καὶ ἑαυτῷ, ζῆν δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.—Basil. Op. Par. 1721-30. De Baptism. Lib. i. cap. iii. Tom. II. Appendix, p. 651. The Benedictine editors doubt the genuineness of this treatise.]

[3 Μηδεὶς τοίνυν Ἰούδας παρέστω· μηδεὶς φιλάργυρος. εἴ τις μὴ μαθητής, παραχωρείτω. οὐ δέχεται τοὺς μὴ τοιούτους ἡ τράπεζα. μετὰ γὰρ τῶν μαθητῶν μου, φησὶ, ποιῶ τὸ πάσχα.—Chrysost. Op. Par. 1718-38. In Matt. Hom. lxxxii. Tom. VII. p. 789.]

[4 Τοῦτο γὰρ τὸ μυστήριον οὐ μόνον ἁρπαγῆς, ἀλλὰ καὶ ψιλῆς ἔχθρας καθαρεύειν κελεύει διὰ παντός. καὶ γὰρ εἰρήνης ἐστι μυστήριον τοῦτο τὸ μυστήριον· οὐκ ἀφίησιν ἀντιποιεῖσθαι χρημάτων ... μηδεὶς τοίνυν Ἰούδας ταύτῃ προσίτω τῇ τραπέζῃ, μηδεὶς Σίμων· καὶ γὰρ ἀμφότεροι διὰ φιλαργυρίαν ἀπώλοντο οὗτοι. φύγωμεν τοίνυν τοῦτο τὸ βάραθρον.—Id. ibid. Hom. l. pp. 517, 18. The 60th Homily in the Latin editions is made up of these two.]

For they, because they be vexed with the devil, are not punished; but they that come unworthily unto these holy mysteries shall be committed unto everlasting torments. Therefore let us put away from the Lord's table, simply and plainly, and without any respect of persons, even so many as we perceive to come unworthily unto it. Let none receive the communion except he be a disciple. Let none take this bread with an unpure mind, as Judas did, lest he suffer the like punishments. John xiii. This multitude also is the body of Christ: wherefore thou that ministerest these mysteries must take heed that thou provoke not the Lord unto anger by not purging this body, lest thou give a sharp sword instead of meat. Again, if any ignorant person shall presume to come unto the table, be not afraid to put him away. Fear God more than man. If thou fear man, thou shalt be laughed to scorn even of him whom thou fearest; but if thou stand in awe of God, thou shalt be reverenced even of men also. And if thou dare not put away from the Lord's table such as be unworthy, come and tell me; and I will by no means suffer these things to be done. I will put my life in jeopardy rather than give the Lord's body to any unworthy person; yea, I will suffer my blood sooner to be shed, than I will deliver that most holy blood of Christ to any other than to such one as is worthy. If any sinful person shall come unto the table, whom ye know not, and without your knowledge, then are ye blameless. For these things are spoken of manifest and known sinners, which being once amended, God will also soon make them known unto us, whom we as yet know not: but if we shall receive and admit them whom we know to be notorious offenders, wherefore should God open to us such as be yet unknown to us? These things have I spoken, not only that we should restrain the unworthy from the Lord's table, but also that we should amend them, and bring them home again, and that we should have care for all men. For in so doing we shall both make God merciful unto us, and also increase the number of the godly and worthy communicants[5]."

"If thou shalt see any man of them which are congregated and gathered together with thee, that is an whoremonger, and yet notwithstanding coming unto the mysteries, say unto him that is the distributer of them, This man is unworthy of the mysteries; suffer not this profane person to be partaker of the Lord's supper. For if such one

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[5 Μηδεὶς ἀπάνθρωπος προσίτω, μηδεὶς ὠμὸς καὶ ἀνελεὴς, μηδεὶς ὅλως ἀκάθαρτος. ταῦτα πρὸς ὑμᾶς τοὺς μεταλαμβάνοντας λέγω, καὶ πρὸς ὑμᾶς τοὺς διακονουμένους. καὶ γὰρ ἀναγκαῖον καὶ πρὸς ὑμᾶς διαλεχθῆναι, ὥστε μετὰ πολλῆς τῆς σπουδῆς διανέμειν ταῦτα τὰ δῶρα. οὐ μικρὰ κόλασις ὑμῖν ἐστὶν, εἰ συνειδότες τινὶ πονηρίαν, συγχωρήσητε μετασχεῖν ταύτης τῆς τραπέζης. τὸ αἷμα αὐτοῦ ἐκ τῶν χειρῶν ἐκζητηθήσεται τῶν ὑμετέρων. κἂν στρατηγός τις ᾖ, κἂν ὕπαρχος, κἂν αὐτὸς ὁ τὸ διάδημα περικείμενος, ἀναξίως δὲ προσίῃ, κώλυσον· μείζονα ἐκείνου τὴν ἐξουσίαν ἔχεις. σὺ δὲ εἰ μὲν πηγὴν ὕδατος ἐνεχειρίσθης φυλάττειν ποιμνίῳ καθαράν, εἶτα εἶδες πρόβατον πολὺν ἐπὶ τοῦ στόματος φέρον τὸν βόρβορον, οὐκ ἂν εἴασας ἐπικύψαι κάτω, καὶ θολῶσαι τὸ ῥεῖθρον· νυνὶ δὲ οὐχ ὕδατος, ἀλλ' αἵματος καὶ πνεύματος πηγὴν ἐγκεχειρισμένος, καὶ ὁρῶν τοὺς βορβόρου χαλεπωτέραν ἁμαρτίαν ἔχοντας, καὶ προσιόντας, οὐκ ἀγανακτεῖς, οὐδὲ ἀπείργεις; καὶ τίνα ἂν σχοίης συγγνώμην; διὰ τοῦτο ὑμᾶς ὁ Θεὸς ἐτίμησε ταύτην τὴν τιμὴν, ἵνα τὰ τοιαῦτα διακρίνητε. τοῦτο ὑμῶν ἡ ἀξία, τοῦτο ἡ ἀσφάλεια, τοῦτο ὁ στέφανος ἅπας, οὐχ ἵνα λευκὸν χιτωνίσκον καὶ ἀποστίλβοντα περιβαλλόμενοι περιΐητε. καὶ πόθεν οἶδά, φησι, τὸν δεῖνα καὶ τὸν δεῖνα; οὐ περὶ τῶν ἀγνοουμένων, ἀλλὰ περὶ τῶν γνωρίμων λέγω. εἶπω τι φρικωδέστερον; οὐχ οὕτω χαλεπὸν τοὺς ἐνεργουμένους ἔνδον εἶναι, ὡς τούτους, οὕς φησιν ὁ Παῦλος τὸν Χριστὸν καταπατῆσαι, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγήσασθαι, καὶ τοῦ πνεύματος τὴν χάριν ἐνυβρίσαι. δαιμονῶντος γὰρ χείρων ὁ ἡμαρτηκὼς καὶ προσιών. οἱ μὲν γὰρ ἐπειδὴ δαιμονῶσιν, οὐ κολάζονται· οὗτοι δὲ ὅταν ἀναξίως προσίωσιν, ἀθανάτῳ παραδίδονται τιμωρίᾳ. μὴ τοίνυν τούτους ἐλαύνωμεν μόνον, ἀλλὰ πάντας ἁπλῶς, οὓς ἂν ἴδωμεν ἀναξίως προσιόντας. μηδεὶς οὖν κοινωνείτω τῶν μὴ μαθητῶν. μηδεὶς λαμβανέτω Ἰούδας, ἵνα μὴ τὰ Ἰούδα πάθῃ. σῶμά ἐστι Χριστοῦ καὶ τουτὶ τὸ πλῆθος. ὅρα τοίνυν ὁ διακονούμενος τοῖς μυστηρίοις, μὴ παροξύνῃς τὸν Δεσπότην, οὐκ ἐκκαθαίρων τὸ σῶμα τοῦτο· μὴ ξίφος δῷς ἀντὶ τροφῆς. ἀλλὰ κἂν ὑπὸ ἀνοίας ἐκεῖνος ἔρχηται μεθέξων, κώλυσον, μὴ φοβηθῇς. φοβήθητι τὸν Θεὸν, μὴ ἄνθρωπον. ἂν φοβηθῇς ἄνθρωπον, καὶ ὑπ' αὐτοῦ καταγελασθήσῃ· ἂν δὲ τὸν Θεὸν, καὶ ἀνθρώποις αἰδέσιμος ἔσῃ. εἰ δὲ αὐτὸς οὐ τολμᾷς, ἐμοὶ πρόσαγε· οὐ συγχωρήσω ταῦτα τολμᾶσθαι. τῆς ψυχῆς ἀποστήσομαι πρότερον, ἢ τοῦ αἵματος μεταδώσω τοῦ δεσποτικοῦ παρ' ἀξίαν. καὶ τὸ αἷμα τὸ ἐμαυτοῦ προήσομαι πρότερον, ἢ μεταδώσω αἵματος οὕτω φρικώδους παρὰ τὸ προσῆκον. εἰ δὲ ἠγνόησέ τις τὸν φαῦλον πολλὰ περιεργασάμενος, οὐδὲν ἔγκλημα. ταῦτα γάρ μοι περὶ τῶν δήλων εἴρηται. ἂν γὰρ τούτους διορθώσωμεν, καὶ τοὺς ἀγνῶτας ταχέως ἡμῖν ὁ Θεὸς γνωριεῖ· ἂν δὲ τούτους ἐάσωμεν, τίνος ἕνεκεν ἡμῖν φανεροὺς λοιπὸν ἐκείνους ποιήσει; ταῦτα δὲ λέγω, οὐχ ἵνα ἀπείργωμεν, οὐδ' ἵνα ἐκτέμνωμεν μόνον, ἀλλ' ἵνα διορθώσαντες ἐπαναγάγωμεν, ἵνα ἐπιμελώμεθα. οὕτω γὰρ καὶ τὸν Θεὸν ἵλεων ἕξομεν, καὶ πολλοὺς τοὺς κατ' ἀξίαν μεταλαμβάνοντας εὑρήσομεν.—Id. ibid. Hom. lxxxii. Tom. VII. pp. 789, 90.]

Psal. l.

be not worthy to declare the righteous acts of God, consider with thyself how greatly he shall increase punishment to himself if he also should touch the holy table; not only to himself, but also unto thee, if thou shouldest cloke him, and not bewray him. For the Holy Ghost by the psalmograph said not, Thou committedst whoredom; but, With advouterers thou hadst thy portion, or, thou wast partaker. O good Lord, how great an evil is it to hide the wickednesses of other! For he saith, that thou art partaker of the punishment that is due unto that fault. And not without a cause. For he hath an affection to speak, although this pretence deserve not pardon; but thou hast not this. And wherefore then dost thou make thyself companion and partaker of the pain, seeing thou hast no pleasure[1]?"

Idem in Matt. Hom. 24.

"We celebrate the mysteries, the doors being shut and inclosed, and forbid them to be present which yet are no perfect Christians; not for this purpose, because we perceive any infirmity or imperfection in the mysteries, but because that they whom we put out are as yet weak and unmeet to be partakers of so worthy and blessed mysteries[2]."

Id. in 2 Cor. cap. viii. Hom. 18.

"We exclude and put them out of the places where the priests celebrate the Lord's supper, because they are not meet to be partakers of the holy table[3]."

Idem in Eph. cap. iii. Hom. 3.

"As, when the master is set down at the table, it is not lawful for them that have offended him to be among the servants, but they are rather put out of place and driven away; so likewise in this place, while the oblation is offered, while Christ that Lamb of God is sacrificed, they that are open and notorious offenders are first of all cast out[4]."

Theod. in Eccl. Hist. cap. xviii. Lib. v.

"At the commandment of Theodosius the emperor seven thousand men were slain without judgment. Ambrose, having knowledge of this miserable calamity and wretched act, when the emperor was entered into the city called Mediolanum, and was minded, after his accustomed manner, to come into the holy temple, prevented him, and met with him before he came unto the church, and also forbad him to go any further, saying unto him on this manner: 'Methink, O emperor, that thou knowest not what an heinous and most miserable slaughter is committed of thee. Neither is thy wrath yet so mitigated, appeased, and swaged, as I think, that reason can move thee to expend, weigh, and consider what wicked act thou hast attempted. And peradventure the royalty of thine empire suffereth not thee to acknowledge and confess thy sin; but power striveth and setteth herself against reason. Notwithstanding, thou oughtest to know what our nature is; even that it is mortal, transitory, frail, and soon passeth away, and that dust is the beginning of our generation and kind, from whence we first of all came, and whither again we must turn. Neither is it meet, fitting, and convenient, that thou shouldest deceive thyself because of the gallantness of this purple and royal vesture, and so forget the weakness and misery of thy body, which is clad and covered with this sumptuous apparel. Thou, O emperor, hast subjects, and yet such as be like unto thee both in kind and in service. For there is one Lord and Emperor, which is the maker of all things. Therefore with what eyes wilt thou behold the house of him which is the Lord of us all? Or with what feet wilt thou tread upon his holy pavement? Wilt thou stretch out these hands, which yet drop with the blood of them that were unjustly slain, and with them take the most holy body of the Lord? Or wilt thou put that precious blood to thy mouth, which,

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[1 Ἂν τοίνυν ἴδῃς τινὰ τῶν μετὰ σοῦ ἀγελαζομένων πορνεύοντα, καὶ μυστηρίοις προσερχόμενον, εἰπὲ τῷ διακονουμένῳ τῇ τούτων διανομῇ· ὁ δεῖνα ἀνάξιος τῶν μυστηρίων, κώλυσον τὰς βεβήλους χεῖρας. εἰ γὰρ μηδὲ διηγεῖσθαι τὰ δικαιώματα ἄξιος, ἐννόησον, οἵ προβήσεται τὰ τῆς κολάσεως αὐτῷ, ὅταν καὶ τῆς ἱερᾶς ἅπτηται τραπέζης· οὐκ αὐτῷ δὲ μόνον, ἀλλὰ καὶ τῷ συσκιάζοντι. οὐ γὰρ εἶπε, καὶ ἐμοίχευες, ἀλλὰ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις. βαβαί, ἡλίκον ἐστὶ κακὸν ἐκ τοῦ περιστέλλειν τῶν ἄλλων τὰς σηπεδόνας, ὅπου γε καὶ κοινωνὸν αὐτόν φησιν εἶναι τῆς ἐπὶ τῷ πλημμελήματι τιμωρίας, καὶ οὐκ ἔλαττον ἢ ἐκεῖνος. ὁ μὲν γὰρ ἔχει τὸ πάθος εἰπεῖν, εἰ καὶ ἀσύγγνωστος ἡ πρόφασις, καθὰ ὁ κλέπτης τὸν λιμόν· σὺ δὲ οὐδὲ τοῦτο. τίνος οὖν ἕνεκεν τῆς ἡδονῆς οὐκ ἀπολαύων τῆς κολάσεως κοινωνεῖς καὶ μεριστὴς γίνῃ;—Id. Expos. in Psalm. xlix. Tom. V. pp. 236, 7.]

[2 Καὶ γὰρ τὰ μυστήρια διὰ τοῦτο τὰς θύρας κλείσαντες ἐπιτελοῦμεν, καὶ τοὺς ἀμυήτους εἴργομεν· οὐκ ἐπειδὴ ἀσθένειαν κατέγνωμεν τῶν τελουμένων, ἀλλ' ἐπειδὴ ἀτελέστερον οἱ πολλοὶ πρὸς αὐτὰ ἔτι διάκεινται.—Id. ibid. Hom. xxiii. p. 288.]

[3 Πάλιν ἐπειδὰν εἴρξωμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἑτέραν δεῖ γενέσθαι εὐχήν.—Id. in Epist. II. ad Cor. Hom. xviii. Tom. X. p. 568.]

[4 Id. in Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 23. See Vol. II. page 257, note 7.]

through the words that have proceeded from thy furious mind, hast shed so much innocent blood? Wherefore I say unto thee, Depart, and to this thy former wickedness add not another that is more wicked; neither disdain thou to take that yoke and bond upon thee, which the Lord of all doth approve and blow from above. It is verily but a small thing, and yet it bringeth health.' The emperor, being moved with these words, forasmuch as he was brought up in holy doctrine, and knew what was the office of priests, and what of emperors, with mourning and lamenting returned unto his palace. A long time after (for eight months were now passed over) came the feast of the nativity of our Saviour. As for the emperor, he sat in his palace, lamenting and pitifully weeping; which when Ruffinus the emperor's chief officer perceived, being a man which for his familiarity that he had with the emperor durst the more frankly and freely talk with him, he came unto the emperor, and demanded the cause of his weeping. Then the emperor, crying out bitterly, and pouring out tears most abundantly, said unto him: 'O Ruffinus, thou dost but dally, for thou feelest not my grief. I mourn, I weep, I lament, considering my miserable, wretched, and woful state; seeing that, when slaves and beggars may go into God's temple, and there freely pray unto their Lord, I, being emperor, may not only not go in, but also the very heaven is speared up against me. For I remember this voice of the Lord, which saith, 'Whomsoever ye shall bind on earth, he shall also be bound in heaven.'' Then said Ruffinus: 'If it please you, I will run unto the bishop, and I will most humbly entreat him to loosen thy bonds.' 'He will not be bowed,' quod the emperor: 'for I know right well the righteousness of Ambrosius' sentence: neither will he for fear of the imperial power transgress and break the law of God.' Ruffinus was very importune, and with large talk promised the emperor to pacify Ambrosius, and to make them friends. The emperor commanded him to go out of hand; and, having a good hope of a fortunate success, he followeth shortly after, thinking that all things should come well to pass by the reason of Ruffinus' promises. But so soon as St Ambrose saw Ruffinus, he said unto him, 'O Ruffinus, thou followest the impudency and unshamefacedness of dogs: thou, being a counsellor of so great a slaughter, hast rubbed thy forehead, and art past all shame. And now that thou hast cast away all shame, thou dost not so much as once blush, nor once fear for such and so great madness committed and done against the image of God.' Ruffinus making humble and lowly suit, and saying that the emperor would come straightways, St Ambrose, brenning with a godly zeal, said, 'O Ruffinus, I tell thee plainly that I will not admit him to come nigh unto the house of God. If he will change rule into tyranny, and become of an emperor a tyrant, I will with all my heart suffer to be slain at his hand'. When Ruffinus had heard these things, he by a certain man certified the emperor of the bishop's mind, exhorting him to keep himself still in the palace. But the emperor, receiving this message even in the midst of the market, said, 'I will go and suffer gladly such correction and penance as I have deserved.' And when he was come unto the church-yard, he went not into the church; but coming unto the bishop, which sat in a little house by the church-yard, he desired him that he would loosen him from his bonds. But Ambrose told him that he came like a tyrant, and that he waxed wood against God, and that he did tread under his feet the laws of God. Then said the emperor, 'I do not set myself against the ordinances of the laws, neither do I with force and main strive to enter into the holy place; but I most humbly pray and beseech thee, that thou wilt loose me from these bonds, and call to remembrance the clemency and mercy of him that is Lord of us all, and shut not that door against me, which the Lord himself hath opened to all that repent.' Then said the bishop, 'What repentance hast thou shewed since the time thou hast committed so heinous and wicked act? or with what medicine hast thou cured those thy most grievous wounds?' 'It is thy office,' said the emperor, 'to ordain the medicine, and to heal those my most grievous wounds; and it is my part to use them when they be given me.' Then quod St Ambrose, 'Forasmuch as thou in this thy act sufferedst wrath to be judge, and hast not pronounced thy sentence according to reason, but after the furor and madness of thy mind; make a law whereby the suffrages and voices of anger may be made void and of none effect, and that the tofore appointed

Matt. xvi.

sentences of slaughter and of the confiscation of the goods may remain, and tarry the judgment of reason. When those days be once past, let the writers of thy sentence exhibit unto thee the work that thou commandest. Then, when thy anger is once assuaged, reason alone, even by her own judgment, shall be able to weigh, ponder, and consider, whether that thy sentence be lawful or unlawful. If that reason shall perceive and find it to be unlawful, then shall that prescription be rent and torn on pieces; but if it shall find it to be lawful, then shall it be confirmed; neither shall the number of the days hinder any thing at all the sentence that is justly and truly pronounced.' The emperor admitted and allowed this order, and commanded out of hand that the law should be written; and he straightways confirmed it with the subscription of his own hand. Thus at the last St Ambrose loosened him from his bonds; and the most faithful emperor, being now bold to enter into the church, stood not on his feet when he prayed unto the Lord, neither kneeled he, but falling
Psal. cxix. flat down upon the ground, he uttered this saying of David: 'My soul cleaveth to the dust: O Lord, quicken thou me, according to thy word.' Moreover, plucking his hair, and knocking his forehead, and watering the pavement with the drops of his tears, he desired to have forgiveness of his sins. Now when the time was come that they should offer their gifts at the Lord's table, the emperor rose up still weeping, and so came unto the holy place; and after the oblation, as he was wont to do, he stood still within the chancel. Neither did Ambrose, that valiant and mighty bishop, hold his peace in this behalf, but shewed unto him the diversities of places; and first of all demanded of him what he would have. To whom when the emperor had answered, that he tarried to be partaker of the divine mysteries, he sent him word by the chief deacon, saying, 'O emperor, the inward places are open to the priests alone; as for all other, they may not come into them: therefore get thee out, and stand with the other common people; for purple maketh emperors, and not priests.' The emperor received this admonition also willingly and gladly, and willed the deacon to tell the bishop again, that he did not remain in the chancel not of any presumption, but because the manner is so at Constantinople. 'Tell the bishop also,' saith he, 'moreover, that I thank him likewise for this medicine.' With such and so great virtue were both the bishop and the emperor noble and famous. For I marvel at them both; at the bishop for his liberty and frank speech; at the emperor for his obedience and humility: again, I marvel at the flames of the bishop's ferventness, and at the pureness of the emperor's faith[1]."

[1 Ἑπτὰ γὰρ, ὥς φασιν, ἀνηρέθησαν χιλιάδες οὐ κρίσεως ἡγησαμένης.....ταύτην μαθὼν τὴν ὀδυρμῶν γέμουσαν συμφορὰν Ἀμβρόσιος ἐκεῖνος, οὗ πολλάκις ἐμνήσθην, ἀφικόμενον εἰς τὴν Μεδιόλανον τὸν βασιλέα, καὶ συνήθως εἰς τὸν θεῖον εἰσελθεῖν βουληθέντα νεὼν, ὑπαντήσας ἔξω τῶν προθύρων, ἐπιβῆναι τῶν ἱερῶν προπυλαίων τοιάδε λέγων ἐκώλυσεν· Οὐκ οἶσθα, ὡς ἔοικεν, ὦ βασιλεῦ, τῆς εἰργασμένης μιαιφονίας τὸ μέγεθος, οὐδὲ μετὰ τὴν τοῦ θυμοῦ παῦλαν ὁ λογισμὸς ἐπέγνω τὸ τολμηθέν. οὐκ ἐᾷ γὰρ ἴσως τῆς βασιλείας ἡ δυναστεία ἐπιγνῶναι τὴν ἁμαρτίαν, ἀλλ' ἐπιπροσθεῖ ἡ ἐξουσία τῷ λογισμῷ. χρὴ μέντοι εἰδέναι τὴν φύσιν, καὶ τὸ ταύτης θνητόν τε καὶ διαῤῥέον, καὶ τὸν πρόγονον χοῦν ἐξ οὗ γεγόναμεν, καὶ εἰς ὃν ἀποῤῥέομεν· καὶ μὴ τῷ ἄνθει τῆς ἀλουργίδος ἀποβουκολούμενον, ἀγνοεῖν τοῦ καλυπτομένου σώματος τὴν ἀσθένειαν. ὁμοφυῶν ἄρχεις, ὦ βασιλεῦ, καὶ μὲν δὴ καὶ ὁμοδούλων. εἷς γὰρ ἁπάντων δεσπότης καὶ βασιλεὺς ὁ τῶν ὅλων δημιουργός. ποίοις τοίνυν ὀφθαλμοῖς ὄψει τὸν τοῦ κοινοῦ δεσπότου νεών; ποίοις δὲ ποσὶ τὸ δάπεδον ἐκεῖνο πατήσεις τὸ ἅγιον; πῶς δὲ τὰς χεῖρας ἐκτενεῖς, ἀποστάζούσας ἔτι τοῦ ἀδίκου φόνου τὸ αἷμα; πῶς δὲ τοιαύταις ὑποδέξῃ χερσὶ τοῦ Δεσπότου τὸ πανάγιον σῶμα; πῶς δὲ τῷ στόματι προσοίσεις τὸ αἷμα τὸ τίμιον, τοσοῦτον διὰ τὸν τοῦ θυμοῦ λόγον ἐκχέας παρανόμως αἷμα; ἄπιθι τοίνυν, καὶ μὴ πειρῶ τοῖς δευτέροις τὴν προτέραν αὔξειν παρανομίαν, καὶ δέχου τὸν δεσμὸν, ᾧ ὁ Θεὸς ὁ τῶν ὅλων δεσπότης ἄνωθεν γίνεται σύμψηφος. ἰατρικὸς δὲ οὗτος, καὶ πρόξενος ὑγιείας. τούτοις εἴξας ὁ βασιλεὺς τοῖς λόγοις· τοῖς γὰρ θείοις λογίοις ἐντεθραμμένος, ἤδει σαφῶς τίνα μὲν τῶν ἱερέων, τίνα δὲ τῶν βασιλέων ἴδια· στένων καὶ δακρύων ἐπανῆλθεν εἰς τὰ βασίλεια. χρόνου δὲ συχνοῦ διελθόντος, ὁκτὼ γὰρ ἀναλώθησαν μῆνες, κατέλαβεν ἡ τοῦ Σωτῆρος ἡμῶν γενέθλιος ἑορτή. ὁ δὲ βασιλεὺς ἐν τοῖς βασιλείοις ὀλοφυρόμενος καθῆστο, τὴν τῶν δακρύων ἀναλίσκων λιβάδα. τοῦτο θεασάμενος Ῥουφῖνος, μάγιστρος δὲ τηνικαῦτα ἦν, καὶ πολλῆς μετεῖχε παῤῥησίας, ἅτε δὴ συνηθέστερος ὤν, προσελθὼν ἤρετο τῶν δακρύων τὸ αἴτιον. ὁ δὲ πικρῶς ἀνοιμώξας, καὶ σφοδρότερον προχέας τὸ δάκρυον, σὺ μὲν, ἔφη, Ῥουφῖνε, παίζεις· τῶν γὰρ ἐμῶν οὐκ ἐπαισθάνῃ κακῶν· ἐγὼ δὲ στένω καὶ ὀλοφύρομαι τὴν ἐμαυτοῦ συμφορὰν λογιζόμενος, ὡς τοῖς μὲν οἰκέταις καὶ τοῖς προσαίταις ἄνετος ὁ θεῖος νεὼς, καὶ εἰσίασιν ἀδεῶς, καὶ τὸν οἰκεῖον ἀντιβολοῦσι δεσπότην· ἐμοὶ δὲ καὶ οὗτος ἄβατος, καὶ πρὸς τούτῳ μοι ὁ οὐρανὸς ἀποκέκλεισται. μέμνημαι γὰρ τῆς δεσποτικῆς φωνῆς ἣ διαῤῥήδην φησίν, ὃν ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένος ἐν τοῖς οὐρανοῖς. ὁ δὲ, δραμοῦμαι, ἔφη,

THE NINETEENTH ARTICLE.

That none ought to be present at the ministration of the Lord's supper but the communicants only.

Probations out of the old fathers.

"It is to be noted that, as we read in the ancient fathers, the communicants only in times past were wont to be present at the celebration of the divine mysteries. Therefore, according to the ecclesiastical canons, the learners, otherwise called *catechumeni*, and the penitents, and all such as had not yet prepared themselves to receive the communion, were commanded to go out of the church before the ministration of the sacrament. This thing also evidently appeareth by the celebration of the sacraments, wherein the priest doth not only pray for his own oblation and partaking, but also for others, and specially in the prayer after the communion he seemeth only to pray for the communicants[2]."

Microlog. De Eccles. Observat. cap. xxvi.

εἴ σοι δοκεῖ, καὶ τὸν ἀρχιερέα πείσω λιπαρήσας, λῦσαί σοι τὰ δεσμά. οὐ πείσεται, ἔφη ὁ βασιλεύς. οἶδα γὰρ ἐγὼ τῆς Ἀμβροσίου ψήφου τὸ δίκαιον· οὐδὲ αἰδεσθεὶς τῆς βασιλείας τὴν ἐξουσίαν, τὸν θεῖον παραβήσεται νόμον. ἐπειδὴ δὲ πλείοσι χρησάμενος ὁ Ῥουφῖνος λόγοις, πείθειν ὑπέσχετο τὸν Ἀμβρόσιον, ἀπελθεῖν αὐτὸν ὁ βασιλεὺς κατὰ τάχος ἐκέλευσεν. καὶ αὐτὸς δὲ ὑπὸ τῆς ἐλπίδος βουκολη-θεὶς, ἠκολούθησε μετὰ βραχὺ, ταῖς ὑποσχέσεσι Ῥουφῖνου πεισθείς. αὐτίκα δὲ τὸν Ῥουφῖνον ἰδὼν ὁ θεῖος Ἀμβρόσιος, τὴν τῶν κυνῶν ἀναίδειαν, ἔφη, Ῥουφῖνε, ζηλοῖς. τοσαύτης γὰρ μιαιφονίας γενό-μενος σύμβουλος, τὴν αἰδῶ τῶν μετώπων ἀπέξυσας, καὶ οὔτε ἐρυθριᾷς, οὔτε δέδιας, τοσοῦτον κατὰ τῆς θείας λυττήσας εἰκόνος. ἐπειδὴ δὲ ὁ Ῥουφῖνος ἠντιβόλει, καὶ τὸν βασιλέα ἔλεγεν ἥξειν, ὑπὸ τοῦ θείου ζήλου πυρποληθεὶς Ἀμβρόσιος ὁ θεσπέσιος, ἐγὼ μὲν ἔφη, ὦ Ῥουφῖνε, προλέγω ὡς κωλύσω τῶν ἱερῶν αὐτὸν προβῆναι προθύρων. εἰ δὲ εἰς τυραν-νίδα τὴν βασιλείαν μεθίστησι, δέξομαι κἀγὼ μεθ' ἡδονῆς τὴν σφαγήν. τούτων ὁ Ῥουφῖνος ἀκούσας, ἐμήνυσε διά τινος τῷ βασιλεῖ τὸν τοῦ ἀρχιερέως σκοπόν· καὶ μένειν εἴσω τῶν βασιλείων παρήνεσεν. ὁ δὲ βασιλεὺς, κατὰ μέσην τὴν ἀγοραὶν ταῦτα μαθὼν, ἄπειμι, ἔφη, καὶ τὰς δικαίας δέξομαι παροι-νίας. ἐπειδὴ δὲ τοὺς ἱεροὺς περιβόλους κατέλαβεν, εἰς μὲν τὸν θεῖον οὐκ εἰσελήλυθε νεών· πρὸς δὲ τὸν ἀρχιερέα παραγενόμενος, ἐν δὲ τῷ ἀσπαστικῷ οἴκῳ οὗτος καθῆστο, ἐλιπάρει λυθῆναι τῶν δεσμῶν. ὁ δὲ τυραννικὴν ἐκάλει τὴν παρουσίαν, καὶ κατὰ τοῦ Θεοῦ μεμηνέναι τὸν Θευδόσιον ἔλεγε, καὶ τοὺς ἐκείνου νόμους πατεῖν. ὁ δὲ βασιλεὺς, οὐ θρασύ-νομαι, ἔφη, κατὰ τῶν κειμένων νόμων, οὐδὲ παρα-νόμως ἐπιβῆναι τῶν ἱερῶν προθύρων ἐφίεμαι. ἀλλὰ σὲ λῦσαί μοι τῶν δεσμῶν ἀξιῶ, καὶ τὴν τοῦ κοινοῦ Δεσπότου φιλανθρωπίαν λογίσασθαι, καὶ μὴ κλεῖ-σαί μοι θύραν, ἣν πᾶσι τοῖς μεταμελείᾳ χρωμένοις ὁ Δεσπότης ἀνέῳξεν. ὁ δὲ ἀρχιερεὺς ἔφη, ποίαν οὖν μεταμέλειαν ἔδειξας μετὰ τοσαύτην παρανο-μίαν; ποίοις δὲ φαρμάκοις τὰ δυσίατα ἐθεράπευσας τραύματα; ὁ δὲ βασιλεὺς, σὸν ἔργον, ἔφη, τὸ καὶ δεῖξαι καὶ κεράσαι τὰ φάρμακα, καὶ τὰ δυσίατα θεραπεῦσαι· ἐμὸν δὲ τὸ δέξασθαι τὰ προσφερόμενα. τότε ὁ θεῖος Ἀμβρόσιος, ἐπειδὴ τῷ θυμῷ, ἔφη, τὸ δικάζειν ἐπιτρέπεις, καὶ οὐχ ὁ λογισμὸς τὴν γνῶ-σιν, ἀλλ' ὁ θυμὸς ἐκφέρει, γράψον νόμον τοῦ θυμοῦ τὰς ψήφους ἀργὰς ποιοῦντα καὶ περιττὰς, καὶ τριά-κοντα ἡμέρας αἱ φονευτικαὶ καὶ δημευτικαὶ μενέ-τωσαν γνώσεις ἐγγεγραμμέναι, τὴν τοῦ λογισμοῦ προσδεχόμεναι κρίσιν· διελθουσῶν δὲ τῶν ἡμερῶν, οἱ τὰ ἐγνωσμένα γεγραφότες τὰ προστεταγ-μένα δεικνύτωσαν. καὶ τηνικαῦτα τοῦ θυμοῦ πε-παυμένου, καθ' ἑαυτὸν δικάζων ὁ λογισμὸς ἐξετάσει τὰ ἐγνωσμένα, καὶ ὅψεται εἴτε ἄδικα εἴτε δίκαια εἶη· καὶ εἰ μὲν εὑρῃ ἄδικα, δῆλον ὅτι διαῤῥήξει τὰ γεγραμμένα· εἰ δέ γε δίκαια, βεβαιώσει· καὶ ὁ τῶν ἡμερῶν ἀριθμὸς οὐ λυμανεῖται τοῖς ὀρθῶς ἐγνω-σμένοις. ταύτην ὁ βασιλεὺς δεξάμενος τὴν εἰσήγη-σιν, καὶ ἄριστα ἔχειν ὑπολαβὼν, εὐθὺς γραφῆναί τε τὸν νόμον ἐκέλευσε, καὶ τοῖς τῆς οἰκείας χειρὸς ἐβεβαίωσε γράμμασι. τούτου δὲ γενομένου, διέλυσε τὸν δεσμὸν ὁ θεῖος Ἀμβρόσιος. οὕτως ὁ πιστότατος βασιλεὺς εἴσω γενέσθαι θαῤῥήσας τοῦ θείου νεὼ, οὐχ ἑστὼς τὸν Δεσπότην ἱκέτευεν, οὐδὲ τὰ γόνατα κλίνας· ἀλλὰ πρηνὴς ἐπὶ τοῦ δαπέδου κείμενος, τὴν Δαυϊτικὴν ἀφῆκε φωνήν· ἐκολλήθη τῷ ἐδάφει ἡ ψυχή μου, ζῆσόν με κατὰ τὸν λόγον σου· καὶ ταῖς χερσὶν ἀποτίλλων τὰς τρίχας, καὶ τὸ μέτω-πον τύπτων, καὶ ταῖς τῶν δακρύων σταγόσι τοῦ-δαφος καταῤῥαίνων, συγγνώμης ἠντιβόλει τυχεῖν. ἐπειδὴ δὲ ὁ καιρὸς ἐκάλει τῇ ἱερᾷ τραπέζῃ τὰ ὥρα προσενεγκεῖν, ἀναστὰς μετὰ τῶν ἴσων δα-κρύων τῶν ἀνακτόρων ἐπέβη· προσενεγκὼν δὲ ὥσ-περ εἰώθει, ἔνδον παρὰ τὰς κιγκλίδας μεμένηκεν. ἀλλὰ πάλιν ὁ μέγας Ἀμβρόσιος οὐκ ἐσίγησεν, ἀλλ' ἐξεπαίδευσε τὴν τῶν τόπων διαφοράν. καὶ πρῶτον μὲν ἤρετο εἴ τινος δέοιτο. τοῦ δὲ βασιλέως εἰρηκό-τος, ὡς προσμένει τὴν τῶν θείων μυστηρίων μετά-ληψιν, ἐδήλωσεν ὑπουργῷ τῷ τῶν διακόνων ἡγου-μένῳ χρησάμενος, ὅτι τὰ ἔνδον, ὦ βασιλεῦ, μόνοις ἐστὶν ἱερεῦσι βατά· τοῖς δὲ ἄλλοις ἅπασιν ἄδυτά τε καὶ ἄψαυστα. ἔξιθι τοίνυν, καὶ τοῖς ἄλλοις κοινώνει τῆς στάσεως. ἀλουργὶς γὰρ βασιλέας, οὐχ ἱερέας ποιεῖ. καὶ ταύτην δὲ ὁ πιστότατος βασι-λεὺς ἀσμένως δεξάμενος τὴν εἰσήγησιν, ἀντεδήλω-σεν, ὡς οὐ θρασύτητι χρώμενος ἔνδον τῶν κιγκλί-δων μεμένηκεν, ἀλλ' ἐν Κωνσταντινουπόλει τοῦτο εἶναι ἔθος μαθών· χάριν δὲ ὀφείλω, ἔφη, καὶ τῇδε τῆς ἰατρείας. τοσαύτῃ καὶ τηλικαύτῃ καὶ ὁ ἀρχιε-ρεὺς καὶ ὁ βασιλεὺς διέλαμπον ἀρετῇ. ἀμφοτέρων γὰρ ἔγωγε ἄγαμαι, τοῦ μὲν τὴν παῤῥησίαν, τοῦ δὲ τὴν εὐπείθειαν· καὶ τοῦ μὲν τὴν τοῦ ζήλου θερμό-τητα, τοῦ δὲ τὴν τῆς πίστεως καθαρότητα.— Theodor. in Hist. Eccles. Script. Amst. 1695-1700. Lib. v. capp. xvii. xviii. pp. 219-23.]

[2 Microlog. De Eccles. Observat. in Mag. Biblioth. Vet. Patr. Col. Agrip. 1618-22. cap. li. Tom. XI. p. 392. See Vol. II. page 256, note 1.]

Nic. de Cusa. "One church had but one priest; and the rigour of the primitive church ceased. For, as Dionysius saith, after the gospel all that were not ready to receive the sacrament of the body and blood of Christ were expelled and put out of the church[1]."

Greg. in Expos. Ord. Rom. "The manner in time past was that, when the sacrament of thanksgiving should be ministered, the deacon cried out with a loud vocice, saying: *Si quis non communicat exeat:* that is to say, If any man do not communicate, let him depart and go out of the church[2]."

Ibidem. "And for this cause, verily, it is called *missa*, because they are to be sent out of the doors by the deacon, which are not partakers of the sacrifice or holy communion. Therefore, seeing that Christ is the righteousness of God, and the church representeth that righteousness, forasmuch as it is grounded upon Christ, yea, and it is also called righteousness, which giveth to every thing his due; seeing this is so, I say, how shall it be *missa*, except it be permitted to have that belongeth unto it, I mean, that the deacon cause them to go out which may not be present at the holy mysteries[3]?"

Ibidem initio Lib. ii. "We say that the Lord's supper is called *missa*, because, when the gospel is once read, they are sent out at the voice of the deacon which may not be present at the receiving of the divine mysteries, because they do not communicate as other do[4]."

"All that is done for any purpose is proved so long to be imperfect as it wanteth that for the which it is done. But it is called *missa* for this purpose, because that they are commanded to go out and to depart that ought not to be present at the ministration of the divine sacraments, &c. Therefore, except such as do not communicate be commanded to go out at the voice of the deacon, as the manner also was among our forefathers, the office, duty, or service, which is commonly called *missa*, is not done truly and lawfully[5]."

In Lib. de Div. Offic. sec. Rom. de Offic Exorcist. "The exorcist must cast out devils, and say unto the people, that such as[6] will not communicate should give place and depart[7]."

In Liturg. Æthiop. "So soon as the gospel is done, the deacon saith: Ye that will not receive the sacrament, get ye hence, and depart from among us. Again, after the creed is sung, the deacon saith: Ye that will not communicate, get ye hence; but ye that will communicate, embrace and kiss one another[8]."

In Miss. Armen. "The deacon, a little before the preface, saith: They that are not worthy to receive this oblation of God (he meaneth the sacrament of the body and blood of Christ), let them go out, and stand before the church-door, and let them pray there[9]."

In Liturg. Chrysost. "Let none of the learners, or such as are not yet perfectly instructed in the doctrine of God's holy mysteries, remain here, but the faithful only[10]."

[1 Una autem ecclesia non habebat nisi unum sacerdotem, et cessavit rigor primitivæ ecclesiæ. Nam, ut dicit Dionysius, post evangelium omnes qui non fuerunt parati ad perceptionem eucharistiæ expellebantur ab ecclesia.—Nic. de Cusa Op. Basil. 1565. Epist. vii. de Amplect. Unit. Eccles. ad Bohem. Tom. II. p. 854.]

[2 Cassand. Op. Par. 1616. Liturg. cap. xxvi. p. 55. See Vol. II. page 256, note 2.]

[3 Et propter hoc certe dicitur missa, quoniam mittendi sunt foras per diaconum qui non participant sacrificio, vel communione sancta. Proinde cum Christus sit Dei justitia, ecclesia autem justitiæ forma, utpote super Christum fundata; verum enimvero justitia dicitur, qua cuique sua tribuuntur; cum hoc (inquam) ita sit, quomodo missa erit, nisi id quod suum est ei permissum fuerit, scilicet ut diaconus faciat exire, quos non oportet sacris mysteriis interesse? Id. ibid. pp. 55, 6.]

[4 *Ibidem initio lib.* 2. Missam ideo appellari dicimus, quia lecto evangelio foras mittuntur ex pronunciatione diaconi, qui minime offerendo vel communicando non poterunt interesse sacramentis divini mysterii.—Id. ibid. p. 56.]

[5 *Ibidem.* Omne quod pro re aliqua agitur, tam diu imperfectum esse probatur quamdiu deest illi aliquid propter quod agitur: sed missa pro eo dicitur quo qui divinis interesse sacramentis non debent, exire jubentur. Idem est autem exire quod mitti, sicut probari potest ex dominica locutione: Et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti. Igitur nisi ad vocem diaconi more majorum non communicantes exire præcipiantur, officium quod usitato nomine missa dicitur, rite non perficitur.—Id. ibid.]

[6 Folio, *eies.*]

[7 Id. ibid. See Vol. II. page 256, note 2.]

[8 Lit. Com. Æthiop. in Liturg. Orient. Coll. Stud. Eus. Renaudot. Par. 1716. Tom. I. p. 513. See Vol. II. page 256, note 4.]

[9 Ord. Cel. Myst. ex Lit. Armen. in Cassandr. Op. Liturg. cap. xii. p. 30. See Vol. II. page 256, note 5.]

[10 Ὁ διάκονος. Ὅσοι κατηχούμενοι προέλθετε, οἱ κατηχούμενοι προέλθετε, ὅσοι κατηχούμενοι προέλθετε, μή τις τῶν κατηχουμένων, ὅσοι πιστοί, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.—Div. Miss. D. Joan. Chrysost. in Rit. Græc. Op. Jac. Goar. Lut. Par. 1647. p. 70.]

"The deacon cry, Doors, doors; and straightways the doors are shut[11]." In Liturg. Basilii.

"When the ministers have once read the lesson out of the holy bible, the learners, and with them such as be vexed of evil spirits, and the penitents, such as tofore have been public offenders, and afterward repent them of their former life, are put out of the church. They only remain which are worthy both of the sight, and of the receiving of the holy mysteries[12]." Dionys. in Eccles. Hier.

"We celebrate the mysteries, the doors being shut and inclosed, and forbid them to be present which yet are no perfect Christians, not for this purpose, because we perceive any infirmity[13] or imperfection in the mysteries, but because that they whom we put out are as yet weak, and unmeet to be partakers of so worthy and blessed mysteries[14]." Chrys. in Matt. Hom. 24.

"We exclude and put them out of the places where the priests celebrate the Lord's supper; because they are not meet to be partakers of the holy table[15]." Id. in 2 Cor. cap. viii. Hom. 18.

"After that the mysteries be finished and done, ye may come nigh and see; but so long as the mysteries are in handling get thee hence. For thou hast no more to do here than the learner hath[16]." Id. in Epist. ad Eph. Hom. 3.

Give the glory to God alone.

[11 Καὶ ὁ διάκονος...ἐπισυνάπτει ἐκφώνως. Τὰς θύρας, τὰς θύρας ἐν σοφίᾳ πρόσχωμεν.—Div. Miss. S. Basil. in eod. p. 165.]

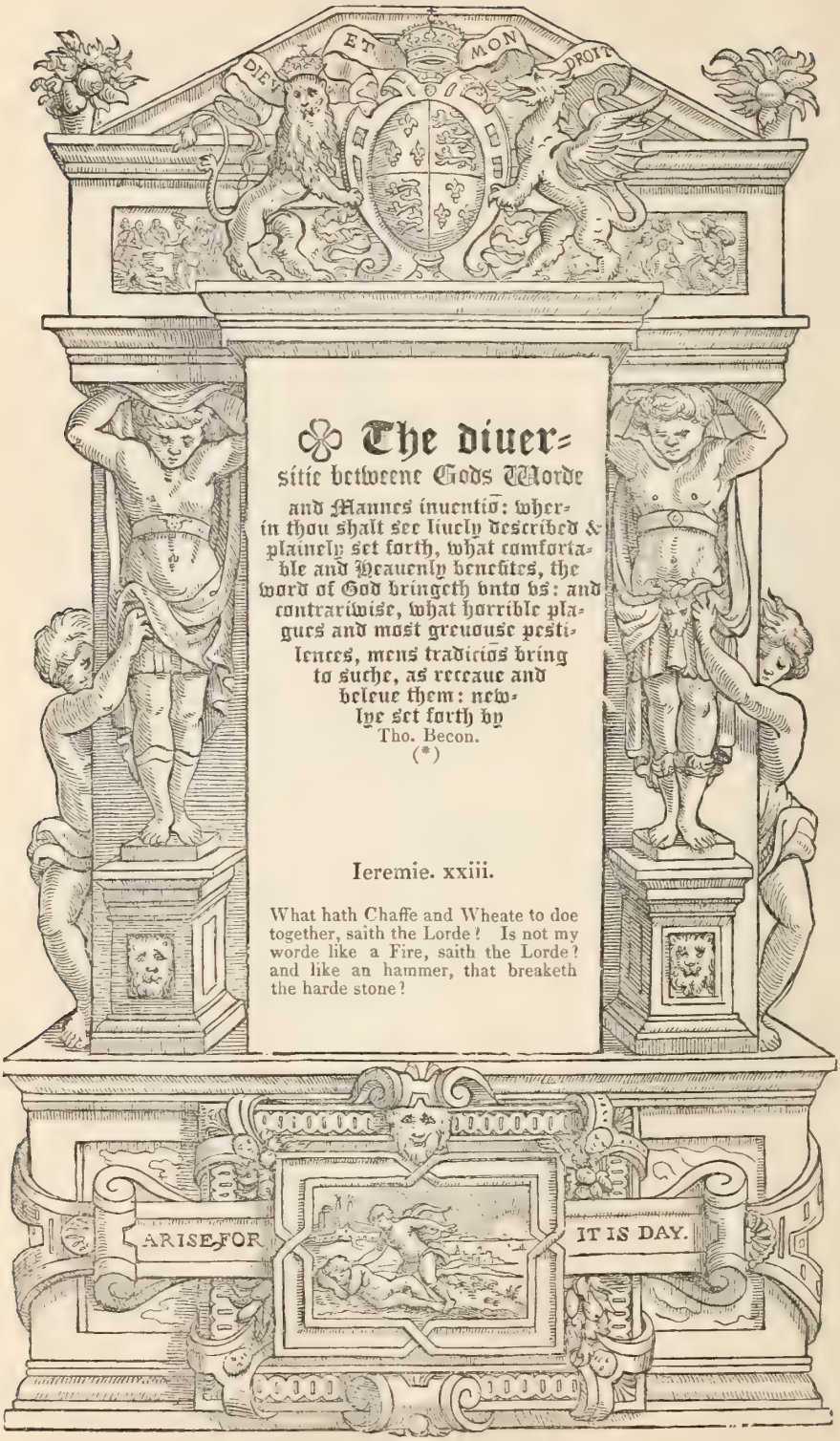
[12 Dionys. Areop. Op. Antv. 1634. De Eccles. Hierarch. cap. iii. 2. Tom. I. p. 284. See Vol. II. page 256 note 3.]

[13 Folio, *infynyte*.]

[14 See before, page 478, note 2.]

[15 See before, page 478, note 3.]

[16 Chrysost. Op. Par. 1718-38. In Epist. ad Ephes. cap. i. Hom. iii. Tom. XI. p. 24. See Vol. II. p. 257, note 8.]



The diuersitie betweene Gods Worde and Mannes inuentiō: wherin thou shalt see liuely described & plainely set forth, what comfortable and Heauenly benefites, the word of God bringeth vnto vs: and contrariwise, what horrible plagues and most greuouse pestilences, mens traditiōs bring to suche, as receaue and beleue them: newlye set forth by

Tho. Becon.

(*)

Ieremie. xxiii.

What hath Chaffe and Wheate to doe together, saith the Lorde? Is not my worde like a Fire, saith the Lorde? and like an hammer, that breaketh the harde stone?

THE DIVERSITY

BETWEEN

GOD'S WORD AND MAN'S INVENTION,

BY

THOMAS BECON.

DEUTERONOMY IV.

"Ye shall put nothing to the word which I command you, neither do ought therefrom, that ye may keep the commandments of the Lord your God which I command you."

DEUTERONOMY XII.

"Whatsoever I command you, that take heed ye do only unto the Lord: put thou nought thereto, nor take ought therefrom."

JOSHUA XXIII.

"Take heed, and do all that is written in the book of the law of the Lord, that ye blow not aside therefrom to the right hand or to the left, but stick fast unto the Lord your God."

PROVERBS XXX.

"All the words of God are pure and clean; for he is a shield unto all them that put their trust in him. Put thou nothing unto his words; lest he reprove thee, and thou be found a liar."

REVELATION XXII.

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall minish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city," &c.

ISAIAH XII.

"With joy shall ye draw water out of the wells of the Saviour, and then shall ye say: Give thanks unto the Lord, call upon his name, declare his counsels among the people, keep them in remembrance; for his name is excellent."

JEREMIAH II.

"Be astonished, O ye heavens, be afraid and abashed at such a thing, saith the Lord. For my people hath done two evils. They have forsaken me the well of the water of life, and digged them pits, yea, vile and broken pits, that can hold no water."

TO HIS LOVING FRIEND

MASTER PAUL JOHNSON[1],

THOMAS BECON WISHETH HEALTH IN CHRIST.

Christ and all his apostles before many years prophesied that in the latter age of this old, crooked, broken-backed, and sinful world, there should arise false Christs and false prophets, that is to say, false anointed and false preachers, which earnestly and with all diligence, through the wisdom of the flesh, should teach new Christs and new Saviours; work great signs and wonderful miracles, so greatly, that, if it were possible, the very elect and chosen people of God should be brought into error; like grievous wolves, not spare the flock; speak perverse things; lead away the disciples after them; "bring in privily pernicious and damnable sects, denying the Lord that bought them;" blaspheme the way of truth; and in all points resist the verity of God's word, as Jamnes and Jambres resisted Moses. Matt. xxiv. Acts xx. 2 Pet. ii. 2 Tim. iii.

And verily, though this ungodliness and wicked abomination began in Christ's time, and in the days of the apostles, yea, and long before, (for in what age hath falsehood ceased to resist the verity, and to obscure it?) as we may evidently perceive in the books of holy scripture; yet, when the bishop of Rome began to leave the office of a shepherd, and began a wolf, rather ready to devour than to feed, to kill and slay than to help and relieve, to be a lord rather than a minister, and a persecutor than a preacher, it was most chiefly exercised and put in practice.

For, although before the time of Christ and of his apostles, and in their days also, the verity was resisted of the adversaries thereof; yet were there at that present true prophets, faithful apostles, and godly preachers, which always defended the truth, and preserved it without harm from the ravening teeth of those most cruel wolves. But what time the fierce tyranny of that Romish bishop began to spring, to flourish, and to have the overhand, and had driven Christ out of his temple, that is, out of the hearts of the faithful, which only are the temple of God; as St Paul saith, "The temple of God is holy, which ye are;" and the pope began Christ's vicar, reigning in his stead, banishing God's holy word, and bringing in his own devilish laws, decrees, and traditions; then began the mouths of the preachers to be stopped, then was the light of the gospel obscured, then was all true godliness exiled. And, although divers good men perceived the great abomination that the pope used, and greatly lamented the decay of the christian faith and the loss of many souls, yet durst few or none rebuke his corrupt manners, so great was his tyranny in all places; so that, in process of time, the greatest part of them that professed Christ by name were utterly fallen from Christ and Christ's religion, and were Christians in name, but papists indeed. What marvel? If the pope had played the open antichrist, and shewed himself to be an extreme adversary to God and to his word, then should his kingdom never have continued so long; then had he and all his popery been contemned, rejected, set at nought, and cast away many years before our days. But, forasmuch as he transfigured himself into "an angel of light," and took on him the person of a true apostle, and yet was indeed a false apostle and deceitful worker, pretending always 1 Cor. iii. 2 Cor. xi.

[1 Paul Johnson, a gentleman of respectable family and landed property in the county of Kent, was the son of John Johnson, who acquired, in the 1st of queen Mary, the manor and advowson of Fordwich from Sir Thomas Cheney. This with Upper and Nether Court in the isle of Thanet, and other possessions, passed, on his death in the 8th of queen Elizabeth, into the hands of his son Paul. Paul Johnson married Mary the daughter of Peter Heyman, one of the gentlemen of the bed-chamber to king Edward VI. By this alliance he was connected with that Richard Scott, to whom Becon (see Vol. I. page 353, note 1) dedicated his treatise, the "Invective against Swearing." For his wife's brother was married to Elizabeth daughter of Sir Reginald Scott, the brother of Richard. Paul Johnson had, besides other children, Timothy, who alienated the manor of Fordwich to Thomas Paramour, Esq., and Elizabeth, the wife of William, son of Sir James Hales of Tenterden, knt.]

great favour and love to Christ and his word; he under this cloak deceived almost all the world, and ruled after his own carnal lusts and beastly pleasures, no man once attempting to resist him.

What cannot hypocrisy and feigned holiness bring to pass? What mastery is it to lead men in darkness where there is no light? What great pain was it for the bishop of Rome to lead men captive, and to make them miserable slaves, and to tumble
Psal. cxix. them in darkness, clouds, and false imaginations, when the lantern of the true light, which is the sincere word of God, was closed up and wrapped about with so manifold mists and clouds; I mean the false and pestilent glosses of the crooked papists?
Matt. v. What doth the light of a candle profit a man being in a dark house, if it be hid and set under a bushel? What commodity cometh to an infant though he have a nut, if he cannot come to the kernel for the hard shell? Thus when Christ in his
The bishop of Rome's usurped power. word was brought on sleep, the pope, calling himself God's vicar in earth, and Peter's successor, and challenging unto him so much power and authority as Christ had ever given him of his eternal Father both in heaven and earth, reigned only as God in men's consciences by his traditions, decrees, and ordinances. He took upon him to bless, to curse, to make, to mar, to save, to damn, to wound, to heal, to bind, to loose, to build, to destroy, to lift up, to pluck down, to enact, to dispense, to make white, to make black, to cast down into hell, to lift up into heaven, to conclude, to do all things that any man can devise to be done; so great and mighty was he and his authority.

Money may do all things with[1] the bishop of Rome. Proteus never turned himself into so many fashions as that antichrist of Rome did. He would now for a little displeasure be as fierce as a ramping lion, and straightways (so that money be the advocate and speechman) he would be more
The traditions of the Romish bishop more regarded than the word of God. meek and gentle than a lamb. To transgress one of his traditions was a greater offence than to break all the commandments of God. To deny or withhold one penny of St Peter's patrimony was a greater sin than to deny tribute to the temporal powers. To strike one of his anointed shavelings was taken for a more grievous offence than to resist the king, or to fight against any worldly prince; so little were the high
Rom. xiii. powers esteemed, regarded, and set by, to whom, notwithstanding, all men without exception ought to be obedient. A priest to take a wife honestly and lawfully in the fear of the Lord, according to the word of God, if the gift of chastity be not given him, was reputed a more abominable offence than to have a concubine, an whore, or an harlot. To eat flesh on one of those days that the pope had inhibited was a greater sin than to abuse the blessed name of God by swearing, forswearing, or by any other kind of blasphemy; than to envy our christian brethren; to strike father or mother; or to do any other thing that God hath forbidden in his holy scripture. His drowsy dreams must needs be observed, though scripture and reason prove them naught. Poor Christ's commandments must give place to the decrees of so holy and glorious a father, which attempteth nothing in earth but God confirmeth the same in heaven.

The pope with his sophistical and false persuasions deceived almost all the world, and brought them into so great blindness, that they esteemed his traditions above the
Matt. xv. precepts of God, not considering what Christ saith: "Ye have destroyed the commandment of God for the establishment of your traditions." Again: "They worship
Whence the blindness of the world come. me in vain, teaching the doctrines and commandments of men." This hath been the cause that darkness, ignorancy, and blindness, hath continued so long in the world. This hath been the cause that we have been so greatly deceived these many years. This hath been the cause that the wholesome doctrine of God hath been neglected, despised, and nothing set by. Yea, this hath been, and at this present is the cause of all the hurly-burly, of all the contention and strife, that is among both the learned and unlearned; while one defendeth this, another that. O lamentable case! For as
2 Cor. vi. Christ cannot agree with Belial, nor light with darkness, nor truth with falsehood; so cannot Christ's preachers agree with the popish praters, nor the word of God with the pope's traditions. Therefore, when the true preachers, moved with the Spirit of

[1] Folio, *useth*.

God, declare and set forth Christ and his blessed gospel, then come the papistical prattlers, and with open mouth inveigh against that holy teaching both by preaching and writing; affirming it to be plain heresy, new doctrine, and that it will be the cause of much dissension, if it take place and be received; when, notwithstanding, who knoweth not that, where the word of God is truly preached, and faithfully received of the hearers, there is true faith toward God, fervent love toward our neighbour, hearty obedience toward the temporal rulers, brotherly care for the poor, innocency of life, and both the study and practice of all goodness and godliness? But contrariwise, where the word of God is not taught, there is neither true faith toward God, nor fervent love toward our neighbour, nor hearty obedience toward the temporal rulers, nor brotherly care for the poor, nor innocency of life, nor yet either the study or the practice of any point of goodness, but all that ungodly, wicked, and devilish is. The fruits of God's word.

And whence cometh this but only of ignorance, which is the mother and nurse of hypocrisy, superstition, idolatry, unpure life, &c.? as Salomon saith: "When the preaching of God's word creepeth, the people perisheth." The treasures of God's word have been hidden in the ground a great space; and men's traditions have flourished in the stead of them. Therefore now, when it cometh again to light, many recompt it new learning; some judge it heresy; another sort disdain to hear it or to read it. By this means is God's holy word evil reported, and getteth few friends; yea, it is extremely hated and persecuted not of a few. No marvel. For they know not what a noble jewel and precious treasure the word of God is. They feel not the sweetness of it. They savour not the great and exceeding profit that ensueth of the knowledge of it: they think the doctrine of the gospel no better, nor yet of greater excellency, than the writings of the heathen philosophers. And, seeing they have no more delectation and pleasure in it, they continue still in their old baggage and bald inventions of men, willing so to remain in their ignorant blindness and blind ignorancy, than once to come unto the knowledge of Christ's gospel, and to walk in the pleasant light thereof. Prov. xxix. The word of God.

But to the intent they may be moved, excited, and provoked unto the love of God's word, and unto the detestation of man's trifling traditions, I have thought it not unfitting, nor out of the way, to describe and set forth, as it were in a short table, the diversity of God's word and man's invention, that such as read it may be the more inflamed to embrace the holy scriptures, and from henceforth cease to have in admiration the unprofitable, yea, the noisome inventions and traditions of man. This little treatise after I had finished, I thought good to dedicate it to your name, and to send it unto you as a testimony of my good-will toward you, which from the first time of our acquaintance have not ceased to shew yourself a right dear friend to me in all things, yea, and as another myself.

In this treatise ye shall see what high and inestimable commodities come of the most precious word of God; again, what incommodities, yea, what plagues and pestilences arise of the doctrine of men's trifling traditions and idle inventions, which as they be hurtful to the souls and bodies of men, so are they highly detested and abhorred of God, namely when for their sake his blessed word is neglected and set aside; as these his words pronounced by the prophet declare manifestly: "Be astonished, O ye heavens, be afraid and abashed at such a thing, saith the Lord. For my people hath done two evils. They have forsaken me, the well of the water of life, and have digged them pits, yea, vile and broken pits, that can hold no water." But the time is at hand, roar devil, rage world, that all the wicked inventions of men shall return thither from whence they came, that is to say, unto the devil, according to this prophecy of our Saviour Christ: "Every plant that my heavenly Father hath not planted shall be plucked up by the roots." The contents of this book. Jer. ii. Matt. xv.

Christ, which is the "true light" of the world, mought vouchsafe to illumine us all, through his holy Spirit, with the light of his most holy gospel, that we may with one mind embrace his holy word, and bring forth the fruits of the same unto the glory of his holy name! Amen. God keep you and all yours in his faith, fear, and love unto the end! Amen. John i.

THE DIVERSITY

BETWEEN

GOD'S WORD AND MAN'S INVENTION.

Heb. iv. Ezek. i. GOD'S word is lively, and giveth life. It is signified by the wheels which had the spirit of life in them. Here cometh it that David oftentimes prayeth to God on this Psal. cxix. manner: "Make me alive after thy word:" "quicken me according to thy testi- John viii. monies." And our Saviour Christ saith: "If any man keep my word, he shall never taste death." So long as we believe this word, and continue in the same, we live; but when we believe it not nor remain in it, we can none otherwise but perish, die, Phil. ii. and be damned. For this cause it is called the word of life. "Do all thing without murmuring and disputing, that ye may be such as no man can complain on, and unfeigned sons of God without rebuke, in the midst of a crooked and perverse nation; among whom see that ye shine as lights in the world, holding fast the word John vi. of life," saith St Paul. And the apostles said to Christ: "Thou hast the words of everlasting life."

Man's invention is dead, and bringeth death. For it cometh of the affection and Rom. viii. wisdom of the flesh, which is death. By this means did Adam with all his posterity Gen. iii. fall into death, because he, following his own invention and mind, did eat of the forbidden fruit, contrary to the word of the Lord. And therefore it was said to the Rev. iii. angel, that is to say, the preacher, at Sardis: "Thou hast the name that thou livest, and thou art dead." For he despised the word of God, and cleaved to his own inventions. Therefore it is said that he had not full works, that is to say, works that were acceptable before God. He could not be alive and acceptable to God, that was governed only with the word of death.

2. God's word worketh marvellously unto the health of them that believe. And therefore in the word of God it is called the word of health, or salvation; as it is Acts xiii. written: "Ye men and brethren, the children of the generation of Abraham,...the Heb. iv. word of this health was sent unto you." Again: "The word of God is lively, and Luke i. mighty in operation." The knowledge of it is the "knowledge of salvation." And Rom. i. St Paul saith, that "it is the power of God unto salvation for so many as believe."

Man's invention worketh strongly unto the destruction of the unfaithful. So many as believe that, it is not possible but they must perish. For what is it but the way Wisd. v. of perdition? as it is written: "We are wearied in the way of wickedness and perdition."

Heb. iv. 3. God's word is the sword of the Spirit; as the apostle saith: "The word of God is sharper than any two-edged sword, and entereth through even unto the dividing of the soul and the spirit, and of the joints and the marrow, and is the judge of the thoughts and intentions of the heart; neither is there any creature invisible Eph. vi. in his sight." Again; "Put upon you the helmet of health, and the sword of the Mic. v. Spirit, which is the word of God:" with this sword it was prophesied that "seven shepherds and eight rulers," that is to say, all the preachers of the gospel, should feed Zeph. ii. the land of Asure, that is, the gentiles. And with the same sword it was also pro- Rev. i. phesied that the Ethiops should be slain. This sword did John see coming out of Why the word of God is called a sword. the mouth of the Son of Man. And the word of God is called a sword, because it divideth, that is to say, judgeth between all things, yea, and that very truly: for there is no judgment certain but that only that cometh from the word of God. Psal. cxvi. By that no man, nor flesh, but the Spirit of God judgeth. Furthermore, "Every man" without the Spirit of God "is a liar." Therefore he calleth that which is

evil, good; and that is good, evil; bitter, sweet; and sweet, bitter; so that he is cursed of the Lord. Isai. v.

Man's invention is the sword of the flesh, more cruel, more terrible, and more pernicious than all the weapons of iron. For those can do no more but wound and slay the bodies; but the other, forasmuch as it maketh them that love it the enemies of God, slayeth the souls, yea, and that with the most miserable kind of death. From the plagues and tyranny whereof except we be delivered through the gift of God, without doubt everlasting death shall follow. Verily all the swords, yea, and all manner of torments, be they never so horrible and grievous, ought we rather to suffer, than we should once be obedient to the cursed traditions of men which pluck us away from the word of God. For they worship God without fruit and in vain, yea, they worship him not at all, that teach the doctrines and commandments of men. For that which is mere hypocrisy is nothing less than the worshipping of God. Whereof it followeth that they, which serve and honour God after the commandment and teaching of man's brain, do nothing else than labour in vain, and seek their own damnation. Matt. xv. Mark vii.

4. God's word pierceth the heart, and saveth. For it slayeth sin and the most pernicious sting of death, and doth nothing less than cause death.

Man's invention through the working of Satan pierceth also the heart; but it maketh it carnal, wicked, foolish, the enemy of God and of his truth, and the child of everlasting damnation.

5. God's word judgeth righteously, truly, and faithfully of all things. For it never deceiveth any man, nor yet can. For it was revealed and shewed of God, which hath always loved the truth, and destroyeth all them that work iniquity and speak lies. Psal. v.

Man's invention can have no true, no certain, no right judgment of any thing. For it is nothing but deceit, and the lie itself. For it cometh from the father of lies, and calleth good evil, and evil good, and nameth that is righteous unrighteous, and the contrary; and that which is profane holy, and the contrary also. To be short, the judgment of it in all points is wicked and naught. John viii. Isai. v.

6. God's word calleth all them that love and use it sincerely from error and falsehood.

Man's invention can never call any man from error and falsehood, seeing itself is both error and falsehood.

7. God's word lighteneth all them that receive it; as the psalmograph testifieth, saying: "The commandment of the Lord is light, lightening the eyes." Again: "Thy word, O Lord, is a lantern to my feet, and a light to my pathways." O most pleasant and comfortable light! Psal. xix. Psal. cxix.

Man's invention blindeth even them also that were lightened afore by the word of God through his mercy, if they cast the word away, and embrace the other. For all the traditions of men desire nothing but to cast the lovers thereof into dreadful shadows and execrable darkness. O most unpleasant and most uncomfortable mists!

8. God's word alway lighteneth them more clearly that were lightened before; as it is written: "The pathway of the righteous is as a shining light; it cometh forth and increaseth unto a perfect day." Prov. iv.

Man's invention augmenteth and increaseth alway perniciously the blindness of them that were blind before, and leadeth them from darkness to darkness.

9. God's word confirmeth and strengtheneth the heart of him that believeth it. It maketh him bold, stedfast, and constant against all temptation, that he be not overcome of it; against all sin, that he despair not, but be certain of the remission and forgiveness of his sins; against death, that he may suffer gladly both it and any other trouble for the truth's sake; and against hell, that he may be sure that he shall not be swallowed up of it. Matt. iv. Eph. vi.

Man's invention maketh the heart fearful and wavering, and maketh a man unsure in all things; so unlike is it that it can stablish and make strong any man against sin, death, and hell.

10. God's word is in all points constant, sure, invariable, and cannot be changed;

Psal. cxvii. yea, it abideth for ever and ever; as it is written: "The truth of the Lord abideth
Psal. cxix. for ever." Again: "O Lord, thy word endureth in heaven for ever and ever." Item:
"The beginning of thy words is truth: all the judgments of thy righteousnesses are
Isai. xl. for evermore." Also the prophet Esay saith: "The word of the Lord abideth for ever and ever."

Man's invention is inconstant, uncertain, variable, and mutable, and cannot abide stedfast. It must needs fail and come to nought at the time of God tofore appointed;
1 Esdr. iv. so that the truth at the last shall have the upperhand, which "truth overcometh all things."

11. God's word turneth souls unto the Lord, and turneth them away from all
Psal. xix. deceivable and transitory things. "The law of the Lord is pure, turning souls," saith David.

Man's invention turneth away souls from God, and allureth them unto vain things, and such as soon flit and pass away.

12. God's word is fiery through the Holy Ghost, and kindleth them greatly that
Psal. cxix. love it, as David saith: "Thy word is marvellous fiery." And Salomon writeth:
Prov. xxx. "Every word of the Lord is fiery." Also Moses saith: "In his right hand is the
Deut. xxxiii. fiery law." This law and this word is that fiery gold whereof Christ counselleth the angel of Laodicea to buy, that he may be made rich.

Man's invention is marvellous cold, because it is without the Spirit of God. Therefore it maketh all them that love it cold, sluggish, and idle.

13. God's word maketh truly rich. For there is none richer than he which is
☞ rich in God. He is rich in God, in whom God dwelleth as in his temple by his Holy Spirit, which writeth in his heart the law of life.

Man's invention doth tyrannously and cruelly impoverish men, and deprive them of the true and necessary riches of the soul, that is to say, the word of God, his favour, the true faith, and the works of the righteousness of faith.

14. God's word is a shield to them that believe and trust in the Lord; as Salomon
Prov. xxx. saith: "Every word of God...is a shield to them that trust in it." And David saith:
Psal. xci. "His truth shall defend them with a buckler."

Man's invention helpeth and profiteth nothing; yea, it is rather pestilent, noisome,
Psal. i. and pernicious. Therefore it is called "the chair of pestilence."

15. God's word maketh a man to use godly and in the Lord worldly riches and all other things.

Man's invention maketh a man neither to use riches well, nor any other thing.

16. God's word is pure and clean. Therefore faith in it purifieth; as it is written:
Acts xv. "Purifying their hearts by faith."

Man's invention is in all points unpure and unclean. Therefore it maketh so many as lean unto it wicked and unpure.

Psal. xix. 17. God's word maketh men merry and joyful in the Lord. For it is the property of it to exclude all feigned mirth, and to bring the true joy of the mind, so that the faith be sincere and stedfast in it.

Man's invention never maketh men merry and joyful, but heavy and sad in heart. For it bringeth only that gladness which is wicked and fleshly, and contrary to the will of God.

18. God's word exciteth and stayeth up the mind from the abominations of the
2 Cor. vii. world unto an holy mourning and dolour in the Lord: but forasmuch as the heaviness cometh from the Spirit of God, it is temperated and measured always with an inward and a very true joy.

Man's invention provoketh and driveth, yea, and compelleth men, whether they will or will not, unto lewd mournings and wicked sorrows, yea, and that many times even unto desperation, without any intermixtion or feeling of true and perfect joy: which thing they can right well testify that have therewith been accustomed.

19. God's word worketh in man a loving and sweet trust in the Lord alone; whose goodness, beneficence, liberality, and carefulness for us, it alway inculketh and beateth into our hearts, whereby all trust of works and of human wisdom, or of the flesh, is made void, and the carefulness that belongeth to diffidence or mistrust put

away, according to this commandment of the Lord: "Take no thought what ye shall eat, or what ye shall drink, or wherewith ye shall be clad." "For your heavenly Father knoweth that ye have need of all these things. First of all seek the kingdom of God, and the righteousness thereof; and all these things shall be cast unto you." Matt. vi.

Man's invention excludeth and utterly putteth away the necessary trust that we ought to have in the Lord and in his fatherly providence, and bringeth only the confidence of the flesh. For it causeth a man to trust unto human provision and carefulness, and unto his own labours and works, contrary to this commandment of God: "Be careful for nothing. The Lord is at hand." But "cursed is that man that trusteth in man, and maketh flesh his arm, and suffereth his heart to go away from the Lord." Phil. iv. Jer. xvii.

20. God's word maketh a man to dwell in it. For it teacheth him that the Lord hath a fatherly care both for him and for all his; and that "of him, by him, and in him, all things are;" and that he defendeth his servants; as it is written: "Whoso dwelleth under the defence of the Most Highest shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my strong hold, my God: in him will I trust. For he shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, not for the arrow that flieth by day, for the pestilence that walketh in the darkness, nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee, &c. There shall no evil happen unto thee, neither shall any come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone." Again: "Except the Lord keep the city, he watcheth in vain that keepeth it." When the faithful knoweth these things, he trusteth unto the goodness and providence of God alone, which maketh him at all times to lead a quiet life, and without all fear, and boldly to say with David: "The Lord is my light and my salvation: whom then shall I fear? The Lord is the strength of my life: of whom then shall I be afraid? Though an host of men were laid against me, yet shall not my heart be afraid; and though there arose up war against me, yet will I put my trust in him." 1 Pet. v. Rom. xi. Psal. xci. Psal. cxxvii. Psal. xxvii.

Man's invention discourageth and maketh the heart evermore fearful to all things. For how is it possible but that he must needs fear, that feeleth not the great mercy or goodness of God? For by no tradition of men can either God or his works be so known that any profit can ensue thereof. Therefore, when he is not known, the mind is alway afraid, and full of care and thought. For when he knoweth not God, he trusteth only to those creatures that he knoweth must needs soon decay and fall away. All the strength of the flesh is shortly broken as a reed; and they that cleave unto it are alway doubtful, and at the last are shaken down and destroyed.

21. God's word is an high solace, and an exceeding great comfort in all tribulation; as we may evidently see by innumerable places of the scripture: which thing also every faithful man, that knoweth God's word, feeleth and proveth true in himself. "Except my study had been in thy law," saith David, "I had perished in my trouble." Psal. cxix.

Man's invention is profitable for nothing less than truly to comfort them that are destitute of help and comfortless.

22. God's word is "the word of faith," which alone must be believed; and they only that believe it are faithful and acceptable in God's sight. Rom. x.

Man's invention neither maketh any man faithful, nor yet acceptable in the sight of God.

23. God's word is the truth. For so is it many times called in the holy scriptures, because in it there is nothing found but truth only; forasmuch as it came from the everlasting Truth; and therefore it maketh them that love it true, and the sons of truth. "Of his own free-will," saith St James, "hath he begotten us with the word of truth." John xvii. 2 Cor. vi. James i.

Man's invention is a lie, yea, and that a very manifest lie, and is received and

believed of none but of such as have no judgment, but are altogether without the Spirit of God.

Psal. xix. cxix. cxlv. 24. God's word is faithful and right. Therefore they that believe it are faithful; and their works are right.

Man's invention, as it is altogether unfaithful and wicked, so doth it make so many as receive it both unfaithful and wicked.

25. God's word is the fountain of wisdom; neither is there any truly wise, which Eccius. i. drinketh not of the waters of this fountain. "The well of wisdom," saith the wise Psal. xix. man, "is the word of the Most Highest God." David also saith: "The testimony of the Lord giveth wisdom to the ignorant."

Psal. xxxii. Man's invention is the well of foolishness, and it maketh so many as receive it "like horses and mules, that have no understanding."

Psal. cvii. 26. God's word healeth all diseases of the soul; as it is written: "He sent his Wisd. xvi. word, and healed them." Again: "Neither herb nor emplasture healed them, but thy word, O Lord, which healeth all things."

Man's invention increaseth the diseases of the soul, and never ceaseth till it hath brought the lover thereof unto death and damnation.

Rom. viii. 2 Cor. iii. 27. God's word is the law of the Spirit, written in the heart of the faithful.

Man's invention is the law of the flesh, written in the breasts of the unfaithful and misbelieving.

28. God's word is the word of grace and favour, making them that believe it acceptable to God through Christ. Moreover, it is only written in the hearts of them Luke iv. whom the Lord loveth. "They marvelled," saith Luke, "at the words of grace and John i. favour that came out of his mouth." Therefore is Christ called "full of grace and truth;" that thou mayest know that he for this purpose had the fulness of the truth, that is, the word, because he was full of grace, that is to say, highly in God's favour. And then shall we receive of his fulness when we have gotten the grace of God through him; and then shall his verities be straightways written in our hearts. And these verities be the words of God.

Man's invention is the word of hatred and indignation. For God hateth it ex- Wisd. xiv. tremely, and so many as receive it; as it is written, "God hateth both the wicked and his wickedness." But this is found only in the unfaithful.

29. God's word bringeth forth in the faithful, as in good trees, good fruits. For it is never without fruit in some man, wheresoever it be purely preached; as God saith Isai. lv. by the prophet: "As the rain and snow cometh down from heaven, and returneth not thither again, but watereth the earth, and maketh it moist, and causeth it to bring forth fruit, even seed to the sower and bread to the eater; so shall my word be that shall come forth out of my mouth. It shall not return to me void, but shall do whatsoever my mind is, and shall prosper in them to whom I sent it."

Man's invention can bring forth nothing but the fruits of everlasting damnation. Gal. v. For it is flesh, whose fruits are sour, pestilent, and full of poison. "The works of the flesh," saith the apostle, "are manifest, which are these; adultery, fornication, uncleanness, wantonness, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, sedition, sects, envying, murder, drunkenness, gluttony, and such-like;...which works they that do commit shall not be inheritors of the kingdom of God."

Psal. cxxxix. Prov. ix. xi. xxx. Isai. xi. 30. God's word and the knowledge thereof is the science or knowledge of saints and of God. Wo therefore, and everlasting damnation, hangeth over their heads that will not that the world should be replenished with this most wholesome science or knowledge, that is, with the most pure word of God.

Man's invention and the knowledge thereof is the science and knowledge of the flesh and of Satan's synagogue, being in deed mere ignorance and stark blindness. Hereof came it to pass that the Lord so oft called the Pharisees blind. For they were ruled by man's invention, which thing also we see now-a-days in the Pharisees of our time.

Psal. xix. 31. God's word is the testimony and witness-bearing of God's Spirit, and of his holy will.

Man's invention is the testimony and witness-bearing of the flesh and of the devil.

32. God's word refresheth marvellously the faithful: for it is the Lord's pasture. "The Lord is my shepherd: therefore shall I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort." The refection of this pasture is so strong, that it refresheth not only the soul, but also the body, yea, and that so effectually, that for a season it hath no need of corporal nourishment. "Man," saith our Saviour Christ, "shall not live with bread alone, but with every word that proceedeth out of the mouth of God." Psal. xxiii. Deut. viii. Matt. iv. Mark i. Luke iv.

Man's invention is the meat of the unfaithful, bringing with it unto them not life, but death; not salvation, but damnation.

33. God's word is a "cup" that maketh men drunk wholesomely and unto salvation. Psal. xxiii.

Man's invention is a cup full of venomous dregs, making drunk damnably, and turning a man from his right wits; so that "he cannot perceive those things that belong unto the Spirit of God." This is that cup wherewith the whore of Babylon, that filthy strumpet, and mother of all abominations of the earth, hath made drunken all the inhabitants of the earth. 1 Cor. ii. Rev. xviii.

34. God's word is a most righteous and holy rule, yea, it is the only and alone rule of the children of the kingdom of God, that is, of the holy congregation, to be governed by: neither do they admit any other rule but that only and alone, without any intermixtion of men's traditions. For there is but one God, one Christ, one faith, one word: ergo, there is but one rule. Therefore are all the sects of monasteries, fraternities, brotherhoods, colleges, and all other such-like, whatsoever they be, superfluous and damnable; forasmuch as they have divided Christ, and taken on them another profession that hath no ground in the word of God, which alone is the rule of the faithful. God's word is the rule of the faithful. Eph. iv. Monastical sects.

Man's invention is the execrable rule of the children of Satan's kingdom, that is, of the church malignant, which is parted and divided into innumerable sects, of the which every one of them have feigned of their own madness for themselves a special and peculiar way of salvation, which notwithstanding is the right way unto everlasting damnation.

35. God's word maketh them blessed that gladly hear, read, or search it; as David saith: "Blessed is that man that hath not walked in the counsel of the ungodly, nor stand in the way of sinners, nor yet hath sit in the chair of pestilence: but his delight is in the law of the Lord, and in his law will he exercise himself day and night." Again: "Blessed are they that search his testimonies." Psal. i. Psal. cxix.

Man's invention is embraced of carnal men; because they are not of God: and therefore are they cursed. "Cursed be he that continueth not in all things that are written in this book," saith Moses. And the psalmograph in like manner saith: "Cursed be they that go away from his commandments." Deut. xxvii. Psal. cxix.

36. God's word necessarily ought to be loved and kept of all men. Notwithstanding, it is only loved heartily and kept diligently of the sons of the Most Highest. And they for the glory thereof, if need be, will put themselves in danger of all perils, yea, if it were very death. For they know and are fully persuaded that God and his truth excelleth all things, yea, their own life. And they are certain by the word of God, which they believe, that they should receive better things in the world to come; as it is written: "Rejoice and be merry; for great is your reward in heaven." Matt. v.

Man's invention, even of necessity, ought to be cast away of all men, and to be kept of none. Yet is it both loved and kept of the children of the devil, that is, the unfaithful, but yet not so that they will put themselves in any great peril or danger either of goods, or of death; as we may perceive by the papists, which will not lightly die for the pope's decrees, which they notwithstanding pretend greatly to love and favour, nor yet gladly lose any part of their substance. This is well proved by the papists.

37. God's word is a sufficient doctrine to the uttermost for the instruction and salvation of the faithful Christians; and therefore ought nothing either to be added unto it, or to be plucked from it; as Moses saith: "Ye shall not add to the word that I speak unto you, nor take any thing away from it." Again: "That I com- The sufficiency of God's word. Deut. iv. Deut. xii.

mand thee, do that only to the Lord; neither put thou any thing to it, neither pluck
Prov. xxx. thou any thing therefrom." And Salomon saith: "Put nothing to the Lord's words, lest thou be rebuked and found a liar."

Note. Man's invention is altogether insufficient. Therefore the foolish men put unto it, take away, correct, alter, change and change again, command and command again; that at the last they may bring that to pass, which shall never come unto any perfection or good effect. This thing appeareth evidently in the monks, which are always making of statutes, and yet straightways revoke them; and out of hand they stablish them again, so that there is no end in their doings. This also appeareth well in the pope, and in all the synagogues of his satanical kingdom, which (so that some new lucre may grow unto them) will enact, make void, and stablish again one thing more than an hundred times.

38. God's word is of so great glory and majesty, that no man is able to express it.

Man's invention is so vile and of so great wickedness, that no man is able to declare the abominations of it, and the unoutspeakable incommodities that issue and flow out of it, unto the great danger of all them that delight in such fantasies.

39. God's word is most highly worthy to be wished and desired; as the psal-
Psal. xix. mograph saith: "The commandments of the Lord are more worthy to be desired than gold and precious stone."

Man's invention is most worthy to be despised and cast away, forasmuch as it is nothing else than the lewd imagination of filthy flesh, and by that means hated of God and of all good men.

40. God's word is the doctrine of righteousness, unity, peace, faith, love, patience, mercy, and of all goodness and godliness.

Man's invention is the word of unrighteousness, discord, disquietness, unbelief, enmity, vengeance, unmercifulness, and of all evil and mischief.

41. God's word is the word of the eternal Father, and of his only-begotten Son
☞ Jesus Christ, our Lord and Saviour; which word the congregation of God only admitteth and receiveth to be sound and true doctrine, and will be ruled by it alone; admitting and approving no kind of doctrine but that shall consent and agree with this word of God in all points.

Man's invention is the word of the devil, the prince of darkness, and of the venomous snake of human wisdom; which the church malignant, despising God's word, and being blinded and deceived with carnal reasons, receiveth and believeth, and is content to be ruled and governed by that alone, unto the endless damnation both of their bodies and souls.

THE CONCLUSION.

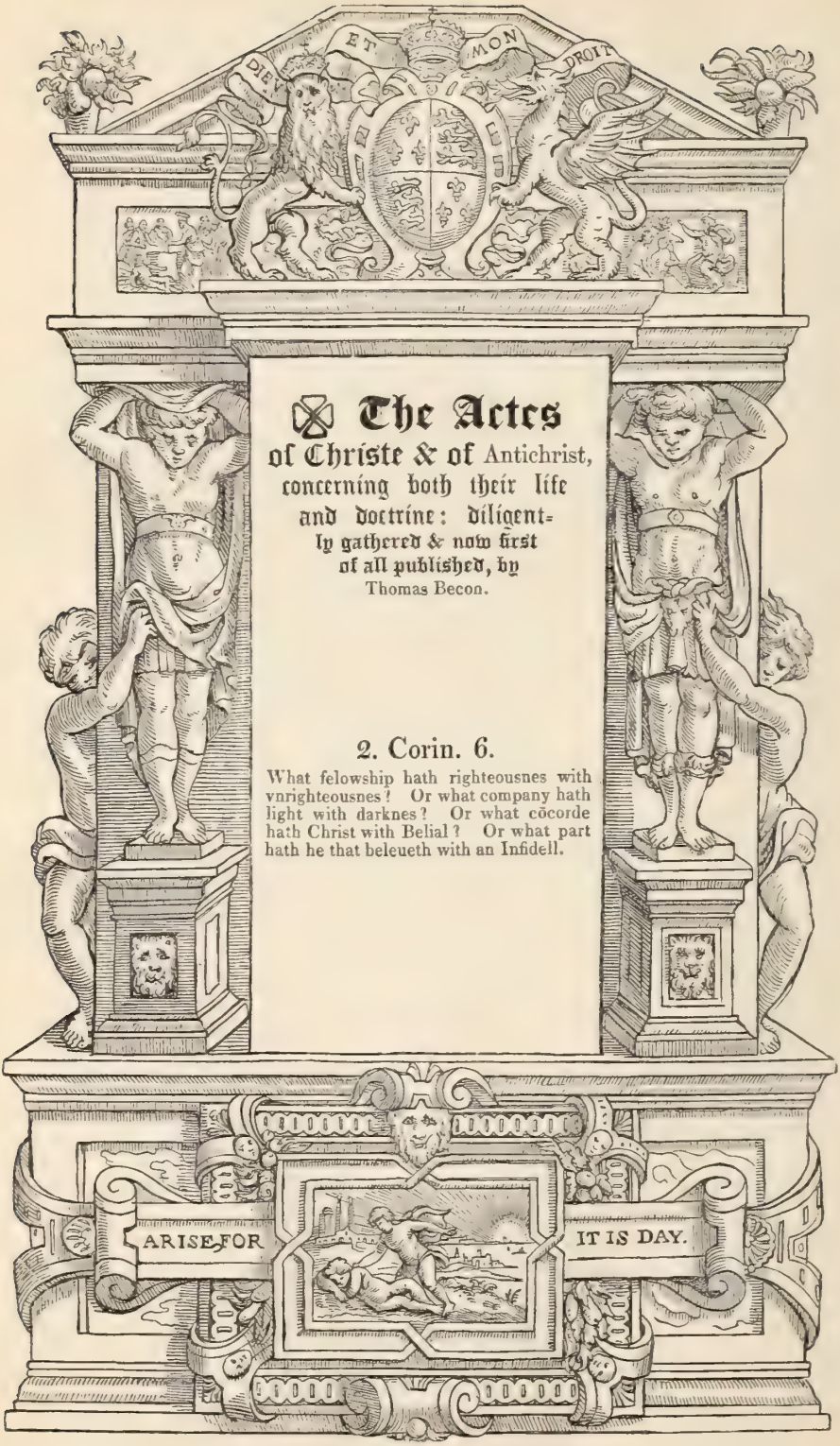
Thus have we heard, what a precious treasure and heavenly jewel the most sacred scripture and holy word of God is, and what incomparable commodities the knowledge thereof bringeth both to the souls and bodies of all such as unfeignedly receive it.

☞ We have heard also, on the contrary part, what a wicked devil, what a grievous plague, what a poisonful pestilence, man's invention is, and how great incommodities and evils it bringeth to such as embrace it, whether we respect body or soul.

It therefore now remaineth that every faithful man be jealous for the word of God. Let us all with one consent desire that it may reign in the hearts of all men,
Matt. x. and do all our endeavour that it may so and soon come to pass. Let us not fear the torments and menacing words of the cruel and fierce tyrants, which can do nothing but slay the body. Let us rather, for the zeal of God's glory, for the advancement of his holy word, and for the profit of the brethren, be ready to suffer whatsoever
Psal. cviii. shall be laid upon us by the bloody tyrants, and boldly say with David: "My heart is ready, O God, my heart is ready." And while we yet live, for the good performance hereof, let us cry, preach, teach, exhort, write, and admonish one another,

and stir up all other to do the same; that the execrable and damnable inventions and traditions of the flesh may be plucked up by the roots, abolished, and for ever perish; again, that the pure word of God, which is our alone joy and comfort, our alone mirth and solace, may be faithfully believed, and earnestly obeyed and practised of all nations in every place, that the kingdom of this world may be made the kingdom of God and of our Lord Jesus Christ; to whom alone be all honour and glory for ever and ever. Amen. Rev. xi.

Give the glory to God alone.



The Actes

of Christe & of Antichrist, concerning both their life and doctrine: diligently gathered & now first of all published, by

Thomas Becon.

2. Corin. 6.

What felowship hath righteousnes with vnrighteousnes? Or what company hath light with darknes? Or what cõcorde hath Christ with Belial? Or what part hath he that beleueth with an Infidell.

THE

ACTS OF CHRIST AND OF ANTICHRIST,

BY

THOMAS BECON.

II. THESS. II.

"Let no man deceive you by any means; for the Lord shall not come, except there come a departing first, and that that sinful man be opened, the son of perdition, which is an adversary, and is exalted above all that is called God, or that is worshipped; so that he doth sit in the temple of God, boasting himself to be God."

"That wicked shall be uttered, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the appearance of his coming; even him whose coming is after the working of Satan, with all lying power, signs, and wonders, and with all deceivableness of unrighteousness, among them that perish, because they received not the love of the truth, that they might be saved. And therefore God shall send them strong delusion, that they should believe lies, that all they might be damned which believed not the truth, but had pleasure in unrighteousness."

I. JOHN II.

"Little children, it is the last time; and, as ye have heard that antichrist shall come, even now are there many begun to be antichrists already; whereby we know that it is the last time. They went out from us, but they were not of us; for, if they had been of us, they would no doubt have remained with us."

JOHN EPIST. II.

"Many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

TO THE

RIGHT REVEREND FATHER IN GOD, AND HIS VERY GOOD LORD,

WILLIAM, BISHOP OF CHICHESTER[1],

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

If we diligently consider the admonitions, either of Moses or of the prophets, either of Christ or of his apostles, we shall easily perceive that they were in nothing more diligent than in admonishing us to beware of false prophets, false preachers, false Christs, or antichrists.

For they, being plentifully endued with the Spirit of God and with the knowledge of his holy mysteries, did afore-see what plagues, what pestilences, what wickednesses, what abominations, what infections, what diseases, should come to the flock of God through their fleshly persuasions and antichristian doctrines. They were not ignorant of the subtilties of Satan, neither was it unknown unto them that the ministers of Satan commonly use to transfigure and change themselves into angels of light, 2 Cor. xi. that they may the more easily deceive the simple poor Christians, which are not so prudent, wise, and afore-casting in their profession, as the children of this world are Luke xvi. in their generation. They know also right well how these grievous and ravening Matt. vii. wolves are accustomed to clothe themselves in sheep's apparel, feigning themselves to Acts xx. be that they are not, that by this means they may with the less difficulty creep into the consciences of men, and breathe into their hearts the pestilent odours of their most pestilent doctrines.

For as they came in their own, that is to say, wolvish apparel, openly defying God, manifestly denying Christ, and that salvation which cometh by faith alone in his passion and death, and deriding or laughing to scorn the mysteries of the christian religion; so could they[2] never be received, but rather rejected as extreme enemies of God and of all godliness. No man would accompany them, but abhor them. No man would hear them, but flee from them, yea, and hate them worse, according to the common proverb, than the dog and snake. But like crafty, subtile, and deceitful

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[1 The family from which bishop Barlow was descended enjoyed for several generations equestrian rank at Barlow in the county of Lancaster. John Barlow, the father of the bishop, was committed to the Tower in the reign of Henry VII. for harbouring Sir Robert Clifford and his own brother-in-law the night before their departure for the court of Margaret duchess of Burgundy, and narrowly escaped the penalties of high treason. He left, by his wife Christian, daughter of Edward Barley of Barley, Hertfordshire, four sons and a daughter in a destitute condition, his estate being in his troubles wrested from him. William Barlow was educated at Oxford, and became fellow of Magdalene College there. He was afterwards prior of Haverfordwest, and of Bisham, and at length (27 Henry VIII.) bishop of St Asaph, from which see he was, in about two months, translated to St David's. Here he incurred much odium for stripping the episcopal palace of St David's and castle of Llewhaden of their leaden roofs. The ground on which he defended these proceedings was, that he wished Caermarthen to be the principal residence of the see. In 1547 Barlow was translated to Bath and Wells, but on the accession of queen Mary he was deprived or made to resign, and fled to the continent. On the death of Mary he returned, and was placed in the see of Chichester, which he filled about ten years. He was the presiding bishop at the consecration of archbishop Parker. By his wife Agatha, daughter of John Wellesborne, Esq. who had been an abbess, he had, besides sons, five daughters, who all became the wives of bishops, Anne, of Herbert Westfaling, bishop of Hereford, Elizabeth, of William Day, bishop of Winchester, Margaret, of William Overton, bishop of Lichfield and Coventry, Frances, first of Matthew Parker son of the archbishop, secondly of Tobias Matthew, archbishop of York, and Antonia, of William Wickham, bishop of Lincoln, afterwards of Winchester. These unions are commemorated in the epitaph on bishop Barlow's lady:

Hic Agathæ Tumulus; Barloi præsulis, inde
Exulis, inde iterum præsulis, uxor erat;
Prole beata fuit, plena annis, quinque suarum
Præsulibus vidit, præsulis ipsa, datas.

Barlow's wife Agatha doth here remain,
Bishop, then exile, bishop then again;
So long she lived, so well her children sped,
She saw five bishops her five daughters wed.

FULLER.

Bishop Barlow died in 1568, and was interred in his own cathedral of Chichester.]

[2 Folio, *couldeth*.]

workmen, craftily, subtilly, and deceitfully they handle the matter, clothing and covering themselves with sheep's apparel, outwardly pretending to be the same in word and work, in profession and conversation, that the true Christians are.

What a goodly sheep's coat is this, with the true and faithful Christians to confess the same God, gospel, faith, law, doctrine, &c., and to receive and use the same sacraments, &c.! All these things do the false prophets and the antichrists. With us they confess one God, one Lord, one faith, one gospel, &c. With us they receive and use the same sacraments. Who will not now knowledge them to be sheep, that is to say, true and perfect Christians, join hands with them, and receive them into their fellowship? when, notwithstanding, they are grievous and ravening wolves, seeing they deny the virtue and power of all things aforesaid. As for an ensample: they confess, with the true Christians, that there is but one God, and that this one God ought to be honoured of all creatures; but they add that the saints in heaven are also to be worshipped, honoured, and called upon. They grant that Christ is our Mediator, Advocate, and Intercessor; but they teach that saints in heaven are also our mediators, advocates, and intercessors, and that by them, and in their name, we must offer up our prayers to God, if we will be heard. They confess the holy scripture to be the word of God; notwithstanding, they make antichrist's decrees and laws to be of equal authority with it, and shame not to say also, that we owe as much faith to unwritten verities as to the holy word of God, and that they are as necessarily to be believed, observed, and kept, as matters manifestly expressed in the sacred scriptures. They grant that Christ is our Saviour: they teach, notwithstanding, that salvation is to be found in their own works, in the merits of religious persons, in the intercessions of saints, in cowls, in caps, in hoods, in masses, in pardons, &c. They affirm that we are purged and cleansed from our sins by the blood of Christ: they hold plainly, notwithstanding, that there is a purgatory after this life; a place of most grievous pains and torments, where the silly souls, that be departed without due satisfaction, shall be most painfully pained, till they themselves have satisfied by suffering those pains, or else amends be made by other that live in this world.

They affirm one baptism with us; yet do they mingle with the same their own leaven, as exorcisms or conjurations, salt, spittle, cream, oil, candle-light, hallowed water, &c. They grant the Lord's supper, which they commonly call the sacrament of the altar; but how miserably they abuse it who knoweth not? Of a memorial of Christ's body they make it the natural body of Christ, and compel the people to honour it as God, or else they most cruelly burn them and put them to death. Of a remembrance of Christ's sacrifice they make it the self-same sacrifice which Christ offered in his own person on the altar of the cross for the sins of the world, making the one of as great virtue as the other. Again, whereas Christ commanded that the bread should be broken in the remembrance of his body-breaking, and the wine drunken in the remembrance of his blood-shedding, they hold it up above their heads, as a spectacle; they hang it up with a rope till it be moulded and eaten with worms; they carry it about in public processions; and otherwise greatly abuse it, unto the great dishonour of God, and unto the high profanation of the holy mystery. They grant that Christ is the head of the church: notwithstanding they make an idol of their own appointment here in earth Christ's vicar, Peter's successor, and supreme head of the universal church of Christ throughout the world. They say also, that the secular powers are to be obeyed and reverenced; yet will they acknowledge no obedience to be due to the temporal rulers any further than the bishop of Rome shall permit and appoint them. If any thing be attempted of the civil magistrates contrary to the Romish bishop's decrees, then will they not only not obey, but also resist the higher powers, yea, and move battle and war against them, pronouncing the war to be godly and holy, the warriors to be God's knights; insomuch that, if any die in that conflict, they be precious martyrs in the sight of God, and their souls placed in heaven before their blood be cold.

Thus see we by these few things aforesaid (as I may pass over many other matters, yea, and those innumerable) what grievous wolves these false prophets and mere antichrists are; so that it is not without a cause that Moses and the prophets, Christ and his apostles, do so earnestly and diligently exhort us to beware of false prophets.

Of this company even from the beginning of the world there hath been alway great abundance, so that they have lacked in no age; as histories both divine and profane do manifestly declare. Neither lack we examples in this our time, as I may speak nothing of the Arians[1], of the Anabaptists, of the Davidians, of the Libertines, of the Epicures, of the free-will men, &c. But among all these false prophets and antichrists, the papists, more than these eight hundred years, have not occupied the least or the last place, being indeed either the inventors or the maintainers of all heresies and wicked doctrines; so far is it off that the catholic and apostolic doctrine is to be found among them. This sect of antichrist is so much the more pernicious, because it will be counted alone the true church of Christ, and condemneth as heretics and schismatics so many as agree not with them in doctrine and opinion; when, notwithstanding, who knoweth not that the church of the papists is the right "synagogue of Satan," and the very church malignant, of whom David speaketh on this manner: "I hate the church of the malignant; and with the ungodly I will keep no company"? Psal. xxvi.

But, to the end that both the popish antichrists, and all other of that affinity and sort may the better be known; again, that all men may know where to find antichrist, not in one private person, as the dream hitherto hath been, but in multitudes, yea, in them that most of all brag of Christ, of Christ's church, of God and of his godly mysteries; I have thought good, as the shortness of time did serve, to gather together the acts of Christ and of antichrist, concerning both their life and doctrine, that the diligent reader, perusing this little treatise, may easily perceive where antichrist is to be found, and who is the true antichrist, and by this means be occasioned to forsake antichrist, with all his wicked and false prophets, and only to cleave to Christ and to the faithful, true, and uncorrupt preachers of his doctrine, whose word is truth, and abideth for evermore, roar devil, rage world. John xvii. Isai. xl.

This my little travail, whatsoever it be, I dedicate to your right honourable lordship, as a testimony of my serviceable heart and ready bent good-will toward you, not only because the love of God's truth hath joined our minds together in true and christian amity before certain years (which may justly seem to be a matter of great force among Christians), but also because I have known you long and before many years to be a valiant captain in the Lord's battle, yea, and that not only in the time of peace, but also in the midst of strokes, yet, notwithstanding, always harmless preserved from the tyranny of the enemy through the puissance and might of our grand captain Christ the Lord; so that your honour is of that blessed company, to whom "it is given not only to believe in Christ, but also to suffer for Christ."

I shall most humbly desire your lordship to take this my labour in good part; and I shall during my life pray and beseech God to preserve you and all yours in continual health, with daily increase of honour, unto the glory of God and unto the profit of his holy congregation.

From Canterbury the first day of August.
In the year of our Lord 1563.

[1 Folio, *Assirians.*]

THE

ACTS OF CHRIST AND OF ANTICHRIST,

CONCERNING BOTH

THEIR LIFE AND DOCTRINE.

OF THEIR LIFE.

Psal. cx. Matt. iv. Luke i. Rom. i. John iii.

First. CHRIST, as touching his deity, is the true and natural Son of the living and immortal God; and as concerning his humanity, he is the true and natural son of Mary the virgin.

Eph. ii. 2 Thess. ii.

Antichrist, both body and soul, is the child of wrath and the son of perdition; yea, and that sinful man which is an adversary to God and all godliness, to Christ and to all Christianity.

Luke ii.

2. Christ, being born, brought into the world great joy, high peace, and everlasting salvation; as the angel said to the shepherds: "Behold, I bring you tidings of great joy, which shall come to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Again: "Glory be to God on high, and peace on the earth, and unto men a good-will."

Antichrist, being born, bringeth with him not joy, but grief of mind; not peace, but trouble of body; not salvation, but plain destruction both of body and soul to so many as embrace him.

Luke ii.

3. Christ, when he should be born, could have no room in the inn, and therefore was born in a stable; and, being wrapped in poor and homely swaddling-clouts, he was laid in a manger.

Antichrist, before he be born, hath a gorgeous and richly apparelled house prepared for him, with all such furniture as becometh such a wicked worldling.

John i. Matt. ii.

4. Christ, when he was born, was not joyfully received of the world, no, not of them to whom he was promised and sent, but rather hated and persecuted most cruelly.

Antichrist, being born, is most tenderly embraced, loved, kissed, and culled; and in all points warily kept and circumspectly attended, that no grief or misfortune chance unto him; so dear is he to the children of this world.

Matt. ii.

5. Christ, when according to his age he ought to have been both tenderly and quietly nourished, was compelled, through the cruelty of tyrants, to be carried from country to country, and yet hardly found he rest at any time; so in all points did the cross follow him, even from the very cradle, as they use to say.

Antichrist is both delicately and tenderly fostered and brought up, without all noise and disquietness. All epicures and worldlings delight in him. They seek to pleasure him. He is free at all times from all cross.

Luke ii. Matt. ii.

6. Christ, when he was born, had little resort unto him for to relieve his poor and miserable state, beside the shepherds, and the wise men of the east, with a very few other.

Antichrist hath the whole world flocking to him, which cease not to give and offer unto him great and precious gifts, although otherwise overflowing with the abundance of all things.

Luke ii.

7. Christ being but twelve years of age was so studious of God's word, and so desirous of the knowledge thereof, that, forgetting his carnal friends and their company, he remained in the temple of Salomon at Jerusalem, sitting in the midst of the doctors, hearing them and posing them.

Antichrist hateth the knowledge of God's word, and so many as favour it, forasmuch as it is contrary to his filthy will and beastly pleasure, and delighteth only in that doctrine which serveth his voluptuous appetite.

8. Christ was obedient to Mary his mother and to Joseph her husband, shewing hereby a good example of submission and obedience to all children. Luke ii.

Antichrist will obey no man, but rule over all men, giving hereby an example of pride and disobedience to all men.

9. Christ, as some affirm, from the time of twelve years of age till he was thirty year old, accompanied Joseph his mother's husband, which was a carpenter by his occupation, and laboured diligently in that art; by this means getting his living with the travail of his hands and with the sweat of his brows, according to the commandment of his heavenly Father; giving a good example in this behalf to all that profess his name, that none in a christian commonweal ought to live idly, but every man work some good thing, that he may have not only whereof to live himself, but also to give unto the needy. And hereof cometh it that Christ is called a carpenter in the scripture.

No man ought to be idle in a christian commonweal. 1 Thess. iv. 2 Thess. iii. Gen. iii. Psal. cxxviii. Mark vi.

Antichrist is altogether otherwise affected. For he useth no exercise that godly and profitable is, but liveth altogether idly of the labour of other men's hands and of the sweat of other men's brows, contrary to the commandment of God, being indeed a very unprofitable clod of the earth. And as he himself is estranged from all godly and virtuous exercises, so likewise doth he enfranchise, and make free from all work and labour, all his spiritual smeared shavelings, appointing them, not to preach the word of God, nor to administer the sacrament of Christ purely and sincerely, according to Christ's institution, but to say matins, mass, and even-song, and to set forth his ordinances and decrees, &c., that they may seem at the least to do somewhat, although that somewhat indeed be nothing.

The idleness of the popish spiritualty.

10. Christ as he prospered in age, so likewise did he in wisdom and favour with God and men. Luke ii.

Antichrist, the older he waxeth, the worse he is, hated both of God and of all godly men.

11. Christ disdained not to be baptized of John Baptist, a poor man and a priest's son. Matt. iii. Mark i.

Antichrist will have nothing ministered unto him but of great princes, mighty prelates, and such as be famous, honourable, and of great glory in the world. As for poor men, he regardeth not; and as touching the lawful children of priests, he can by no means abide them, as a matter condemned in his devilish decrees and Lucifer-like laws.

Antichrist cannot abide the marriage of priests.

12. Christ, although sent down for that purpose, took not on him the office of preaching till he was openly called of his heavenly Father, having his vocation confirmed by a visible sign of the Holy Ghost, which came down from heaven upon him in the likeness of a dove. Matt. iii. Mark i. Luke iii. John i.

Antichrist thrusteth himself into the ministry without any certain calling, yea, and that not to do good, which is contrary to his nature, but to do evil, even to corrupt the congregation of God with his pestilent doctrine and corrupt manners, and unfruitfully to eat the milk of the sheep, and to be apparelled with their wool, by this means defrauding both the true ministers and also the poor members of Christ of their living; being of the number of them of whom God by the prophet speaketh on this manner: "I spake not unto them, and they prophesied: I sent them not, and they ran." Jer. xxiii.

13. Christ, although called of God unto the office of preaching, and anointed "with the oil of gladness," that is to say, the Holy Ghost, "above his fellows," fell not straightways unto preaching, but, sequesting himself from the company of all men, gave himself by the space of forty days and forty nights to fasting and prayer, that he might be the more able to fulfil that work whereunto God had called him, unto the glory of God's most glorious name, and unto the profit of his holy congregation. Psal. xlv. Matt. iv. Mark i. Luke iv.

Antichrist, after he hath thrust himself into the ministry, rashly and without any advisement, unworthily and without any due preparation unto so worthy mysteries, as a filthy sow and vomiting dog, taketh in hand the divine offices, giving himself neither to prayer nor yet to fasting, but rather to carnal pleasure and beastly belly-

cheer; nothing caring for the glory of God, nor for the profit of his people, so that he may live wealthily and according to the lusts of the flesh.

Matt. iv. Luke iv. 14. Christ, in the time of his fasting and prayer, was grievously tempted of Satan and of the infernal army, whom all he mightily and valiantly overcame with the most mighty and valiant armours of God's word.

Antichrist, as he never fasteth and prayeth aright, so is he never tempted of Satan for the probation and trial of his faith and constancy, as one that is already in Satan's nets, and in his possession as a most miserable slave and vile peasant. And if at any time he will defend himself against Satan, and such-like wicked spirits, he fleeth not unto the word of God, but unto holy water, holy bread, holy palms, holy candles, holy fire, &c.

Matt. iv. Mark i. 15. Christ, when he began to preach, preached repentance and faith.

Antichrist preacheth penance and faith in his pardons and bulls for the remission of sins.

Matt. iv. Isai. ix. Luke ii. 16. Christ by his preaching brought the people out of darkness into light.

Antichrist through his sermons bringeth his hearers out of the light of God's word into the damnable darkness of men's trifling traditions.

Matt. xi. Luke vii. 17. Christ confirmed his doctrine with true and most certain miracles.

Matt. xxiv. Antichrist ascertaineth his teaching with false signs and feigned wonders.

Luke iv. John iv. 18. Christ painfully travelled into many and divers countries to preach God's word, seeking the salvation of all men.

Antichrist sitteth at home in his palace upon his fine cushions and carpets, both gorgeously and gloriously, not seeking other men's salvation, but his own ease and promotion.

Matt. x. Mark vi. Luke vi. 19. Christ, that the more with the more expedition might be converted and turned unto the faith of God and unto his holy religion, did choose unto him twelve disciples.

A swarm of hypocrites. Antichrist, to enlarge his kingdom, taketh unto him innumerable swarms of hypocrites, as cardinals, patriarchs, archbishops, bishops, priests, deacons, subdeacons, monks, friars, canons, hermits, anchors, archdeacons, commissaries, officials, pardoners, proctors, doctors, scribes, lawyers, somners, apparitors, inquisitors, accusators, persecutors, traitors, condemners, false prophets, lying preachers, relique-sellers, soul-carriers, purgatory-rakers, massmongers, saint-worshippers, work-sellers, pilgrimage-goers, idolaters, transubstantiators, bread-honourers, traditionaries, papists, &c.

Matt. viii. 1 Cor. ix. Phil. iv. Acts xxi. 20. Christ did choose such to be his disciples and preachers of his heavenly Father's will, as were married and had wives and children.

Antichrist admitteth none unto his priestish orders but such as are wiveless, and profess for ever after to lead a single and unmarried life.

Matt. x. xviii. John xx. 21. Christ choosed disciples to this end, that they should be preachers.

Antichrist chooseth his shavelings to be massmongers, sacrificers, purgatory-rakers, charmers, and conjurors of unclean spirits, of devils, of salt, of water, of bread, of wax, of palms, &c.

Mark xvi. John xv. 22. Christ would have his disciples known by the fruits of the Holy Ghost.

Antichrist hath his chaplains known by docking and ducking, by smearing and shaving, by massing and matin-sing[ing], by tippeting and gowning, &c.

Luke xxiv. 23. Christ commanded his disciples to preach repentance and remission of sins in his name to all nations.

Antichrist commandeth his shavelings to say matins, mass, and even-song, to sing for souls in purgatory, to hear confessions, to enjoin penance, to give absolution, to hallow the font, &c.

Matt. x. Mark xvi. Acts iii. iv. 24. Christ confirmed the doctrine of his disciples with working of miracles.

Antichrist stablisheth the teaching of his chaplains with the terrible and grievous thunderbolt of excommunication, with imprisonment, with persecution, with sword, fagot, fire, halter, &c.

25. Christ, sending forth his disciples to preach, commanded them to do their office freely, that is to say, to preach and to heal the sick for nothing, saying unto

Matt. x. them: "Freely ye have received, freely give."

Antichrist and his birds are like unto Judas. For they all do so well love the purse, that without money a man can get nothing of them. They bless, they curse, they sing, they say, they patter, they pray, they mumble, they rumble, they tumble, they jumble, they talk, they walk, they blear, they bleat, they fast, they eat, they talk, they walk, and what not? and all for money, according to the common proverb: No penny, no paternoster. All for money.

26. Christ, when he sent forth his disciples to preach, said unto them: "Behold, I send you forth as sheep among wolves;" for "in the world ye shall have trouble." Matt. x. John xvi.

Antichrist sendeth forth his trumpet-blowers as wolves among sheep, ready to kill, slay, and murder, if any withstand their antichristian doctrine. The world hateth them not, but loveth them dearly, because they are of the world, and speak of the world. John xv.

27. Christ pronounced them blessed that are poor; and he himself was so poor that he had not where to rest his head, being in this behalf much inferior to the birds of the air, which have their nests, and to the foxes of the earth, which have their holes. Matt. v. Luke vi. Matt. viii.

Antichrist, which calleth himself Christ's vicar and Peter's successor, agreeing with them in doctrine and manners, as Belial with Christ, and Satan with God, hateth and abhorreth such as are poor and without money, as people nothing meet to buy his merchandise. Antichrist himself is so rich, and hath such abundance, that he is able to compare in substance with worldly princes and earthly potestates. He shameth not to say: Rome is mine; Sicilia is mine; Corsica[1] is mine: the whole empire is mine. And in his lousy laws and devilish decrees he commandeth, that if any man, either of low or high degree, presume to take any of the church-goods, he should be withstanded not only with the spiritual, but also with the temporal sword. And if any chance to die for the defence of mother holy church goods, he affirmeth plainly that they die a blessed death, and shall obtain life everlasting. O antichrist! This antichrist had rather have the blood of many thousands both most cruelly and unjustly shed, than he would lose one of his worldly pelf; so sweet unto him is the savour of lucre.

28. Christ, when they would have chosen him to be their king, fled away alone from them into the mountains, and gave himself to prayer and spiritual meditations, utterly eschewing all worldly pomp, glory, and dignity; which thing he shewed openly in riding simply and plainly upon a borrowed ass; according to the prophecy of Zachary, which saith: "Behold, the king cometh unto thee, meek, simple, lowly, or of poor degree." "He became poor," saith the apostle, "that we through his poverty should wax rich." And he said to Pilate: "My kingdom is not of this world." John vi. Matt. xxi. Mark xi. Luke xix. John xii. Zech. ix. 2 Cor. viii. John xviii.

Antichrist advanceth and lifteth up himself above all kings, princes, rulers, and emperors, challenging unto him authority and power both to exalt and depose kings, princes, and emperors, at his pleasure; which thing, as we read, he hath in times most cruelly and tyrant-like practised in divers and many noble princes. He advanceth himself not only to excel all power and authority, but also to be lord of both realms, heavenly and earthly, and that the emperor is his subject, as it is mentioned in his own decrees and laws[2]: again, that if the empire at any time be void, he is right heir to the same. And in token that he is lord and king over three realms, one more than God himself hath, that is to say, heaven, earth, and purgatory, he weareth a triple crown upon his pilled pate. This authority this antichrist received Dist. 96. cap. Si Imperator. The pope's triple crown, what it signifieth.

[1 *Cecilia, Corcia,* folio.]

[2 Si imperator catholicus est, (quod salva pace ipsius dixerimus,) filius est, non præsul ecclesiæ: quod ad religionem competit, discere ei convenit, non docere: habet privilegia suæ potestatis, quæ administrandis legibus publicis divinitus consecutus est, ut ejus beneficiis non ingratus contra dispositionem cœlestis ordinis nihil usurpet. Ad sacerdotes enim Deus voluit, quæ ecclesiæ disponenda sunt, pertinere, non ad seculi potestates: quas, si fideles sunt, ecclesiæ suæ sacerdotibus voluit esse subjectas. Non sibi vendicet alienum jus, et ministerium, quod alteri deputatum est: ne contra eum tendat abrumpi, a quo omnia constituta sunt, et contra illius beneficia pugnare videatur, a quo propriam consecutus est potestatem. Non a legibus publicis, non a potestatibus seculi, sed a pontificibus et sacerdotibus omnipotens Deus christianæ religionis clericos et sacerdotes voluit ordinari, et discuti, recipique de errore remeantes. Imperatores christiani subdere debent executiones suas ecclesiasticis præsulibus, non præferre.—Joan. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Prim. Pars, Dist. xcvi. can. 11. col. 469.]

of the devil for the service that he hath done him, which Christ utterly refused, when
Matt. iv. he said unto him: "All these things, all the kingdoms of the world and the glory of them, will I give thee, if thou wilt fall down and worship me." This antichrist and his adherents, that so vilely despise[1] the higher powers, are spoken of in the epistle
2 Pet. ii. of St Peter, which saith: "They walk after the flesh, in the lust of uncleanness, and despise authority. Presumptuous are they and stubborn, which fear not to speak evil of them which excel in worship," &c.

Luke xxii. Phil. ii. 29. Christ came not to be served, but to serve, taking upon him the similitude of a servant, and making himself of no reputation, to serve and advance us.

Antichrist will be served, and suffer kings to give him water, yea, and saith it
Dist. 86. cap. Quando. were a shame if he should otherwise humble himself; as it appeareth in his own laws and decrees[2].

30. Christ full lowly and meekly washed his disciples' feet, and taught them so
John xiii. likewise, saying: "I have given you an example, that as I have done to you, so ye should do one to another."

Cap. Cum olim. Antichrist saith, Emperors and kings shall kneel unto me, and kiss my feet; and is not ashamed to express it in his law[3].

John iv. Matt. iv. 31. Christ went on his feet with his disciples both in wet and dry, heat and cold, to teach and instruct the people; as it is evident throughout all the gospel.

The pope is no preaching prelate. Antichrist keepeth his feet full clean with shoes of gold and silver set with precious stones, and will not preach the word of God, but saith it is sufficient to cause other to preach; as it appeareth by his law. Verily after this manner might the Turk be pope also.

Matt. xx. Luke xxii. 32. Christ sat at meat among his disciples full lowly and poorly; and he did not require the highest seat.

Antichrist sitteth full high in a curious throne, and will be served gloriously with great princes and potestates; and he will have men with jagged coats to carve his morsels, blaspheming God with oaths, and committing many other vices; as ye may daily see.

Matt. xxi. 33. Christ fasted, and sought for the fruit on the tree to eat when he was hungry, and found none thereupon.

Antichrist hath great provision made in cities and towns to get him of the best that may be found, and that must be well dressed and daintily, to make good digestion, with spices, and sauces, and syrops coloured out of kind.

Matt. viii. Mark iv. Luke viii. 34. Christ lay and slept in a boat on the hard boards, and had to his chamberlains but poor fishers.

Antichrist lieth full soft and easily in beds of down, where he sleepeth sweetly; and no man may wake him until he have slept enough. His chamberlains are men of honour, which are full ready with marshals and ushers to keep his chambers from noise, and the porter at the gate to keep out the poor.

Luke vi. Matt. xiv. John vi. 35. Christ was in hills weeping and praying, and walked in desert, feeding many thousands both with meat and preaching.

Antichrist sitteth in his castles and towers, with minstrelsy, laughter, and all kind of melody. As for the hungry and poor, they shall die and starve; for food get they none of him. He thinketh it great shame for him to follow Christ's example. As touching preaching, he doth not so much as once dream of it.

[1 Folio, *deuise.*]

[2 Quando necessitas disciplinæ minoribus coercendis dicere vos verba dura compellit, si etiam ipsi modum vos excessisse sentitis, non a vobis exigitur, ut ab eis veniam postuletis: ne apud eos, quos oportet esse subjectos, dum nimia servatur humilitas, regendi frangatur auctoritas. Sed tamen petenda est venia ab omnium Domino, qui novit etiam eos, quos plus justo forte corripitis, quanta benevolentia diligatis.—August. in eod. Dist. lxxxvi. can. 4. cols. 408, 9. This is the canon cited; but it must be admitted that, if it be the one intended, it does not bear the sense which Becon would put upon it.]

[3 There does not appear to be a canon under this title. Possibly the following may be meant: Honor, fratres, et sublimitas episcopalis nullis poterit comparationibus adæquari. Si regum fulgori compares et principum diademati, longe erit inferius, quam si plumbi metallum ad auri fulgorem compares: quippe cum videas regum colla et principum submitti genibus sacerdotum, et osculata eorum dextera, orationibus eorum credant se communiri.—Ibid. Dist. xcvi. can. 10. col. 469.]

36. Christ rode poorly and simply on an ass, and had twelve poor men that followed him on foot. Matt. xxi. Mark xi.

Antichrist rideth royally on a mule, or on a white palfrey, and hath more than twelve following him on horseback to attend and wait upon him, with swords, bills, and halberds, as it were men ready to battle.

37. Christ, as he passed through cities and towns, hunted fiends out of men that they dwelled in, with the words of his mouth. Matt. iv. viii. x. xii. xv.

Antichrist hunteth the wild deer, the fox, and the hare, in his closed parks, with great cries and horns blowing, with hounds and ratchetts[4] running, besides a great swarm of Sim Shakebucklers.

38. Christ, praying to Almighty God his heavenly Father, in his prayer called him Holy Father. John xvii.

Antichrist is called the most holy father of Satan's children, and like Lucifer taketh that name on him. His disciples say that he is God on earth; whereas we are taught by Christ's law that there is but one God. Eph. iv. 1 Tim. ii.

39. Christ sat in the midst of the doctors, not thinking scorn to inquire and to hear them in the law of his heavenly Father. Luke ii.

Antichrist sitteth in his glorious throne, and ministereth his own laws and traditions to all men, and holdeth a small matter long in pleading, which might soon be determined by the law of God, if he would use it. But then his winning should be the less, his law without profit, and his consistory cold.

40. Christ sent the Holy Ghost in fervent love and charity, to teach them which were the elect and chosen of God all truth necessary unto salvation. John xiv. xv. xvi.

Antichrist sendeth out his commissions all about to curse and ask vengeance on them that resist his tyranny, and will for money absolve them clean again, *a pœna et culpa toties quoties*. All his doctrines have golden tails. For money is ever the end. Give him money, and ye have fulfilled all his laws. The virtue of money.

41. Christ fulfilled and kept both the old law and the new, and all righteousness. Matt. iii. v.

Antichrist will have his own traditions and laws kept. But as for the law of God, it is clean out of his mind.

42. Christ said that men should know his disciples by their charity, if they loved one another, as he had loved them. John xiii.

Antichrist causeth his chaplains to be known by their habits and vestures, by their long gowns and shaven crowns, and punisheth them if they use not their habits. But for their covetousness, ambition, pride, whoredom, and such other wickedness, he never punisheth them. How antichrist's chaplains are known.

43. Christ promiseth forgiveness of sin and the kingdom of heaven unto them that will repent and amend their lives. Matt. iv. Mark i. Luke xxiv.

Antichrist saith that no man can be saved except he be first shriven of his priests and friars[5]. For they bring in money. Cap. Omnes.

44. Christ would not suffer that doves, sheep, and oxen for the offering, should be sold in the temple of God, but drave out the buyers and sellers with whips. Matt. xxi. Mark xi. Luke xix. John ii.

Antichrist suffereth his chapmen in the church to sell the sacraments that they should freely minister to the christian people. In his court also there is selling of bishoprics, prebends, free chapels, benefices, dignities, abbotships, offices, &c. And all for money. Omnia venalia Romæ[6].

45. Christ lay in a stable, with few clothes, betwixt an ox and an ass. For there was no place in the inns for his parents, because they were poor. Luke ii.

Antichrist lieth in rich chambers, with quilts, curtains, carpets, and cushions spread all about, with sweet smells, pleasant odours, painted walls, with hangings of cloth of gold.

46. Christ would have men to visit the poor prisoners, to comfort them, and to deliver them. Matt. xxv.

[4 Rache, or rachett: a dog that pursues by the scent.]

[5 Alii e contrario testantur, dicentes sine confessione oris et satisfactione operis neminem a peccato posse mundari, si tempus satisfaciendi habuerit. —Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, De Pœnit. Dist. i. can. 37. col. 1680. But see the gloss on this canon.]

[6 Juv. Sat. III. 183, 4.]

Antichrist hath no pity on the poor; yea, he persecuteth the poor Christians, putteth them in prison for the truth's sake, and in fine, most cruelly murdereth them.

Matt. v. Luke vi. 47. Christ did never imprison or persecute any man, but he commanded his disciples that they should love their enemies, and do well to them, yea, and pray for them that did persecute them.

Antichrist, that taketh on him to stand in Christ's stead, and to follow his example, persecuteth, punisheth, prisoneth, and putteth to death them that are disobedient to his voluptuous pleasures. See ye not how fast he followeth Christ's steps?

Matt. viii. Luke viii. 48. Christ, healing the sick, and doing many miracles, did for the most part ever command that they should tell no man who had healed them.

Antichrist, altogether desirous of vain-glory, worldly praise, and mortal renown, giveth great gifts and large benefices to pardoners, to proctors, to lawyers, to liars, to minstrels, to massengers[1], to friars, to flatterers, and to such-like parasites, to blaze his name abroad, his holiness and godliness, that he may have honour and worship in this wicked world.

49. Christ had no courts to plead the matters of his disciples in; for he com-
Matt. v. manded them that they should not resist evil.

Antichrist hath his courts and many rich men of law to oppress the poor, and to call unto judgment whom he lusteth. For whatsoever cause he will he vexeth all manner people without mercy. For forgive he will not.

John viii. 50. Christ bade them that he healed to go their way, and to sin no more.

Antichrist giveth licence to the people to continue in sin, and giveth them licence also to keep and maintain stews and bawdy-houses, and receiveth money therefore.

Luke xii. 51. Christ refused to be judge between the two brethren in dividing their inheritance, as a matter not incident to his office, which was to preach the will of his heavenly Father, but appertaining unto worldly judges and temporal magistrates.

Antichrist taketh upon him to be judge in all manner of matters, spiritual or temporal, ghostly or worldly. There is no cause which he will not take upon him to determine,
Non. Quæst. iii. Conquestus. namely if they bring money. He will all men, in matters from all men, to appeal unto him and unto his court for sentence, without any resistance or against-saying[2].

52. Christ would not be defended in a righteous matter with martial armours,
Matt. xxvi. John xviii. but he commanded Peter to put up his sword into his sheath. "For he that striketh with the sword," saith he, "shall perish with the sword."

Antichrist commandeth emperors, kings, princes, and lords, with their subjects, to take swords, spears, halberds, and guns, and to help him to slay all such as will not obey his tyranny. And this must the emperor do, or else he must be perjured, yea, and also deposed, because he is no meet man to reign, forasmuch as he stoutly defendeth not the liberties of holy church. After this manner came it to pass that Julius Secundus, bishop of Rome, caused to be slain sixteen thousand men in one day[3]. Was not that well pastured? Was not this a worthy vicar of Christ, and a noble successor of Peter?

53. Christ gave free liberty to all men to eat all meats at all times; forasmuch
Matt. xv. as "that which entereth into the mouth defileth not man, but that cometh out
Tit. i. of the mouth." For "all things are pure to them that are pure;" and "nothing is to be cast way, if it be received with giving of thanks. For it is sanctified by the
1 Tim. iv. word of God, and by prayer." Yea, it is the "doctrine of devils" to forbid that to be eaten, which God hath made to be received with thanksgiving.

[1 Probably *mass-singers.*]

[2 Conquestus est apostolatui nostro frater noster Sigedodus archiepiscopus Narbonensis, quod clericos suos eo invito ad judicium tuum venire compellas, et de rebus ad ecclesiam suam pertinentibus, eo inconsulto, quasi jure patriarchatus tui disponas: cum hoc nec antiquitas (cui patres sanxerunt reverentiam) habeat, et auctoritas sacrorum canonum penitus interdicat: nisi forte pro causis, quæ apud se terminari non possunt, ad te quasi ad patriarcham suum provocaverint, vel si episcopus suus decesserit, res ecclesiæ suæ judicio tuo dispensare voluerint; primates enim vel patriarchas nihil privilegii habere præ ceteris episcopis, nisi quantum sacri canones concedunt, et prisca consuetudo illis antiquitus contulit, definimus: ita ut secundum Nicænas regulas sua privilegia serventur ecclesiis: præterquam si apostolica sedes aliquam ecclesiam vel ipsius rectorem quolibet speciali privilegio decreverit honorare.—Nicol. Papa Rod. Biturícens. Archiep. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, Caus. IX. Quæst. iii. can. 8. cols. 875, 6.]

[3 In the battle of Agnadello, in which the Venetians were defeated, A.D. 1509.]

Antichrist plainly condemneth all such as presume to eat eggs, milk, butter or cheese, but specially flesh, on those days that he hath commanded to be fasted, and denounceth them heretics[4]. This agreeth with Christ as light with darkness. And yet have we been so blinded these many years past through the juggling of our spiritual sorcerers, that we could never perceive this antichrist till now in the latter days, when "that man of sin must be revealed" and uttered, according to the prophecy of the apostle. Dist. iv. cap. Statuimus. 2 Thess. ii.

54. Christ gave authority unto his disciples to bind and to loose, saying: "Whatsoever ye bind in earth shall be bound in heaven; and whatsoever ye loose in earth shall be loosed in heaven." But Christ spake nothing of binding and loosing in purgatory for money concerning the souls departed. Matt. xvi.

Antichrist challengeth greater power and larger authority. For he will loose souls out of purgatory, and command the angels to fetch them out; and all for money. For without money ye can get nothing of him.

55. Christ is head of the church, as the holy apostle Paul doth testify; and also he is the stone whereon the church is builded. And this church is the congregation of faithful christian people, and the very body of Christ. Eph. i. Col. ii. 1 Cor. iii.

Antichrist saith that he is head of the church, and that the see of Rome is the stone whereon the church is builded[5]. Can any thing be more contrary unto the honour and glory of God than thus to despoil him of his kingdom, which he so dearly hath bought, shedding his precious blood for it? Dist. xix. cap. Enimvero. Dist. xix. cap. Ita Dominus.

56. Christ gave us a law, which is the holy scripture. This holy scripture, as it was given by the inspiration of the Holy Ghost, so did the same Spirit infuse it abundantly into the hearts of the apostles, and likewise doth at this present with the faithful; and of the same Spirit hath this holy scripture his endurance and true interpretation. 2 Tim. iii. 2 Pet. i.

Antichrist is not ashamed to brag that he is lord over the scripture, to allow or disallow it: for of me, saith he, it taketh his full authority[6]. And for a token of this, the scripture of Christ is laid under his feet when he is at mass. Cap. Sic omnes. O antichrist!

57. Christ commanded by his apostle St Paul, that a bishop should be "apt to teach," and that he ought to be well learned, "that he may be able by his wholesome doctrine both to exhort and to overcome all them that resist and be against the faith." 1 Tim. iii. Tit. i.

Antichrist will neither teach nor dispute with any man in the holy scripture for the maintenance of the christian faith, but only for to augment his own kingdom, and to stablish his own laws. And if any will dispute with him, they shall be cast first into prison; where he and his ministers have devised and invented proper engines to wring their fingers so sore, that the blood shall brast out of their fingers' ends. Moreover, he will pain them and scourge them, and with infinite other torments punish them, to make them forsake the truth; and afterward make them swear on a book, The cruelty of the papists.

[4 Statuimus, ut septem hebdomadas plenas ante sanctum pascha omnes clerici in sortem Domini vocati a carne jejunent: quia sicut discreta debet esse vita clericorum a laicorum conversatione, ita et in jejunio debet esse discretio.—Telesphor. in eod. Decr. Prima Pars, Dist. iv. can. 4. cols. 11, 2.]

[5 Enimvero, quia in speculum et exemplum sancta Romana ecclesia, cui nos Christus præesse voluit, proposita est; ab omnibus, quidquid statuit, quidquid ordinat, perpetuo et irrefragabiliter observandum est.—Steph. Papa in eod. Dist. xix. can. 4. cols. 82, 3.

Ita Dominus noster Jesus Christus humani generis Salvator instituit, ut veritas, quæ antea legis et prophetarum præconio continebatur, per apostolicam tubam in salutem universitatis exiret: sicut scriptum est, In omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum. Sed hujus muneris sacramentum ita Dominus ad omnium apostolorum officium pertinere voluit, ut in beatissimo Petro apostolorum omnium summo principaliter collocaret: ut ab ipso quasi quodam capite dona sua velut in corpus omne diffunderet; ut exsortem se ministerii intelligeret esse divini, qui ausus fuisset a Petri soliditate recedere. Hunc enim in consortium individuæ unitatis assumptum id, quod ipse erat, voluit nominari, dicendo, Tu es Petrus, et super hanc petram ædificabo ecclesiam meam: ut æterni ædificatio templi mirabili munere gratiæ Dei in Petri soliditate consisteret, hac ecclesiam suam firmitate corroborans, ut illam nec humana temeritas posset appetere, nec portæ contra illam inferi prævalerent. Verum hanc petræ istius sacratissimam firmitatem, Domino, ut diximus, ædificante constructam, nimis impia vult præsumptione violare, quisquis ejus potestatem tentat infringere, favendo cupiditatibus suis, et id, quod accepit a veteribus, non sequendo.—Leo Papa I. in eod. ibid. can. 7. cols. 84, 5.]

[6 Sic omnes apostolicæ sedis sanctiones accipiendæ sunt, tanquam ipsius divini Petri voce firmatæ sint.—Agatho Papa in eod. ibid. can. 2. col. 82.]

that they shall tell no man of it. Thus cruelly doth antichrist entreat man for the truth's sake, against all justice. And if he cannot subdue them to his will, then either he murdereth them privily in prison, or else he committeth them unto the secular power, as unto his hangmen or butchers, to be burned. And thus is the disputation ended; and antichrist hath gotten the victory. *Sed vivit Dominus, qui custodit veritatem in seculum seculi, et facit judicium injuriam patientibus.*

Psal. cxlvi.

Matt. xxi. 58. Christ cursed the fig-tree upon which he found no fruit; and forthwith the fig-tree withered, and never bare fruit after.

Antichrist hath cursed and interdicted lands and realms; and yet did not the people die, but they prospered well; and the earth brought forth her fruit and increase no less than before, yea, much more abundantly, (thanks be unto God!) that this saying may be found true: *Maledicent illi, tu autem benedices:* "They shall curse; but thou shalt bless."

Psal. cix.

John x. 59. Christ calleth himself the good shepherd, saying: "I am the good shepherd. The good shepherd giveth his life for his sheep."

Antichrist saith that he is a good shepherd, and yet he polleth and pilleth, he sheareth and scrapeth the sheep so near, that he leaveth not one lock of wool on their backs. And think ye not that he is in all points the self-same shepherd of whom Zacharias prophesied? which saith in the person of God: "Behold, I will raise up a shepherd in the land, which shall not seek after the things that be lost, nor care for such as go astray. He shall not heal the wounded: he shall not nourish the thing that is whole; but he shall eat the flesh of such as be fat, and tear their claws in pieces," &c. He shall nourish himself, and not the sheep. And this prophet, crying out on him, saith: "O thou shepherd and idol, forsaking the flock!" As though he should say: Thou bearest the name of a shepherd, but thou art an idol and counterfeit. Thou art called a shepherd, but thou art a plain murderer. Thou art named a feeder, but thou art a destroyer. Is it to be thought that this shepherd will give his life for his sheep?"

Zech. xi.

John xxi. 60. Christ chargeth Peter three times to keep well and nourish his sheep.

Antichrist chargeth his officers to keep well his money: and as for the sheep, he himself taketh pains to shear them, and to keep them low with infinite exactions.

Matt. v. xix. 61. Christ gave a commandment, that a man should forsake his wife or put her away for no cause, but only for adultery.

Antichrist, if he be well monied, will make divorces for whatsoever cause a man will have him: yea, and for money he will join them together whom the law of God by no means suffereth to marry.

Luke x. 62. Christ, beside the twelve disciples, sent forth to preach seventy and two other disciples, which freely promised heaven to them that would believe in the name of Christ.

Antichrist sendeth out his preachers and pardoners, which teach the people to believe his power, and to trust to his pardons for their salvation; adding, that they cannot otherwise be assoiled, nor come to heaven. And all for money.

Luke xxii. 63. Christ took away from his disciples all temporal jurisdiction and worldly power, saying unto them: "The kings and princes of the gentiles have rule and power over them;...but ye shall not so have."

Antichrist lifteth up himself above all power, and saith, Emperors, kings, and lords, be my subjects. This is daily read in his bulls, wherein he commandeth the nobility, like as a master doth command his servant.

Matt. xxiii. Mark ix. 64. Christ gave commandment to his disciples, saying: "Look, which among you will be greatest, let him be the lowest of all."

Cap. Tibi Domino. Dist. 63. Antichrist saith: The emperor must swear unto me, as unto his lord, that he will be my subject, and exalt and worship me with honour; as his own law testifieth[1].

[1 Tibi domino Joanni papæ ego rex Otho promittere et jurare facio per Patrem, et Filium, et Spiritum sanctum, et per lignum hoc vivificæ crucis, et per has reliquias sanctorum: quod si permittente Domino Romam venero, sanctam Romanam ecclesiam et te rectorem ipsius exaltabo secundum posse meum, et nunquam vitam, aut membra, et ipsum honorem, quem habes, mea voluntate aut meo con-

65. Christ in all places of the holy scripture rejecteth and casteth away men's traditions and decrees: "They worship me in vain," saith he, "teaching doctrines that are the commandments of men." Matt. xv. Mark vii.

Antichrist magnifieth the traditions and decrees of his canon law, and saith that they ought to be kept as duly as if God himself had commanded them, or as if St Peter had preached them himself[2]. Cap. Sic Omnes. Dist. 63.

66. Christ, wishing no man to err, no man to be deceived, no man to perish or to be damned, called himself in his sermons the way, the truth, and the life. "I am," saith he, "the way, the truth, and the life." Believe in me, and follow me in my learning, and rule you by the scripture; for that shall be your judge. John xiv.

Antichrist saith, Ye shall in all things follow the church of Rome; meaning thereby himself and his cardinals; as appeareth in his own law[3]. And as for the scripture, saith he, it standeth in my power and authority; for I may make of it whatsoever[4] pleaseth me[5]. Dist. 11. cap. Quis nesciat. Cap. Si Romanorum.

67. Christ loved them that were his enemies, blessed them that cursed, and did good to them that hated him. Luke xxiii. 1 Pet. ii.

Antichrist cannot find in his heart to love and bless his enemies, nor to do good

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silio, aut meo consensu, aut mea exhortatione perdes: et in Romana urbe nullum placitum aut ordinationem faciam de omnibus, quæ ad te aut ad Romanos pertinent, sine tuo consilio: et quidquid de terra sancti Petri ad nostram potestatem pervenerit, tibi reddam: et cuicunque Italicum regnum commisero, jurare faciam illum, ut adjutor tui sit ad defendendum terram sancti Petri secundum suum posse. Sic me Deus adjuvet, et hæc sancta Dei evangelia.—Constit. Othon. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Prima Pars, Dist. lxiii. can. 33, col. 330.]

[[2] See before, page 511, note 5.]

[[3] Quis nesciat, aut non advertat, id, quod a principe apostolorum Petro Romanæ ecclesiæ traditum est, ac nunc usque custoditur, ab omnibus debere servari? nec superinduci, aut introduci aliquid, quod aut auctoritatem non habeat; aut aliunde accipere videatur exemplum? præsertim cum sit manifestum in omnem Italiam, Gallias, Hispanias, Africam, atque Siciliam, insulasque interjacentes, nullum instituisse ecclesias, nisi eos, quos venerabilis apostolus Petrus aut ejus successores constituerunt sacerdotes: aut legant, si in istis provinciis alius apostolorum invenitur aut legitur docuisse. Quod si non legunt, quia nusquam invenitur, oportet eos hoc sequi, quod ecclesia Romana custodit, a qua eos principium accepisse non dubium est: ne dum peregrinis sermonibus student, caput institutionum videantur omittere. Sæpe dilectionem tuam ad urbem venisse, ac nobiscum in ecclesia convenisse: et quem morem vel in consecrandis mysteriis vel in ceteris agendis arcanis teneat, cognovisse. Quod sufficere arbitraremur ad informationem ecclesiæ tuæ, vel reformationem: si prædecessores tui minus aliquid aut aliter tenuerint, et satis certum haberemus: nisi de aliquibus consulendos nos esse duxisset: quibus idcirco respondemus, non quod te aliqua ignorare credamus, sed ut majori auctoritate tuos instituas: vel si qui a Romanæ ecclesiæ institutionibus errant, aut commoneas, aut nobis indicare non differas: ut scire valeamus, qui sint, qui aut novitates inducunt, aut alterius ecclesiæ, quam Romanæ, existimant consuetudinem esse servandam.—Innocent. I. ad Decent. in eod. Dist. xi. can. 11. cols. 40, 1.]

[[4] Folio, *whosoever*.]

[[5] Si Romanorum pontificum decreto ceterorum opuscula tractatorum approbantur, vel reprobantur: ita ut, quod sedes apostolica probavit, hodie teneatur acceptum: et quod illa repulit, hactenus inefficax habeatur: quanto potius, quæ ipsa pro catholica fide, pro sanis dogmatibus, pro variis et multifariis ecclesiæ necessitatibus, et fidelium moribus diverso tempore scripsit, omni debent honore præferri, et ab omnibus prorsus in quibuslibet opportunitatibus discretione vel dispensatione magistra reverenter assumi! Quamquam quidam vestrum scripserint, haud illa decretalia priscorum pontificum in toto canonum codicis corpore contineri descripta, cum ipsi, ubi hæc suæ intentioni suffragari conspiciunt, illis indifferenter utantur: et solum nunc ad imminutionem sedis apostolicæ potestatis et ad suorum augmentum privilegiorum minus accepta esse perhibeant....Si ideo non esse decretales epistolas priscorum pontificum Romanorum admittendas dicunt, quia in codice canonum non habentur adscriptæ, ergo nec S. Gregorii, nec ullius alterius, qui ante vel post ipsum fuit, est aliquod institutum vel scriptum recipiendum, eo quod in codice canonum non habeatur adscriptum. Ergo doctrinam eorum et sanctiones, quæ ab omni lingua venerantur, quia in codice canonum non habentur adscriptæ, de codicibus suis eradant. Ut quid vel membranas occupant, postquam non habentur acceptæ? Sed quare multum immoramur, cum nec ipsas divinas scripturas veteris et novi testamenti jam recipiemus, si istos duxerimus audiendos? Etenim neutrum horum in codice canonum ecclesiasticorum habetur insertum. Sed responsuri sunt isti, qui ad resistendum potius, quam ad obediendum semper sunt parati, dicentes, quod inter canones inveniatur capitulum sancti 3. papæ Innocentii, cujus auctoritate doceatur a nobis utrumque testamentum esse recipiendum, quamquam in ipsis paternis canonibus nullum eorum ex toto contineatur insertum. Quibus ad hæc asserendum est: quoniam si vetus novumque testamentum recipienda sunt, non quod codici canonum ex toto habeantur annexa, sed quod de his recipiendis sancti papæ Innocentii prolata videatur esse sententia: restat nimirum, quod decretales epistolæ Romanorum pontificum sunt recipiendæ, etiamsi non sint codici canonum compaginatæ: quoniam inter ipsos canones unum B. Leonis capitulum constat esse permistum: quo ita omnia decretalia constituta sedis apostolicæ custodiri mandantur, ut si quis in illa commiserit, noverit sibi veniam denegari, &c. —Nicol. Papa in eod. Dist. xix. can. 1. cols. 79, &c.]

to his adversaries; but such as in any point be against him he curseth with the great curse, and will not absolve them till they have made perfect submission, and paid great sums of money.

Matt. v. 68. Christ commanded his disciples that they should not resist evil, but, if a man strike them upon the one cheek, that they should offer him the other also.

Antichrist will suffer nothing; yea, he teacheth that he may avenge, and drive away force with force.

Matt. xvii. Mark ix. 69. Christ by open voice from heaven was pronounced of God the Father to be his "dearly-beloved Son;" and so many as purpose to be saved, and to be made inheritors of eternal life, are commanded to hear him.

Dist. 93. cap. Si cujus. Antichrist giveth strait commandment, that under pain of everlasting damnation we hear him, obey, and observe his decrees and laws[1].

Matt. xi. 70. Christ laid light burdens and sweet yokes upon his disciples' necks.

Dist. 9. cap. Memoriam. Antichrist layeth intolerable burdens and most grievous yokes upon men's shoulders[2]; and notwithstanding he saith: If any commandment or burden be so heavy that it cannot be sustained and borne, yet shall ye obey me. In this behalf antichrist is like the old hypocrites among the Jews, of whom our Saviour Christ speaketh on Matt. xxiii. this manner: "They bind together heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not heave at them with one of Luke xi. their fingers." Again: "Wo unto you, ye lawyers! for ye lade men with burdens which they be not able to bear, and ye yourselves touch not the packs with one of your fingers."

Matt. xvii. Matt. xxii. 71. Christ paid tribute to Cæsar, and gave commandment to all his, that they should give to the temporal magistrate whatsoever is due unto him; as the apostle Rom. xiii. saith: "Give to every man his duty, tribute to whom tribute belongeth, custom to whom custom is due," &c.

Dist. 1. Cap. Si quis. Antichrist despiseth both this example and doctrine of Christ, and excommunicateth all them that ask any toll or tribute either of him or of his. For he hath made them all free by his law from all such charges and payments[3].

Matt. vi. & xxiii. Hos. vi. 72. Christ, when he lived in this world, was beneficial, liberal, and plentiful in doing the works of mercy to the poor, and exhorted other to do the like; ever commending mercy above offerings and sacrifices.

Antichrist hath no pleasure at all in the works of mercy, neither careth he for the poor; but his desire is that men should give their money for pardons, for masses, for dirges, &c., and bestow their goods upon images-gilding, tabernacles-pointing, chantries-building, &c.; so that he will no mercy, but all offerings. And he that saith, It is better to give our charity to the poor, as Christ saith, is counted half an heretic, because he goeth about to mar antichrist's market.

73. Christ, the mirror of meekness and example of humility, charged his disciples Matt. xxiii. that they should not desire to be called masters nor yet fathers on earth.

Antichrist will not only be called the lord and master of all Christendom, but also the most holy father in earth, God's vicar in earth, Peter's successor in earth, and head of the church in earth, &c.

John ii. 74. Christ disdained not to go unto the marriage, when he was called; and sanctified the same with the first-fruits of his miracles.

Antichrist despiseth marriage, and commandeth his shavelings by no means to be at them, as a kind of life unperfect and unworthy their high perfection, and pure state of their vocation or calling.

[1 There is no canon *Si cujus* in Dist. xciii. The argument or rubric of the distinction declares: Summo enim pontifici ea debetur ab omnibus obedientia, ut nulli liceat ei communicare, cui pro actibus suis inimicus ipse extiterit: nec in ecclesia esse poterit, qui ejus cathedram deserit. See also cans. 1, 2. cols. 439-41.]

[2 It is difficult to say what is intended by the reference given. There is no canon *Memoriam* to be found in Dist. ix. or, as it appears, in Gratian at all; and the ninth distinction concerns matters foreign to the present purpose.]

[3 Here also there is probably a mistake. There is no canon *Si quis* in Dist. i. On the subject of imposts upon the clergy, see Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, Causa XXIII. Quæst. viii. cans. 22, &c. cols. 1374, &c.]

75. Christ refused not to go wheresoever he was desired, so he might do good to other. Matt. viii. John iv.

Antichrist is so delicate and fine, and unpatient of labour, that he refuseth to go any where, except it be to profit and to do good to himself.

76. Christ thought no scorn (such was his good-will toward all men) even with his hand to touch the leper when he healed him. Matt. viii.

Antichrist disdaineth once to look upon the poor; so far it is off that he will handle and touch the miserable, diseased, and loathsome people with his holy hands. His delight is to have to do with the great god Mammon, and with the nice nymphs of lady Venus' court.

77. Christ had great pleasure and singular delight to be among them that were sick and diseased. Matt. iv.

Antichrist hath all his delight and pleasure to be among the minions of the world, and the lusty gallants, dicers, carders, minstrels, game-players, and all such as may provoke him unto pleasure, mirth, and joy.

78. Christ kept company with sinners, whores, and publicans, to the end that he might allure them from wickedness unto godliness, saying: "They that are whole have no need of a physician, but they that are sick." "For I am not come to call the righteous, but sinners to repentance." Matt. ix. Luke xv.

Antichrist delighteth to accompany the princes and rulers of this world, that he may enlarge and increase St Peter's patrimony, and enrich mother holy church, which beginneth now to wax old, and hath great need of help. As touching them that are run astray from God, he knoweth none other way unto salvation but to exhort them to buy his pardons, masses, &c.

79. Christ in his sermons had no respect of persons, but rebuked all degrees alike that were rebukable. Matt. xxii.

Antichrist preacheth never, prateth oft, great and noble personages he flattereth, although never so wicked and ungodly, namely when he hopeth and looketh for gain. As touching the poor and miserable, he thundereth at them with the sentence of the great curse.

80. Christ, when his disciples James and John would have had fire come down from heaven, as in the days of Elias, upon the Samaritans for their ingratitude and unthankfulness, and so to have destroyed them, rebuked them, and said: "Ye wot not what manner spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke ix. 2 Kings i.

Antichrist, when any, although never so little, displeasure is done against him, so fumeth and foameth, so brayeth and brawleth, so roareth and rageth, that straightways out of his fiery place he casteth out his most grievous thunderbolt of that terrible great excommunication. If that will do no good, then provoketh he princes unto wars out of hand, and to murder for his sake many thousand of innocent souls; never ceasing from his furious madness and mad fury, until he be avenged to the uttermost; forgetting this commandment of God: "Vengeance is mine; and I will reward, saith the Lord." Deut. xxxii. Rom xii.

81. Christ alway defended his disciples against the scribes and Pharisees with the authorities of God's word. Matt. ix. Matt. xii.

Antichrist defendeth his adherents with banning and cursing, with sword and spear, with bows and arrows, with gun and pole-axe, and such like martial armours.

82. Christ took patiently the opprobrious words that were spoken against his own person; but the railing blasphemies uttered of the blasphemous enemies of the truth against the glory of God, he could by no means abide, but mightily defended it. John viii.

Antichrist regardeth not the blasphemies spoken or written against the glory of God and the manifest truth of his blessed word; but if any thing be spoken against him and his devilish decrees, then rageth he like a madman, and never ceaseth until he be revenged, except his fury be appeased with good sums of money.

83. Christ proved and defended his doctrine against the enemies thereof, with the testimonies of Moses, of the psalms, and of the prophets. Matt. xxi. xxii. John ii.

Antichrist proveth and defendeth his decrees and traditions with general councils,

with constitutions provincial, with the authorities of forefathers, with the prescripts of old customs, with the sophistical and carnal reasons of the schoolmen; and, if all these will not serve, with fire and fagot, with sword and halter.

John iv. 84. Christ so travailed in going about from country to country preaching the will of his heavenly Father, that he was many times weary of his journey.

Antichrist taketh his ease, sitting at home in his rich chairs, upon his golden cushions and precious carpets. If at any time he will take the air abroad, either he is carried upon men's shoulders as a God of the earth, or else he rideth upon his mule gorgeously trapped and harnessed.

Luke vii. 85. Christ, beholding the lamentable tears of the widow whose son was dead and carried forth to be buried, had pity and compassion on her, and said unto her, "Weep not;" and immediately he delivered her son alive again unto her, that tofore was dead.

The papists cannot abide any reformation. Antichrist, evidently seeing great enormities and manifold most grievous abuses in the church of Christ, whereof he braggeth himself to be the head, although moved and provoked with the humble supplications, fervent desires, and earnest prayers of many good and godly men both by writing and otherwise, neither taketh away the enormities, nor correcteth the abuses; but rather, as a sworn adversary against God and all godliness, he goeth forth daily more and more to stablish and confirm those abominations, seeking no redress; as the experience of this our time doth most manifestly declare.

John xi. 86. Christ disdained not to come unto Lazarus' grave, nothing being dismayed with the evil savour of the dead corpse, although tofore thereof warned, and to raise him up from death unto life.

Antichrist abhorreth nothing more than evil savours, having his great delight in sweet perfumes and pleasant odours, being of the number of those which on this wise Wisd. ii. speak in the book of Wisdom: "Come on, let us enjoy the pleasures that there are, and let us soon use the creature like as in youth. Let us fill ourselves with good wine and ointment; and let there no flower of the time go by us. Let us crown ourselves with roses afore they be withered. Let there be no fair meadow but our lust go through it. Let every one of you be partaker of our voluptuousness. Let us leave some token of our pleasure in every place. For that is our portion; else get we nothing."

John xi. 87. Christ wept when he came to raise up Lazarus, considering with himself that sin is the cause not only of the death of the body, but also of the death of the soul, and of all other evils and plagues.

Antichrist rejoiceth in evil-doing, and is glad when sin reigneth, flourisheth, and triumpheth. For then is his merchandise well bought, as pardons, masses of *scala cœli*, absolution, &c.

Luke xv. 88. Christ is that loving and gentle Shepherd, which, when one of his sheep was gone astray, left the residue, and never ceased till he had found her out. Being found, he sweetly laid her upon his shoulder, and tenderly brought her home again with great joy and much gladness; and, calling together his lovers and neighbours, he said unto them: "O rejoice with me; for I have found my sheep which was lost."

Antichrist is of another disposition, and contrary-minded. For if any run astray never so little from his lousy laws, trifling traditions, devilish decrees, and crooked constitutions, cankered customs, &c., straightways he is excommunicate, and cursed as black as a crow with book, bell, and candle, even down to the deep dungeon of hell-fire, without redemption, except he will be reconciled to mother holy church, and make such satisfaction as shall be thought meet of the most holy father and of his devout chaplains. If he will not obey, down with him, accite him, suspend him, apprehend him, accuse him, condemn him, to the fort with him, away with him, away with him!

Luke x. 89. Christ is that most loving Samaritan which had pity on the wounded man, bound up his wounds, poured in oil and wine, set him on his own beast, brought him into a common inn, and made provision for him.

Antichrist is that abominable thief and cruel murderer, which without all pity

and compassion robbeth, woundeth, and slayeth both the bodies and souls of men: the bodies, with his exactions, oppressions, pollings, pillings, tyranny, murder, death; the souls, with false doctrine, unwritten verities, decrees, constitutions, infidelity, misbelief, superstition, &c.

90. Christ is appointed of God the Father to be the Physician and Saviour of the world. Matt. ix. Luke i.

Antichrist is appointed of the devil, the father of liars, to be the corrupter and destroyer of the world. John viii.

91. Christ is the light of the world. Whosoever followeth him and his doctrine shall never stumble nor err. John i. viii.

Antichrist is the darkness of the world. He that followeth him and his decrees shall never walk the right way unto heaven, but cast himself headlong "into utter darkness, where weeping and gnashing of teeth shall be." Matt. xxii.

92. Christ is that "bread of life which came down from heaven. He that eateth of that bread shall never hunger," but have life everlasting. John vi.

Antichrist is that bread of death which came up from hell. Whosoever tasteth of that bread, he shall die the death everlasting.

93. Christ is our peace-maker. Eph. ii.

Antichrist is our dissension-maker.

94. Christ is our "wisdom, righteousness, sanctifying, and redemption." 1 Cor. i.

Antichrist is our folly, wickedness, corruption, and destruction.

95. Christ is that "Lamb of God" without spot, "which taketh away the sin of the world." Exod. xii. John i.

Antichrist is that wolf of Satan, full of all sin and wickedness, which daily increaseth the sin of the world.

96. Christ is the head of God's church. Eph. i. Col. ii. Rev. ii.

Antichrist is the head of Satan's synagogue.

97. Christ is our Mediator, Advocate, and Intercessor. 1 Tim. ii. 1 John ii.

Antichrist is our disturber, bate-maker, and destroyer. Rom. viii.

98. Christ is that rock, out of which issueth and floweth forth the water of life: "Whosoever shall drink thereof shall never thirst more." John iv. 1 Cor. x.

Antichrist is that vile and stinking puddle: he that drinketh thereof shall die everlastingly.

99. Christ is that seed of the woman which hath trodden down the serpent's head. Gen. iii. Gal. iii.

Antichrist is that seed of the serpent, which, "like a roaring lion, continually seeketh whom he may devour."

100. Christ is that blessed seed of Abraham, in whom all nations of the earth are blessed and saved. Gen. xv.

Antichrist is that cursed seed of Satan, in whom and through whom so many as lean to his wicked and damnable doctrine perish and are damned.

101. Christ is Alpha and Omega, that is to say, the beginning and ending of all our salvation. Rev. i.

Antichrist is the author of all mischief and abomination; so that whosoever followeth him and his antichristian doctrine may be sure to come unto damnation.

102. Christ prayed to his heavenly Father that Peter's faith might not fail. Luke xxii.

Antichrist prayeth that Peter's patrimony (as they call it) may never fail.

103. Christ refuseth no pain to do good to his congregation. Isai. v.

Antichrist refuseth no pain so that he may have lucre and gain. Matt. xxiii.

104. Christ went up willingly to Jerusalem to suffer death for the elect people of God. Mark x. John x.

Antichrist hateth nothing more than the cross. As for God's people, he regardeth them not, except they bring money.

105. Christ, when he might have escaped and gone away from his enemies, freely gave himself into their hands to be crucified for the salvation of other. John xviii.

Antichrist resisteth his enemies with tooth and nail, with hand and sword, and with all that ever he is able to make; neither suffereth he gladly any adversity, ex-

cept it be for the maintenance of his own pomp and glory, and for the enrichment of St Peter's patrimony.

Matt. xxvi. xxvii. 106. Christ was stripped out of his clothes, and was all-to beaten and scourged, and false witness brought in against him.

Antichrist is well clothed with precious garments, and hath change for every day, and commandeth other to be beaten and sore punished, and false witness to be brought in to testify whatsoever he will have against the poor innocent christian people.

Isai. liii. Acts viii. 1 Pet. ii. 107. Christ, being most unjustly and wrongfully accused, and having many untruths objected against him, "as a lamb dumb before his shearer, opened not his mouth." "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed the vengeance to him that judgeth righteously."

Antichrist, being justly accused both of false doctrine and corrupt manners, and admonished to amend, will by no means give ear, but seeketh all means possible to be revenged: he will be judge of all men, but judged of none. He will condemn whom he lust, and he will not once be touched. His doctrine, although never so unpure, he defendeth with fire and fagot, with sword and halter. Whosoever disdain to embrace and maintain it, all them he excommunicateth, cut off from the body of Christ, appointeth them unto everlasting damnation, interdicteth their lands, realms, and countries, wheresoever they dwell; as experience in these our days teacheth abundantly. As concerning his life and manners, although never so wicked and detestable, no man may once reprove, except he will feel the bitter bolts of the most bitter curse.

Matt. xxvii. Mark xv. John xix. 108. Christ had a crown of sharp thorns set upon his head with so great violence that the blood run down over all his amiable face, and boisterous nails driven through his precious hands.

Antichrist weareth upon his head three crowns of gold, richly set with precious stones, and hath his hands and fingers all royally decked with ouches and rings. He passeth poor Christ, far, far.

Matt. x. 109. Christ took the cross of painful affliction upon himself, and commanded his disciples likewise to follow him, saying: "He that will not take his cross and follow me is not meet for me."

Antichrist taketh the cross of pride, and hath it borne before him, well gilt and ameled[1], to set forth his pride and pomp before the world, like unto Lucifer. As for other cross, he knoweth none.

Luke xxiii. 110. Christ prayed his Father to forgive them that trespassed against him; yea, he prayed for them that put him to death.

Antichrist commandeth both kings and princes and emperors to avenge his quarrel, and to slay all them that resist his mind, promising them that, if they die in his quarrel, they shall die glorious martyrs in the sight of God, and straightways come unto heaven, yea, before their blood be cold. As touching forgiveness, he hath none acquaintance therewith.

Heb ix. 111. Christ approved his law, and confirmed it with his own death.

Antichrist is full busy to destroy the law of Christ, and to maintain his own decrees, and that with the death of all them that will say the contrary.

Matt. xxvii. 112. Christ was buried in a poor monument, sepulchre, or grave, without any funeral pomp.

Antichrist is buried in a glorious tomb, well gilt, and very gorgeously set out, with many torches and great solemnity, and with angels gloriously portured[2], that bear his soul to heaven, when, notwithstanding, it is to be feared that he goeth to sup with the devil, whom he hath so diligently served all the days of his life.

Rom. iv. 1 Cor. xv. John xii. 113. Christ suffered death for our sins, and rose again for our justification; or else all we should have perished and been damned.

Antichrist, for the forgiveness of our sins and of our justification, sendeth us to his pardons and bulls, to his years of jubilee, and masses of *scala cœli;* yea, he sendeth us to a grey-friar's cowl, and willeth us to be buried in that, promising us by that

[1 Ameld: enameled.] [2 Portured: portrayed.]

means both remission of sins and everlasting life. Is not this to "tread under foot the Son of God," and to "count the blood of the testament as an unholy thing," yea, and "to do dishonour to the Spirit of grace?" Is not this that beast which opened his mouth to speak blasphemies against the most highest God, and against his most glorious name? Is not this that sinful man, that "son of perdition," that adversary "which exalteth himself above all that is called God, or that is worshipped, so that he doth sit in the temple of God, boasting himself to be God?" O antichrist! Heb. x. Rev. xiii. 2 Thess. ii.

114. Christ after his resurrection appeared to his disciples, and brought unto them peace and great joy. John xx. Luke xxiv.

Antichrist, when he cometh abroad and sheweth himself unto men, cometh like a game-player in his *papalibus*, full gloriously and gorgeously, and bringeth to the beholders blessings, that is, crossings and waggings of fingers, with such other vain and trifling toys.

115. Christ reproved in his disciples unfaithfulness and hardness of heart. Luke xxiv. Mark vi.

Antichrist findeth fault with his captives if they be unfaithful and disobedient to his decrees, and slack in paying of money.

116. Christ sought all means possible to confirm the faith of his disciples in the article of his resurrection. 1 Cor. xv.

Antichrist seeketh all manner of ways to plant, confirm, and stablish in the hearts of men his authority and primacy above not only all bishops, but also all kings, princes, and emperors.

117. Christ so talked with certain of his disciples by the way, that their hearts burned within them; so sweetly and lovingly did he open unto them the true and right understanding of the scriptures. Luke xxiv.

Antichrist doth so talk, and uttereth such doctrine, that it inflameth not, but appalleth the hearts of the hearers; it quickeneth not, but rather dismayeth. For it is not the word of the Spirit, but of the flesh; not of light, but of darkness; not of life, but of death; and in fine, not of conversion and salvation, but of desperation and eternal damnation.

118. Christ breathed upon his disciples, and gave them the Holy Ghost, saying, "Take ye the Holy Ghost," that they, being endued with his Spirit, might bring forth the fruits of the same, and be thereby known to [be] his apostles. John xx.

Antichrist doth breathe the spirit of Satan into his shavelings, and will that they shall be known to be his chaplains by their long gowns, shaven crowns, horned caps, flaring tippets, &c.

119. Christ sent forth his disciples for to preach unto all nations. Matt. xxviii. Mark xvi. Luke xxiv. John xx.

Antichrist sendeth forth his chaplains to be massmongers, soul-carriers, purgatory-rakers, god-makers, conjurors of salt, water, bread, fire, &c.

120. Christ commanded his disciples to preach, not men's traditions, but the gospel, that is to say, "repentance and remission of sins in his name" to all creatures. Luke xxiv.

Antichrist commandeth his praters to set forth to the people his laws and decrees, and to intermeddle them with tales out of *Legenda Aurea*, and narrations out of the Festival, Martyrology, &c. He sendeth forth also his pardoners to publish[3] fables and lies unto the people, and thereto granteth he letters and seals, and many days of pardon, and all for money.

121. Christ willed his disciples to say unto their hearers, that "whosoever believeth and is baptized, he shall be saved; but he that believeth not shall be damned." Mark xvi.

Antichrist commandeth his trumpeters to blow abroad into the ears of the people, that whosoever will buy his pardons shall be absolved *a pœna et culpa toties quoties*, and then must he needs be saved. And he that teacheth otherwise is an heretic. This his bulls and pardons do plainly testify.

122. Christ charged his disciples diligently to teach the people to observe and keep those things that he commanded them; and so doing, he promised to be with them unto the very end of the world; meaning not bodily, but ghostly. Matt. xxviii.

[3 Folio, *publike.*]

Antichrist giveth a great charge to his chaplains to inculk and beat into the people's heads, under pain of deadly sin and everlasting damnation, the keeping of his canons and laws; and, in so doing, he promiseth to assist them continually with the spirit of error and falsehood.

123. Christ, a little before his ascension into the kingdom of his Father, gave a great charge to Peter and his fellow-apostles, that they with all diligence should feed his lambs and sheep with the most wholesome pasture of his most sweet word; saying: "*Pasce, pasce, pasce:* Feed, feed, feed." John xxi.

Antichrist giveth strait commandment to his captives, that they shall poison the people with the pharisaical leaven of his law, and by no means teach them the truth of God's word, lest they should spy out his falsehood, and above all things play ☞ *Tolle, tolle, tolle:* Poll, poll, poll; Pill, pill, pill.

124. Christ commanded his apostles "not to depart from Jerusalem, but to wait for the promise of the Father." Acts i.

Antichrist thrusteth forth into the ministry his greaslings and shavelings without any consideration or motion of God's Spirit. If they can mass it, and matins it, he careth for no more.

125. Christ, when he should depart and go up into heaven, "lifted up his hand and blessed" his apostles, that is to say, wished well unto them. Luke xxiv.

Antichrist lifteth also up his hand, and blesseth the people, that is to say, waggeth his fingers over them. But whether he curseth or blesseth, that is uncertain.

126. Christ by the power of his deity ascended into heaven, perfect God and perfect man. Mark xvi. Luke xxiv. Acts i.

Antichrist, through the multitude of his most detestable sins and vile wickednesses, descendeth into hell both body and soul, and hath his portion with idolaters, witches, thieves, adulterers, whoremongers, cursed speakers, &c., in that lake that burneth with fire and brimstone; where he and all his shall be tormented with most intolerable pains, worlds without end. Rev. xxi.

Hitherto of the Life of Christ and of Antichrist.

OF THE DOCTRINE OF CHRIST AND OF ANTICHRIST.

First, CHRIST saith that he "came for this purpose into the world, even to testify and bear witness of the truth," and that his word is the truth: again, that the Holy Ghost shall lead us into all truth; hereby manifestly declaring that in his holy word is contained sufficient doctrine for our salvation; as St Paul saith: "All scripture given by inspiration of God is profitable to teach, to improve, to amend, and to instruct in righteousness, that the man of God may be perfect, and prepared unto all good works." Likewise said the woman of Samaria to Christ: "I know that Messias shall come, which is called Christ; when he is come, he shall tell us all things." And the apostle, in his exhortation to the elders of Ephesus, said: "I have kept nothing back that was profitable unto you," &c. Again: "I have shewed you all things." John xviii. John xvii. John xiv. xv. xvi. 2 Tim. iii. John iv. Acts xx.

Antichrist saith that, though it be truth that is contained in the bible, yet all truth necessary unto salvation is not there to be found; but there are other truths as necessary to be believed under pain of damnation, as those that be contained in the holy scripture, and they be called unwritten verities. He saith moreover, that his decrees and laws are required as necessarily to be kept as the commandments of God, and addeth moreover, that they be of equal authority with the word of God. Unwritten verities.

2. Christ saith that "no man can come" unto him, "except" his "Father draw him;" again, that "all shall be taught of God;" signifying hereby that no man can understand and perceive the mysteries contained in the word of God, except they John vi. Isai. liv.

be revealed and opened unto him by the Spirit of God, which alone is the author thereof; forasmuch as "a natural man cannot come unto the understanding of those things that belong unto the Spirit of God." And as St Peter saith that "the scripture is not of a private interpretation," that is to say, not to be expounded after the judgment of reason, and as every man of his own brain fantasieth, but as God is the alone author of the word; so is the true understanding thereof to be begged of God alone by fervent prayer and by diligent conference of the scriptures. David, considering this, prayed to God on this manner: "Open thou mine eyes, that I may see the wondrous things of thy law." "Make me to understand the way of thy commandments, and so shall I talk of thy wondrous works." "O learn me true understanding and knowledge." "O give me understanding, that I may learn thy commandments," &c. And St Paul, writing to Timothy, saith: "God give thee understanding in all things."

1 Cor. ii. 2 Pet. i. Psal. cxix. 2 Tim. ii.

Antichrist saith that the interpretation of the scripture hangeth of the judgment of the fathers and old ancient writers, and of the authority and consent of the church of Rome, which is the true church, and mother of all churches, and can by no means err; without the approbation of the which no interpretation of the scripture can be good and catholic.

3. Christ will all men to "search the scriptures," and to lean unto them in all matters of controversy, as faithful witnesses of the Lord's truth.

John v. Psal. xix. Isai. viii.

Antichrist commandeth that, when any question arise about matters of religion, men should have recourse unto the canons and general councils, but specially unto the see of Rome, where all doubtful matters are to be decided. As for the scripture, it hath no more authority than it pleaseth the church, that is to say, the pope and his adherents, to give unto it.

4. Christ teacheth that all men's traditions ought to give place unto the word of God; and that whatsoever is decreed of men, although of never so great authority and wisdom, contrary to the word of God, is utterly to be neglected, rejected, and cast away.

Matt. xv. Mark vii.

Antichrist teacheth plainly that all such constitutions and ordinances of men as be decreed and set forth by the authority of councils and holy fathers (which are always gathered together by the instinct and consent of the Holy Ghost), although they are not nor cannot be grounded on God's word, are, notwithstanding, good and profitable; and men are bound under pain of deadly sin to obtain and keep them: for the church cannot err.

5. Christ teacheth that there is but one only true, living, and everlasting God, which alone is to be honoured, worshipped, and called upon; by whose name also alone we ought to swear.

Matt. iv. Luke iv.

Antichrist, after a certain sort, confesseth[1] also one God with us, and that he is to be honoured and called upon, but not alone. For he teacheth that the saints in heaven both may and ought to be honoured and called upon, yea, and that we may also swear by their names.

6. Christ in his holy law, both by Moses, the prophets, and apostles, forbiddeth to make, set forth, or keep any image to be worshipped. But, above all things, he forbiddeth us to make any image of God.

Exod. xx.

Antichrist saith it is lawful not only to have images, and to set them up in temples, chapels, oratories, &c., but also to worship them, to kneel before them, to kiss them, to pray before them, yea, and to them, to kneel before them, to set candles before them, to deck and trim them, to offer unto them, to cense them, to put off our caps unto them, and at the last what not? Antichrist also diggeth out of the ground the old rotten bones or reliques of saints, translateth them, incloseth them in gold, keepeth them in precious shrines and costly clausures[2], and setteth them forth to the people to be kissed and worshipped. Moreover, he is not ashamed, contrary to the manifest word of God, to make the image of the blessed Trinity. He formeth and frameth God the Father like an old broken-backed man, with a white

Images. Reliques. The image of the Trinity described.

[1 Folio, *confessed*.] [2 Clausures: inclosures, inclosed places.]

head, wrinkled forehead, hollow-eyed, slender-cheeked, sharp-nosed, toothless, wide-mouthed, hanging-down-lipped, crook-chinned, grey-bearded, small-necked, lean-handed, and in fine, altogether monstrous. God the Son antichrist setteth forth as a lusty young younker, with his yellow locks; and God the Holy Ghost he maketh like a young lusty white flickering dove. But this blasphemous image causeth he to be set in churches and in all other places, not only to be considered, but also to be worshipped, unto the great dishonour of God, the slander of the christian religion, the offence of all good men, and unto the glory of all God's enemies. But what dareth not antichrist do?

John iv. Matt. xv. 7. Christ teacheth that the true worshippers must worship God "in spirit and truth;" again, that they worship God in vain which honour him after the traditions of men.

Antichrist affirmeth that it is lawful to worship God any manner of way, so it cometh of a good intent, good mind, good zeal, good devotion, &c. For God casteth away the good intent of no man. Antichrist therefore teacheth us to worship God with gold, silver, precious stones, sumptuous vestures, candles, palms, ashes, bread, water, salt, &c.; with long pattering, curious singing, pleasant piping, loud ringing, &c.; with surplices, copes, vestments, caps, cowls, &c.; with massing, with pilgrim-age-going, with pardons-buying, with beads-saying, &c. And all these things he taught to be more precious and acceptable in the sight of God, than to help the poor, or to do any work of mercy: for that is done but to man, the other unto God.

Matt. v. 8. Christ, in his sweet sermon that he made in the mount, saith that he came to fulfil the law, that is to say, to accomplish whatsoever was prefigured of him in the ceremonies of the old testament; so that by his coming he hath put away and utterly abolished all ceremonies, even as the shadow is removed by the entrance of the light. For, as the apostle saith: "The law," he meaneth the ceremonial law, was nothing else than "a shadow of good things to come." The good things are now come and given; therefore the shadow ceaseth: whereby we evidently learn that the Christians are now free from such cloudy laws and dark ceremonies.

Heb. x.

Ceremonies. Antichrist teacheth that, although the ceremonies of the old law be abolished by the coming of Christ, yet that hindereth nothing but that the church, which is the spouse of Christ, may appoint what ceremonies she will, without any offence of her husband Christ, which delighteth in her and in her doings, as in himself; yea, and that so much the more, because among the Christians there are many rude gross; and they must be rudely and grossly handled, and brought by little and little unto perfection through such ceremonies and outward observances; which ceremonies and ordinances of Christ's spouse the church are with no less reverences to be observed, than if they had been commanded of Christ her husband.

9. Christ Jesus in his doctrine teacheth, that he alone is our Saviour, our Redeemer, our Bishop, or Pastor, our Head, our Reconciliator, our Peace-maker, and in fine, all our hope and comfort; insomuch that "whosoever believeth in him shall not perish, but have everlasting life."

Antichrist in his doctrine teacheth, that salvation and remission of sins is to be obtained also at his hands, at his pardons, indulgences, years of jubilee, masses, cowls, pilgrimages, &c.; again, that he is head of the universal church of Christendom, Christ's vicar, Peter's successor, the highest bishop, the greatest priest, the most holy and most blessed father, to whom above all other the keys of the kingdom of heaven are committed; so that whatsoever he bindeth in earth is also bound in heaven, and whatsoever he looseth in earth is in like manner loosed in heaven; so that whosoever cleaveth unto him cannot perish, but have life everlasting.

10. Christ taught us that, whensoever we will desire any thing of God the Father, we should ask it in his name. For "no man cometh to the Father but by" him. And in the writings of the apostles we read, that Christ alone is our Mediator, Advocate, and Intercessor; by whom alone we have free and gracious access unto God the Father, and easily obtain of him all good things.

John xiv. John xvi. 1 Tim. ii. 1 John ii. Rom. viii. Rom. v.

Invocation of saints. Antichrist setteth forth unto us other mediators, advocates, and intercessors, even the souls and spirits of them that are departed, and commandeth us to call upon

them, to pray unto them, to make intercession unto them, that they for us may call upon God, pray unto him, and make intercession unto him; that by this means our prayers may be the sooner heard, and our petitions the more easily granted. Thus antichrist goeth about to make Christ Jack out of office.

11. Christ, hanging on the cross, and ready to give up his spirit into the hands of his heavenly Father, said, "It is finished:" signifying hereby, that by the one and alone sacrifice of his passion and death all thing is wrought and perfectly done, whatsoever appertaineth unto the salvation of mankind; so that now there remaineth no more any sacrifice or oblation for sin; as the apostle saith: "With one only oblation hath Christ made perfect for ever them that are sanctified." Again: "We are sanctified by the offering up of Christ's body done once for all." John xix. Heb. x.

Antichrist hath set up divers sacrifices for sins, but namely that vile and abominable sacrifice of the mass, which he calleth a propitiatory, expiatory, and satisfactory sacrifice for the sins of the quick and the dead, necessary *ad salutem*. This sacrifice he braggeth to be of like dignity and of equal price with that sacrifice which Christ the high and everlasting bishop offered on the altar of the cross, yea, to be the very same; again, that he and his chaplains, in that sacrifice of that idolatrous mass, do daily offer up the Son of God to the Father of heaven for the daily sins of the people. Antichrist, moreover, is not ashamed to say that Christ, by the sacrifice of his death done on the altar of the cross, did only put away original sin; but he and his shavelings, by the sacrifice of their mass, putteth away all other sins at all times, both actual, venial, mortal, &c. The sacrifice of the mass.

12. Christ in his blessed testament teacheth that we are purged, cleansed, and made pure from all sin by his blood. 1 John i. Heb. ix. Rev. i.

Antichrist, for the maintenance of his idle clergy, that they might live of the labour and sweat of other men's hands and brows, hath devised another purgatory after this life; wherein the souls of them that have not done due satisfaction for their sins in this world must be most miserably tormented, until either they, by suffering most grievous pains, have satisfied the justice of God, or else they be delivered by the sacrifice of the mass offered for them, or by some other charitable deeds of mercy. Is not this to "tread the Son of God under foot?" Is not this to "count the blood of the testament as an unholy thing, and to do dishonour to the Spirit of grace?" Purgatory. Heb. x.

13. Christ teacheth that his church, which is the fellowship of saints and company of faithful people, is built upon himself, which is the true rock, is governed by his Spirit, heareth his voice, and is ruled by the same. Eph. ii. John x.

Antichrist saith that the church is not built on Christ alone, but also on Peter and his successors; again, that it is not only governed by the word of God, but also by the decrees of the church of Rome.

14. Christ saith that they which are his sheep and belong unto his sheepfold, that is, unto his holy congregation, hear not the voice of strangers, but flee from them; giving ear only to the voice of their own shepherd. John x.

Antichrist saith that they which are of the church may not only hear the voice of Christ, but also the words of the bishop of Rome, which is Christ's vicar, and knowledge him to be the universal bishop; whose voice to hear, and whose decrees to obey, we are bound under pain of everlasting damnation.

15. Christ ordained in his church, to set forth the gospel of our salvation, and to govern his flock, apostles, prophets, evangelists, pastors, teachers, &c. Eph. iv. 1 Cor. xii.

Antichrist appointeth in his church monks, friars, canons, nuns, anchors, anchoresses, recluses, priests, sacrificers, soul-carriers, purgatory-rakers, pardoners, proctors, somners, apparitors, commissaries, officials, &c.

16. Christ in his holy law freely permitteth all spiritual ministers, bishops, deacons, &c. to marry. The marriage of priests. Matt. xix. 1 Tim. iii. Tit. i.

Antichrist in his devilish decrees forbiddeth and condemneth the marriage of spiritual ministers.

17. Christ, by his holy apostle, calleth "marriage honourable," and "the bed undefiled," yea, and that among all men, none excepted. Heb. xiii.

Antichrist shameth not to call the marriage of the spiritual ministers an unclean, filthy, and fleshly kind of living.

John xx. 18. Christ gave equal power to all the ministers of his church[1].

Antichrist denieth that, and saith that the bishop hath more authority than the priest, and the archbishop more than the bishop, and the pope more than they all.

Act vi. Deacons. Bishops. 19. Christ, in his blessed new testament, appointeth deacons to be ministers unto the poor, and to see that they lack no good thing; and the bishops, or spiritual overseers, he ordained them to preach the word, to instruct the people, to minister the sacraments, &c.

Antichrist ordaineth deacons to say matins of the day, to read the gospel at mass, to stand on the priest's right hand, to help him in all things, to have a Archdeacons. shaven crown, to live unmarried, &c. Archdeacons he hath also appointed certain times in the year to visit the churches, to see if the church and church-yard be in good state; if the vestments, altar-cloths, copes, banner-cloths, cross-cloths, curtains, towels, boxes, pixes, chrismatories, fonts, holy-water-bucket, holy-bread-basket, bells, candlesticks, censers, crosses, cruets, and such-like ornaments of the church, be well and sufficiently repaired; again, if the hosts be well kept of the curate, that they be not mould, fusty, evil-savoured, cankered, worm-eaten, &c. As for provision-making for the poor and needy people, there is no mention. That ought to be collected of the archdeacons among the merciful Christians, for the aid and relief of the poor members of Christ in their visitation, is now unfruitfully devoured, spent, and consumed of the archdeacons themselves and of their officers; so that the office of an archdeacon at this time, in the kingdom of the pope, is now become altogether unprofitable, and too much chargeable to the church of God.

1 Cor. iv. 1 Pet. v. 20. Christ appointed his apostles to be the ministers and servants of his holy church.

Antichrist ordaineth his priests and prelates to be lords and masters over God's people; yea, he maketh them to be of greater authority and power than emperors, kings, princes, &c., of higher dignity than all the angels in heaven, or than the blessed virgin Mary. Moreover, he doth so greatly advance the dignity of his smeared shavelings, that he calleth them the maker of their Maker. And to set forth their royal and kingly priesthood, he maketh them ever to wear a shaven crown.

Sacraments. Matt. xxviii. Mark xvi. John iii. Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi. 21. Christ instituted in his holy testament two mysteries or sacraments, that is to say, baptism and the Lord's supper, which he added to his word as signs and seals of his good-will unto us; that they might be the same to the eye that the word is to the ear, and, so joined together through the operation of the Holy Ghost, bring salvation to the faithful believers.

Antichrist, not content with so small a number, hath added five more, so that now they be seven in number, which are more openly known than they need here to be rehearsed.

Matt. xxviii. Mark xvi. 22. Christ, as concerning the outward ministery, ordained the sacrament of baptism to consist of the word and of the water.

Antichrist, not content with so slender furniture, hath added many things, as the exorcisms or conjurations of the devil out of the child, salt, spittle, crossing, hallowing of the font, candle-burning, with divers other toys.

Matt. xxvi. 23. Christ, at the institution of the sacrament of his body and blood, used only the word, bread and wine.

Antichrist mingleth wine and water together in his ministration, and miserably handleth the words of the institution.

Luke xxii. 1 Cor. xi. 24. Christ appointed his holy supper to be a sacrament, that is to say, an holy sign of his body and blood.

Antichrist saith plainly, that the Lord's supper is not only a sacrament and holy sign of Christ's body and blood, but it is also the thing itself, that is, Christ's natural body and blood; with as good reason as though a man should say, that the ivy-bush which hangeth before the tavern is not only a sign that there is wine to

[1 See Vol. II. page 319, note 1.]

sell, but also that it is the wine itself. Notwithstanding, whosoever denieth this his doctrine must needs be counted an heretic, and judged to be burnt at a stake.

25. Christ, making the bread and wine sacraments and holy signs of his body and blood, altered not the substances of that holy bread and holy wine, but they remained in their old nature, substance, and property, as tofore. Matt. xxvi. 1 Cor. x. xi.

Antichrist teacheth in his doating and devilish decree, that after the words of consecration, "This is my body," "This is my blood," there remaineth no substance of bread and wine, but the substance of bread is turned miraculously, by the virtue of consecrating words, into the substance of Christ's natural body, and the substance of wine into the substance of Christ's natural blood; the accidents of bread and wine only remaining, without their proper substances. O prodigious and monstrous doctrine! Transubstantiation.

26. Christ ordained his holy supper to be a remembrance of the sacrifice which he offered on the altar of the cross for the redemption of the world, that, when we behold the sacramental bread and wine broken and shed, we should call to remembrance that Christ's body was broken and his blood shed for the remission of our sins; as he himself saith: "Do this in remembrance of me." Item, the apostle: "So oft as ye shall eat of this bread, or drink of this cup, ye shall remember the Lord's death till he come." Luke xxii. 1 Cor. xi.

Antichrist teacheth that it is not only a remembrance of the sacrifice, but also the sacrifice itself, of the same dignity, might, and power.

27. Christ ordained that all that be partakers of his holy supper should not only eat of the mystery of his body, but also drink of the mystery of his blood. Receiving of the sacrament.

Antichrist taketh away from the communion of the laity, yea, and of the spiritualty also (except they mass it themselves, and make God's body), the cup of the mystery of Christ's blood, contrary to the commandment of Christ, and contrary to the practice of the primitive church. Matt. xxvi.

28. Christ, because he would take away his natural body from the earth, and place it until the day of judgment in the glorious kingdom of his heavenly Father, ordained the sacrament of thanksgiving to be a memorial of the same. Acts iii.

Antichrist teacheth plainly, that wheresoever the consecrate host is, though it be in infinite places, there is also the body of Christ, even the very same body of Christ that was born of Mary the virgin, and hanged on the altar of the cross. He saith moreover, that the sacred host, being whole, is but the body of Christ; and the same host being broken in an hundred pieces, every parcel thereof, although never so little, is but the body of Christ, even as he hanged on the cross. O doctrine more than twice monstrous! The ubiquity of Christ's natural body.

29. Christ in his holy word teacheth that the sacramental bread and wine should be eaten and drunken in the remembrance of his body-breaking and blood-shedding. Luke xxii. 1 Cor. xi.

Antichrist commandeth that the sacrament should be heaved and lifted up above the priest's head, that it may be worshipped of the people, hanged up in the pix, carried about in solemn procession in pomps and vain pastimes.

30. Christ teacheth that the next way to heaven is to repent us of our former life, and to believe the gospel. Matt. iv. Mark i. Luke xxiv.

Antichrist saith that the readiest way unto salvation is to buy his pardons, to put on a grey-friar's cowl, to purchase certain masses of *scala cœli*, to trust in the prayers and intercessions of saints, to buy the suffrages of the church, to provide to be partaker of the monks' prayers, watchings, fastings, vows, devotions, &c.

31. Christ declareth in his heavenly doctrine that there is no satisfaction to God the Father for our sins but only his healthful and most precious death. 1 John i. Gal. vi. Eph. ii. Col. i.

Antichrist saith that the works of penance do satisfy the divine justice, and appease his wrath kindled against us for sin.

32. Christ declareth in his doctrine, that when we have offended our heavenly Father, and gone astray from the paths of his holy commandments, we should convert and turn unto him, and make our humble confession unto him, and crave forgiveness of our sins at his hand for his Son Christ Jesus' sake. Luke xv. John xvi. Matt. xvii. 1 John i.

Antichrist sendeth us unto his priests, commanding us to publish and confess our

sins unto him, and take penance and absolution at his hand, with this faith, that so doing we are forgiven and delivered from all sin.

John xi. Rom. iii. 33. Christ saith, that "whosoever believeth on him, although he were dead, yet shall he live;" ascribing our justification and righteous-making to faith alone.

Antichrist teacheth that not by faith alone, but by faith, hope, charity, and works together, we are justified; when, notwithstanding, the apostle saith, that we are "justified by faith without the works of the law." And the greatest part of the ancient writers ascribe justification to faith alone without works.

Rom. iii. v. Gal. ii.

Gal. v. 34. Christ by the apostle saith that "faith worketh by love," signifying hereby that faith is the mother of charity, and that charity issueth and floweth out of faith, as the small rivers out of the great and main fountains.

Antichrist saith that faith is wrought by charity, and also that charity is the parent or mother of faith; so that in the matter of justification charity goeth before faith. Is not this that antichrist that should turn the roots of trees upward?

Matt. xii. 35. Christ saith: "Either make the tree good, and his fruit good also, or else make the tree naught, and his fruit naught also;" meaning that the tree should be first good, and then bring forth good fruit. The fruit maketh not the tree good, but the tree doth make the fruit good; although we cannot know that the tree is good ☞ but by his fruits. For we can judge nothing but by his outward operation; yet God seeth the quickness that is in the root, which, in the time that God hath appointed him, shall bring forth his fruit; and approveth the tree to be good, although Note well. it seemeth dead unto us. The tree is faith, which is the mother of all good works, and ever worketh by charity, whensoever occasion is offered. And for this cause Psal. i. is a faithful man in the Psalms compared to "a tree planted by the rivers' side, which yieldeth and bringeth forth her fruit in her time."

Luke xiv. Matt. vi. 36. Christ commandeth that the poor should be bid to dinner, and that we should give to the needy, and so lay up treasure for ourselves in heaven.

Antichrist summoneth and citeth them, be they never so poor, not regarding their let and adversity, but he curseth them if they come not at the time appointed; and if they come, they go away sorrier and sicker both in soul and purse than they came.

Matt. v. James v. 37. Christ teacheth that we should not swear at all, but that we should use in our communication to affirm, yea; and to deny, nay. "For whatsoever is more cometh of evil."

Cap. Significasti, De Elect. Antichrist saith, If any man will receive any office under us, he shall be sworn before that he will be true, faithful, and just unto us. If any man also have any thing to do in his courts, he must first of all swear by God and by the holy gospel that this or that is true; again, that he shall truly and faithfully answer to all such things as shall be required of him[1].

38. Christ commanded his disciples to know his law, and bade the Jews "search

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[1 Significasti reges et regni majores, admiratione permotos, quia pallium tibi ab apocrisiariis nostris tali conditione oblatum fuerit, si sacramentum quod a nobis scriptum detulerant exhiberet ... Miremur in hac causa Dominum nostrum Jesum Christum, qui cum ovium suarum curam Petro committeret, conditionem posuit, dicens: Si diligis me, pasce oves meas. Si conscientiarum factor et cognitor secretorum conditione hac usus est, nec semel tantum, sed et secundo, et usque ad contristationem: qua nos sollicitudine oportet tantam ecclesiæ prælationem imponere fratribus, quorum conscientias non videmus? Aiunt omne jusjurandum in evangelio a Domino esse prohibitum, nec ab apostolis post Dominum nec in conciliis inveniri posse statutum. Quid est ergo, quod Dominus subsequenter ait: Quod amplius est, a malo est? hoc enim amplius ut exigamus, malum nos illo permittente compellit. Nonne malum est ab ecclesiæ unitate et a sedis apostolicæ obedientia resilire, et contra canonum statuta prorumpere? quod multi etiam post sacramentum præstitum præsumperunt ... Hoc nimirum malo ac necessitate compellimur juramentum pro fide, pro obedientia, pro unitate requirere. Aiunt in conciliis statutum non inveniri: quasi Romanæ ecclesiæ legem concilia ulla præfixerint: cum omnia concilia per Romanæ ecclesiæ auctoritatem et facta sint, et robur acceperint, et in eorum statutis Romani pontificis patenter excipiatur auctoritas ... Cum igitur a sede apostolica vestræ insignia dignitatis exigitis, quæ a beati Petri tantum corpore assumuntur, justum est, ut vos quoque sedi apostolicæ subjectionis debitæ signa solvatis, quæ vos cum beato Petro tanquam membra de membro habere, et catholici capitis unitatem servare declarant.—Paschal. Panorm. Archiep. in Corp. Jur. Canon. Lugd. 1624. Decretal. Greg. IX. Lib. 1. Tit. vi. cap. iv. cols. 110-2.]

the scriptures." And Moses exhorted the Israelites to teach the law of God to their young children, and that they should have it bound as a sign in their hands, that it might be ever before their eyes; he caused them also to write it on the posts and doors of their houses. Deut. vi.

Antichrist saith, It is not meet for the lewd people to know the mysteries of God's word, but to believe as mother holy church teacheth them, without any further inquisition; yea, he maketh it heresy and treason against kings and princes to know Christ or his laws. He hath digged cisterns of his own traditions, and hath stopped up the pure fountains of Christ's doctrine. He cannot abide that the laity should read the scripture, lest they should perceive his juggling; neither can he suffer that the scriptures should be painted either in public temples or in private houses. The blinder the people be, the warmer is his kitchen.

39. Christ taught his disciples on this wise: "If thy brother trespass against thee, go and tell him his fault between him and thee alone. If he hear thee, thou hast won thy brother. But if he hear thee not, then take yet with thee one or two, that in the mouth of two or three witnesses every matter may be stablished. If he hear not them, tell it unto the congregation. If he hear not the congregation, let him be unto thee as an heathen man and as a publican." Matt. xviii.

Antichrist useth another kind of doctrine. For, if any offend and displease him, he will straightways (such is his burning charity) cast them into prison, there to remain in hard and cold irons, to make them to revoke the truth, contrary to the truth, and contrary also to their own conscience, and so at the last to grant to his will. But if any be strong through the Spirit of God (without whom no man is able to stand in such a case), and will not forsake the truth, then, after long and many most grievous torments secretly ministered to those constant and faithful martyrs of Christ, at the last he bringeth forth, accuseth, judgeth, condemneth, and in fine, delivereth to the temporal officers, as to their butchers and hangmen, to be burnt at a stake unto ashes. As for that charitable reconciliation that our Saviour Christ gave in commandment unto as many as take upon them to be his ministers, he utterly refuseth, and will none of it.

40. Christ saith: "If thou wilt be perfect, go and sell all that thou hast, and give it unto the poor; and thou shalt have treasure in heaven." Matt. xix.

Antichrist saith, If thou wilt be perfect, give me thy money, and I will give thee a pardon, by the virtue whereof thou shalt be absolved *a pœna et culpa*, and make thee as clean as that day thou were born; yea, I will for thy money give thee the keys of heaven-gates, so that thou shalt enter in without any stop.

41. Christ saith: "Ye are my friends, if ye do those things that I command you." John xv.

Antichrist saith, Ye shall do as I command you. For I have power and authority to make laws; and after them shall ye live[2]. 25 Quest. Cap. Sunt quidam.

42. Christ saith: "When ye have done all things that I have commanded you, yet say that ye are unprofitable servants." Luke xvii.

Antichrist saith, Do those things that I command you, and take a sure conscience unto you that ye are righteous in the sight of God, and have deserved heaven; yea, if ye do all that I command you, ye shall not only have good works enough wherewith to save yourselves, but also to save other. And these works are called *opera supererogationis*. As for myself, though I do never so wickedly, so that Dist. 40. Si Papa.

[2 Sunt quidam dicentes Romano pontifici semper licuisse noves condere leges. Quod et nos non solum non negamus, sed etiam valde affirmamus. Sciendum vero summopere est, quia inde novas leges condere potest, unde evangelistæ aliquid et prophetæ nequaquam dixerunt. Ubi vero aperte Dominus, vel ejus apostoli, et eos sequentes sancti patres, sententialiter aliquid definierunt, ibi non novam legem Romanus pontifex dare, sed potius, quod prædicatum est, usque ad animam et sanguinem confirmare debet. Si enim, quod docuerunt apostoli et prophetæ, destruere (quod absit) niteretur, non sententiam dare, sed magis errare convinceretur. Sed hoc procul sit ab eis, qui semper Domini ecclesiam contra luporum insidias optime custodierunt. — Urban. Papa in eod. Decret. Gratiani, Decr. Sec. Pars, Causa xxv. Quæst. i. can. 6. col. 1439.]

through my wicked and lewd behaviour I bring many thousands with me into damnation, yet may no man rebuke me, but call me the most holiest father[1].

Matt. v. 43. Christ saith: "Whosoever breaketh one of the least of my commandments, he shall be called the least in the kingdom of heaven."

Antichrist roareth out and saith, What have I to do with Christ's law? I am subject to no laws; but all laws are obedient to me and to my power. By this means antichrist doth but seldom right, but is alway against the right, yea, and against his own law also, as often as men bring him money. For that loveth he above all things.

Matt. v. 44. Christ saith: "Blessed are the peacemakers; for they shall be called the sons of God."

Antichrist saith, Blessed are they that fight and go together by the ears for the defence of St Peter's patrimony; for they shall be called the children of our mother holy church.

Luke vi. 45. Christ saith: "Wo be to you that laugh now; for ye shall weep and lament."

Antichrist saith, Blessed are they that make merry and take no thought; for they are sure to have a good and joyful portion in this world.

John xviii. 46. Christ saith: "My kingdom is not of this world."

Antichrist saith, My kingdom is of this world. The emperor with his empire, the king with his kingdom, the duke with his duchery, and all other with all that ever they have are mine, and at my commandment: yea, my kingdom is not only in this world, but also in heaven and in purgatory, yea, and in hell also: for even out of hell do I deliver damned souls by the virtue of my masses, and the pains of divers there also do I mitigate by things done at mine appointment. Thus am I lord of heaven, of hell, of earth, of purgatory.

John vi. 47. Christ saith that "no man can come" to him, that is to say, believe in him, "except his heavenly Father" by his holy Spirit "draw him."

Antichrist saith, If any will not believe, fire, fagot, sword, and halter, shall make him to believe.

2 Tim. ii. 48. Christ by his holy apostle teacheth that a bishop, which ought to be the servant of the Lord Christ, must be quiet and gentle, no fighter nor tyrant, but such one as is ready to inform such as do err, and with wholesome doctrine to reduce them unto the way of truth.

The cruelty of the popish bishops. Antichrist commandeth that such as are bishops should be stout and sturdy, and courageous in the defence of his doctrine. If any be stubborn and will not relent, his will is, not that they should reform him by the word of God, whereof the greatest part of them hath no knowledge at all, but handle them according to the decree of his law, which is to burn them. It may not be considered whether the matter John xix. be right or not. *Nos habemus legem, et secundum legem nostram debet mori.*

Matt. xiii. 49. Christ commanded in his doctrine that the tares which grow among the wheat should not be plucked up, but suffered to grow until the harvest come, when the wheat shall be gathered of the reapers into the barn, and the tares shall be burnt with unquenchable fire.

Antichrist clean contrary behaveth himself. For the good wheat he plucketh up Note. and burneth, and the tares he suffereth still to grow. By the good wheat I understand the true and faithful preachers of God's word, and so many as unfeignedly embrace and profess the sincere and pure religion of Christ. These, as his most extreme enemies, antichrist persecuteth, apprehendeth, accuseth, judgeth, condemneth, and giveth over to the secular power, with fire to be consumed unto ashes. By the tares I mean tyrants, persecutors of God's truth, commonly called inquisitors, canonists, Scotists,

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[1 Si papa suæ et fraternæ salutis negligens deprehenditur, inutilis et remissus in operibus suis, et insuper a bono taciturnus, quod magis officit sibi et omnibus, nihilominus innumerabiles populos catervatim secum ducit, primo mancipio gehennæ, cum ipso plagis multis in æternum vapulaturus; hujus culpas istic redarguere præsumit mortalium nullus: quia cunctos ipse judicaturus, a nemine est judicandus, nisi deprehendatur a fide devius: pro cujus perpetuo statu universitas fidelium tanto instantius orat, quanto suam salutem post Deum ex illius incolumitate animadvertit propensius pendere.—Ex dict. Bonifac. Mart. in eod. Prima Pars, Dist. xl. can. 6. cols. 194, 5.]

hypocrites, monks, friars, canons, nuns, anchors, anchoresses, votaries, vowesses, pardoners, proctors, promoters, purgatory-rakers, massmongers, pilgrimage-gadders, and all other superstitious and ungodly people. These, as his most dear and tender friends, he kisseth and culleth, he promoteth and avanceth unto high dignities, promotions, bishopries, cardinalships, archdeaconries, prebends, parsonages, &c., and diligently watcheth, as a most diligent watcher and pastor over his flock, that no cross, no adversity, no misfortune, no trouble chance unto them, but all game and glee, all sport and comfort, all joy and solace, &c.

50. Christ taught not his own, but his Father's doctrine; and what he received of his heavenly Father, that taught he to the people. John vii.

Antichrist setteth nought by the word of God, except it be to colour his wicked tyranny withal. He teacheth his own devilish decrees and trifling traditions, and enforceth the people even with violence to follow them.

51. Christ would have his doctrine no further believed than it did consent and agree with Moses, the psalms, and the prophets. John v.

Antichrist will have his traditions and constitutions believed and obeyed, though Moses and the prophets, Christ and his apostles, should say nay. For they be of no further authority than it shall please him to limit and appoint.

52. Christ saith: "Learn of me; for I am humble and meek." Matt. xi.

Antichrist saith, Ye that will belong unto me must be stout and lusty. For I, your lord, am lusty and stout in all quarters round about; neither will I lout[2] or stoop either to king or Kesar. Yea, whom it pleaseth me I will exalt and advance, and at my pleasure will I him again depose. All, without exception, yea, the very angels also in heaven, shall obey me, and accomplish my commandment.

53. Christ, entreating of fasting, appointeth no certain days or times, but leaveth it free to all that profess his holy law, that they may fast when occasion is offered, and when the Spirit of God moveth them; yea, and that after such sort as they be taught in the word of God, that is to say, to mortify their carnal affects, to subdue the body to the spirit, and to spare out of our own bellies, that we may have the more liberally to give unto the poor, according to this commandment of God by the prophet: "Break thy bread to the hungry, and lead the needy wayfaring man into thy house: when thou seest a naked man, cover him, and despise not thy flesh." Matt. vi. The end of fasting. Isai. lviii.

Antichrist prescribeth certain days to be fasted, yea, and that under pain of everlasting damnation, as the time of Advent, Lent, embering days, saints' evens, &c. All these days must be fasted of all manner of people that be twelve year old and upward.

54. Christ saith: "My house is the house of prayer." Matt. xxi.

Antichrist saith, My house is the house of money. He that bringeth not money cometh not in there; neither is there any place for him.

55. Christ saith: "The kingdom of God cometh not with waiting for," that is to say, with outward observances and external ordinances at the appointment of men: "for, behold, the kingdom of God is within you." Luke xvii.

Antichrist saith, Wear this cap or that cowl, this grey habit or that white habit. Profess this rule or that rule. Fast this day or that day. Buy this pardon or that pardon, &c., and thou shalt be saved.

56. Christ saith: "If any man say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great wonders and miracles, insomuch that, if it were possible, the very elect should be deceived. Behold, I have told you before. Wherefore if they say unto you, Behold, he is in the desert, go not ye forth; behold, he is in the secret places, believe it not." Matt. xxiv.

Antichrist saith, Lo, here is Christ at this altar and at that altar, in this priest's hand and that priest's hand, in this pix and that pix, in this box and that box. Come, and see thy maker. Worship him, meekly kneeling upon thy knees. Hold up thy hands unto him. This is he that killed thy father. This is the apple-maker

[2] Lout: bow, do reverence to.]

of Kent. If thou wilt not believe that this is thy maker, thou shalt burn for it without redemption.

Matt. xxiv. 57. Christ saith: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Antichrist saith, I and my complices, the cardinals, bishops, priests, monks, friars, lawyers, &c., will to the uttermost of our power suppress the preaching of the gospel, and so many as either preach it or profess it, that the end of this world may not come. And so shall we still continue in pleasure, joy, and mirth: for that is our portion.

Matt. x. 58. Christ saith: "Whosoever shall give unto one of these little ones to drink a cup of cold water only in the name of a disciple, verily, I say unto you, he shall not lose his reward."

Antichrist saith: What have I to do with the poor? Every man for himself, and the devil for us all. Whosoever giveth anything to this fraternity or that fraternity, to this guild or that guild, to this cloister or that cloister, to this chantry or that chantry, to this pardon or that pardon, to this altar and that altar, to this morrow-priest[1] and that morrow-priest, &c., he shall not lose his reward. And the more he giveth, the greater shall be his reward.

Matt. x. 59. Christ saith: "Beware of men; for they shall deliver you up to the councils, and shall scourge you in their synagogues. And ye shall be brought to the head rulers and kings for my sake," &c.

Antichrist saith, Ye my shavelings, with the rest of mine adherents, fear no man Psal. cv. living; for they shall not once touch you. Is it not written, *Nolite tangere Christos meos, et in prophetis meis ne malignemini?* Are ye not my greased, my smeared, and mine holy anointed? Are not ye my prophets and preachers? Do not ye execute my will and pleasure? Who then may be bold to touch you? I have made a decree to curse all them that lay violent hand either on priest or clerk, and that they shall not be assoiled, but only at my hand, and where I appoint. Therefore fear ye not, neither be ye dismayed. And as for any bringing of you before the head rulers, take no thought. I have enfranchised you, and made you free from all their power and authority; so that they have nothing to do with you in any matter. I have made you a peculiar kingdom by yourselves. You may convent[2] all men before you, and summon them to appear before you in your spiritual courts, to lay to their charge whatsoever shall please you; but with you they shall have nothing to do. No: they shall reverence you, they shall crouch and kneel unto you. They shall "Master" you; they shall "Lord" you; they shall "Grace" you. Yea, the basest among you all they shall salute with *Domine*, that is to say, Lord, or Sir.

Luke xi. 60. Christ saith: "Blessed are they that hear the word of God, and keep it."

Antichrist saith, Blessed are they that hear my decrees, and observe them.

Luke xx. Matt. xxiii. 61. Christ saith: "Beware of the scribes, which will go in long clothing, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, which devour widows' houses, by feigning long prayers; the same shall receive the greater damnation."

Antichrist saith, Though my choploches, chaplains, and chapmen, be in this behalf like unto the saucy scribes, fine Pharisees, lusty lawyers, pattering priests, bragging bishops, lying Levites, satanical Sadducees, and such other which lived among the Jews in the days of Christ; so that they also go in long gowns, love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, and devour widows' houses, under the pretence of long prayer, &c.; yet see that ye neither contemn nor condemn them, but make much of them, reverence them, worship them, and honour them; for they are in dignity more excellent than angels, in honour far passing kings, princes, emperors, or any other mortal creature, although never so noble: for they are the makers of him that made them and the whole world.

Matt. xxiii. 62. Christ in his sermons cried wreck, wo, and damnation upon those scribes, Pharisees, and hypocrites, which "tithed mint and anise and cummin, and left the weighty matters of the law, judgment, mercy, and faith."

[1 Morrow-priest: one who said morrow-mass.] [2 Convent: the same as summon.]

Antichrist saith, What have I to do with judgment, mercy, and faith? Bring in your tithes. Pay your offerings. Give your dirige-groats, your mass-pence, and your confessional-pence, with all your other good and godly devotions. Buy my pardons. Give ten shillings for a trental, forty pence to the high altar, twelve pence to the sepulchre-light, six pence to the lamps. Ever be giving of somewhat, though it be but a cheese or a piece of bacon, to the holy order of sweet St Francis, or to any other of my friars, monks, canons, &c. Holy church refuseth nothing, but gladly taketh whatsoever cometh.

63. Christ, by the parable of the ten virgins, whereof five were wise, and five foolish, declareth two things manifestly. One is that no man hath good deeds sufficient for himself: the second is that after this life no good deeds done can profit unto salvation. Matt. xxv.

Antichrist teacheth the contrary, and saith, Some men in this world grow up unto such perfection in doing good works, that they have not only plenty and enough for their own salvation, but they have also sufficient for other; whereas we be taught in the word of God, that no man living can justify himself in the sight of God. He teacheth also, that the good deeds, done of other for them that are departed, profit them greatly; either unto the diminishing of their pain, if they be in hell; or unto the advancement of their glory, if they be in heaven; or unto the dispatching of their torments, if they be in purgatory.

64. Christ in his doctrine teacheth, that whosoever believeth in him may be sure to have everlasting life; as it is written: "He that believeth on the Son of God hath everlasting life. But he that believeth not on the Son of God shall not see life; but the wrath of God abideth upon him." Again: "Every one that putteth his trust in him," that is to say, Christ, "shall not be confounded." And our Saviour Christ himself saith: "I am the resurrection and the life: he that believeth on me, yea, though he were dead, yet shall he live. And whosoever liveth and believeth in me, he shall never die." St Paul, being certain of his salvation through faith in Christ, saith: "I am now ready to be offered; and the time of my departing is at hand. I have fought a good fight. I have fulfilled my course. I have kept the faith. From henceforth there is laid up for me a crown of righteousness, which the Lord, that is a righteous Judge, shall give me at that day; not to me only, but unto all them also that love his coming." Again: "I know, and am sure, that he in whom I have put my trust is able to keep that which I have committed to his keeping against that day." John iii. Isai. xxviii. Rom. x. John xi. 2 Tim. iv. 2 Tim. i.

Antichrist saith, No man in this world can be certain and sure of his salvation, and therefore he ought to doubt, and to stand in fear, whether he shall be saved or not, according to that which is written: *Nemo novit, an amore vel odio sit dignus, sed omnia in futurum servantur incerta:* "No man knoweth whether he be worthy love or hate; but all things are kept uncertain for the time to come." Again: *Nihil mihi conscius sum: at non in hoc justificatus sum;* "I know nothing by myself; yet am I not thereby justified." Eccles. ix. Antichrist wresteth these texts. 1 Cor. iv.

65. Christ, in the parable of the men that were hired to work in the vineyard, some at one time of the day, some at another, some betimes, some late, and yet, notwithstanding, all received like reward at night, seemeth evidently to teach that all the saints of God have one and the same full glory in heaven, and that one hath not a greater reward than another; but the same joy, the same glory, and the same honour is given, without any difference, to all the sons of God alike; forasmuch as it cometh not of works, but of grace: again, that there is no respect of persons with God. "By grace are ye saved," saith St Paul, "through faith, and that not of yourselves: it is the gift of God, and cometh not of works, lest any man should boast himself." Again: "Everlasting life is the gift of God through Jesus Christ our Lord." Matt. xx. Eph. ii. Rom. vi.

Antichrist teacheth that, as there be many mansions in the kingdom of heaven, so are there many diversities and differences of glories and joys in the same for the inhabitants thereof. As there is "one manner glory of the sun, and another glory of the moon, and another glory of the stars (for one star differeth from another in John xiv. 1 Cor. xv.

glory"), so is the state of the saints in heaven. One hath an higher place than another, one more glory than another, every man according to his degree, every man according to his works, merits, and deserts. Hereof it should then follow that there is respect of persons with God, and that the heavenly glory is ours, not of mercy, but of merit, not through Christ, but through our own works.

Matt. xix. 66. Christ saith: "Whosoever putteth away his wife (except it be for fornication), and marrieth another, breaketh wedlock;" giving here liberty to the guiltless and innocent man, having an harlot to his wife, and such one as hath broken her wedding vow and promise, and hath joined herself to another man, (by this means cutting off herself from the body of her husband, and making herself one flesh with an whoremonger,) not only to be divorced from that harlot, sometime his wife, but also Jer. iii. to marry again, and take another woman to his wife in the fear of God. "It is a common saying," saith Jeremy, "If a man put away his wife, and she, going away from him, marrieth another man, shall he resort any more unto her after that? Shall not that woman be defiled and unclean?"

Antichrist in his law saith, If a man have an whore to his wife, it shall be lawful for him to be divorced from her, both from bed and board; but he may by no means marry again, live as he may[1].

1 Cor. vii. 67. Christ also by his holy apostle giveth liberty to the faithful man or woman, being coupled in marriage to such an idolater or infidel as will by no means forsake his idolatry or infidelity, but rather goeth about not only to defend it, but also to bring his faithful yoke-fellow unto it, so that the faithful cannot live with the unfaithful with a good conscience and according to the word of God, to marry again. These be the words: "If the unbelieving depart, let him depart. A brother or a sister is not in subjection to such. But God hath called us in peace."

Antichrist will by no means suffer any divorcement so to be made that marriage shall follow, although the guiltless person burn never so greatly, and be never so much cumbered both in body and conscience[1]. Take the whore again if ye will, other wife get ye none.

Matt. xix. 68. Christ saith: "Honour thy father and thy mother;" in the which commandment is required of children that they give not themselves to marriage without the consent of their godly parents. Therefore read we, that among the people of God none were coupled in matrimony but with the consent of the parents. What the civil law determineth also in this matter, the learned know[2].

Antichrist, in the bestowing of children in marriage, requireth not the consent and good-will of the parents; but, if they themselves marry without the knowledge or consent of their parents or tutors, he alloweth it to be well done, and the marriage to be lawful. By this means is a great part of that honour taken away from fathers and mothers that is due unto them by their children.

John ii. 69. Christ, by being present at a marriage with his mother and with his disciples, teacheth evidently that matrimony ought to be solemnly and openly proclaimed and celebrated, and that it ought not to be done in corners.

Antichrist, for money, granteth dispensations to all men for to marry where they will, when they will, and with whom they will. All things are decent and lawful, if money come. All things obey money.

70. Christ in his doctrine did never forbid marriage to be contracted between any persons, except those degrees only which his heavenly Father had tofore forbidden by his servant Moses.

Antichrist in his law prohibiteth many and divers degrees to marry together whom God hath set at liberty. He hath decreed also that christian gossips, that is to say, those men and women that have been godfathers and godmothers together of one child at baptism, may not marry together, nor yet their children. If they do, he

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[1 Corp. Jur. Canon. Lugd. 1624. Decret. Gratiani, Decr. Sec. Pars, Causa xxxii. Quæst. vii. Cans. 1—10. cols. 1633—7. See also Decretal. Greg. IX. Lib. iv. Tit. xix. capp. 2, 5. cols. 1552—5.]

[2 Corp. Jur. Civil. Lut. Par. 1628. Digest. Lib. i. Tit. v. De Statu Hom. 11. Tom. I. cols. 13, 4. Lib. xxiii. Tit. ii. De Ritu Nuptiar. 2. col. 717.]

proclaimeth their marriage to be incestuous, and that divorcement must be made out of hand[3]. This is to be understanded, except they purchase a licence of him for money: for money maketh all things lawful in the court; neither are his laws any other thing than nets for money.

71. Christ freely permitteth marriage to all degrees, none excepted, if they have not the gift of continency: neither doth he appoint any time when it shall not be lawful to solemnize matrimony, but giveth liberty to all men at all times freely to marry.

Antichrist, as we have tofore heard, denieth marriage to all his clattering clergy, rather suffering them to burn and to run a whoring, than he will suffer them to have wives of their own, that this prophecy of St Paul may be fulfilled: "The Spirit speaketh evidently," saith he, "that in the latter times some shall depart from the faith, and shall give heed unto the spirits of error, and devilish doctrines of them which speak falsely through hypocrisy, and have their consciences marked with an hot iron, forbidding to marry," &c. And, as he forbiddeth certain degrees of men to marry, so doth he forbid at certain times of the year to celebrate matrimony; insomuch that whosoever presumeth in those forbidden times to marry is not only accursed, but his marriage also is not lawful[4]. Notwithstanding, if any man will bring money and purchase a licence to marry, he shall easily obtain it, though it were on Good-Friday; so dear and tenderly beloved is that great god mammon in antichrist's courts. But if it be lawful at these times to marry for money, is it not lawful to marry without money? Doth money make a thing either lawful or unlawful? God destroy thy kingdom, O antichrist! "Thy money perish with thee:" "for thy heart is not right in the sight of God." 1 Tim. iv. Acts viii.

72. Christ in his holy gospel commandeth us to pray, but he prescribeth no certain time of prayer. Matt. vi.

Antichrist appointeth certain times to pray, which times whosoever doth not observe, he is counted grievously to offend.

73. Christ, by his blessed apostle St Paul, giveth us liberty to "pray in every place, lifting up pure hands without wrath or doubting." And he himself in the gospel said to the woman of Samaria: "Woman, believe me,...the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in the truth. For such also the Father requireth to worship him. God is a spirit; and they that worship him must worship him in spirit and in the truth." 1 Tim. ii. John iv.

Antichrist teacheth that, though we may pray to God in all places, yet ought we most chiefly to pray in such places as his bishops and prelates have consecrated and hallowed for money, as oratories worthy for their virtue and holiness, wherein our prayers may the sooner be heard and the better accepted. And yet in these places appointed of him for prayer one is counted more holy than another, and more meritorious to pray in; as the church is holier than the chapel, and the chancel holier than them both; and yet the cathedral church, otherwise called the mother-church, more holy than them all three. But to pray at the shrines of his canonized saints, or in places of pilgrimage, where the devil worketh stiracles, I would say miracles, but namely at Rome, at Compostella, at Jerusalem, &c., this passeth all. Prayers made in those places with this confidence, that they be the sooner heard and the better accepted by the reason of the places, fly to heaven as it were a polled hen.

74. Christ appointed a certain form of prayer, after the which we should direct our prayers unto our heavenly Father; wherein also he declareth what things we should specially ask of God the Father. Matt. vi. Luke xi.

Antichrist appointeth divers and many forms of praying, not to God, but to this he saint, and to that she saint; yea, and that for many and sundry causes, to every saint for a contrary thing. And thus are men taught to worship the creature instead of the Creator, robbing God of his glory, and committing most wicked and damnable idolatry.

[3 Corp. Jur. Canon. Decretal. Greg. IX. Lib. iv. Tit. xi. cols. 1491, &c.]

[4 Id. Decret. Gratiani, Decr. Sec. Pars, Causa xxxiii. Quæst. iv. Cans. 8—10. cols. 1817, 8.]

Matt. vi. 75. Christ saith: "When thou prayest, thou shalt not be as the hypocrites are; for they use to stand praying in the synagogues, and in the corners of the streets, that they may be seen of men."

Antichrist saith, I will that my chaplains and my quire-men shall pray, sing, and say in none other places than in the synagogues, that is to say, in churches and chapels, and such other oratories, yea, and specially when the people are most of all gathered together, although they understand not one word what is either sung or said, or on the organs played. And because they may be seen of men, and have the greater assembly of people at their prayers, he commandeth that now one bell shall be rung, now two, now three, now all the bells in the steeple, by the which diversity of ringing men may the better know not only when antichrist's chaplains and their complices may be seen to pray, but also when it is *festum simplex*, or *festum duplex*, or *festum principale*, that is to say, single feast, or double feast, or principal feast.

Matt. vi. 76. Christ saith: "When ye pray, babble not much, as the heathen do. For they think it will come to pass that they shall be heard for their much babbling. Be ye not therefore like unto them."

The long prayers of the papists. Antichrist doth so lade and burden his captives with innumerable multitudes of prayers, that they have almost no time to breathe. They have matins of the day, and matins of our lady, with prime and hours. They have long nocturns; they have long litanies, long seven psalms, long fifteen psalms, with many and divers orisons. They have long masses and long commemorations. They have long diriges and long commendations. They have evensong of the day, with evensong of our lady, and complin to them both. And all these things must be said or sung under pain of deadly sin. But how they be mumbled and jumbled up, all the world may see: verily, without all godly affection of the mind, the heart goeth one way, and the voice another way, so that they agree together as harp and harrow, and come one to another as just as Jermyn's lips. Of such kind of beadmen speaketh our Saviour Christ on this manner: "This people draweth nigh, and honoureth me with their lips; but their heart is far from me. Verily they worship me in vain, teaching doctrines, even the commandments of men."

Matt. xv. Isai. xxix.

77. Christ would have such love among us that be his disciples, that we should gladly, willingly, and freely, without money, pray one for another.

Antichrist willeth his chaplains to pray for none except they have money, according to the common proverb: No penny, no Paternoster. If money come, they will be ready at all times to sing and say: if there be no money, then here is the door, and there is the way: farewell, gentle Geffrey; and, as the porters cry in Sturbridge fair, A new master, a new, and hang up the old; they will no longer sing or say than ye have money for to pay. Bring money, and ye shall have mass of *Scala cœli*, mass of *Requiem*, mass of *Recordare*, mass of *Si iniquitates*, with an hundred kind of masses besides, for whatsoever purpose ye will. For our massmongers have masses in store for all kind of things, good or bad. Only bring money, and ye shall want nothing; so desirous are antichrist's men of money. O mammonists!

1 Tim. i. 78. Christ by his apostles commandeth that every congregation should have his pastor or preacher to feed the christian flock with the most wholesome food of God's word; so that every spiritual minister should attend upon his own cure, and not be distract with the care of divers congregations.

Pluralities of benefices. Antichrist cannot away with this, that one man should have but one benefice and one living; therefore he dispenseth with his chaplains for money, to have as many benefices as they can get, never taking thought for the discharge of the cures. He granteth them dualities, trialities, pluralities, and tot-quots, to snatch as many as they can catch. Though God would have one pastor to have but one flock, and one beneficed man to enjoy but one benefice; yet antichrist, contrary to this most righteous will of God, granteth to one man for money thorough dispensation to have multitudes of benefices, both against all right and conscience, and against the ancient practice and usage of Christ's church. It is more tolerable and praiseworthy that two or three pastors should have the oversight of one congregation, being large and

great in multitude of people (as we read that in the city of Philippos there were divers bishops and divers deacons that did attend upon the flock of Christ), than one man to have the charge of many parishes. How can one man be in divers places? can one man do that which is denied to angels? I mean, to be in many and divers places at once. Will they commit the charge of them to other? and hire other to satisfy their office? But our Saviour Christ saith: "A good shepherd giveth his life for his sheep. An hired servant, and he that is not the shepherd, neither are the sheep his own, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth and scattereth the sheep." If antichrist's chaplains be not able to serve so many cures (as they are not able indeed), as they place other in their stead, so let them resign and give over to their curates and ministers those benefices where they serve, and they themselves serve not, that they may be the more able to do their duty. And would God such order might be taken, that one benefice might be made of such valor that it might abundantly suffice one man and such as necessarily appertain unto him, that these pluralities of benefices may once be taken away, which without doubt hath been the occasion, and yet is, of the destruction of many men's souls!

Phil. i. John x.

79. Christ by his blessed apostle commandeth that such should be chosen to be bishops and pastors of God's flock as be "apt to teach," that is to say, "to exhort by wholesome doctrine, and to improve them that say against it."

1 Tim. iii. Tit. i.

Antichrist repelleth and putteth back none from taking cure of souls, if he can read his portass and his missal, and be well seen in the pie[1]. As for preaching and teaching, except it be four times in the year to read to the people a general curse, or to tell them some narrations out of the Festival, or saints' lies (lives I should say) out of *Legenda aurea*, he careth not for it, yea, he abhorreth it. Moreover, antichrist is grown up unto such favour and madness, that he is not ashamed for money to dispense with boys, and to license them to have cure of souls, and to enjoy spiritual promotions, which ought to be the livings of the true and faithful pastors, and of such as labour and travail in the Lord's harvest; whereas the boys are not able to have cure of their own souls, being more meet to be taught than to teach. O thou antichrist, which burnest with an unquenchable thirst of worldly goods, what an whorish forehead hast thou put on, that thou darest commit the cure of souls, and the livings appointed for the same, to children, to boys, to such as be like mules and horses, that have no understanding! Is it fitting, meet, and convenient, that those souls, which were so dearly bought with the precious blood of God's own Son, should be committed to the cure, charge, and oversight of boys and children? Is not this to offer the flock of Christ a spoil to the wolf? Is not this to throw men's souls headlong down into the deep dungeon of hell-fire for lack of knowledge? Is not this utterly to deface the ministery, and cruelly to spoil the worthy pastors of their livings, and the christian people of doctrine and true administration of the sacraments? Wo worth thee, O antichrist, with thy god that wicked mammon!

80. Christ by his holy apostle chargeth all pastors to "feed their flock" diligently, and to be resident upon their benefices, and not, like an hireling or a thief, to forsake the flock, and to have no care thereof.

1 Pet. v.

Antichrist, contrary to this charge and commandment of Christ, granteth for money non-residences to so many as come, not caring for the flock, so he may have the money; nor yet regarding the will of God, so that his pouch may be filled with gold and silver. Let the sheep of Christ run astray where they will, hang on every briar, fall into every ditch, be devoured of every wolf, yea, sink down into hell, he foreeth not. For money he licenseth the shepherd to go whither he will, to be where he list, and to do what him most delighteth. The pastor, having a good opinion of his dispensation and non-residence, is led with no care toward his flock, but doth what he will, and yet gorgeously and deliciously, although absent, liveth of the wool and milk of the flock, like a thief, which, as our Saviour Christ saith, "cometh not but for to steal, to kill, and to destroy." Against these non-residentiaries God crieth out by the prophet,

John x.

[1] Pie: the popish ordinal. See Nares' Glossary.]

and saith: "O pastor and idol, that forsaketh his flock." By another prophet God crieth out also against those shepherds that feed themselves and not the flock, saying:

Ezek. xxxiv. "Wo be unto those shepherds that feed themselves! Should not the shepherds feed the flocks? Ye have eaten up the fat: ye have clothed you with the wool: the best-fed have ye slain: but the flock have ye not nourished; the weak have ye not holden up; the sick have ye not healed; the broken have ye not bound together; the outcasts have ye not brought again; the lost have ye not sought, but churlishly and cruelly have ye ruled them. Thus are they scattered here and there without a shepherd: yea, all the beasts of the field devour them; and they go astray."

Matt. x. 1 Cor. ix. 1 Tim. v. 81. Christ saith: "The workman is worthy of his meat." And the apostle saith: "The Lord hath ordained that they that preach the gospel should live of the gospel." Again he saith: "The elders that rule well are worthy of double honour, most specially they that labour in the word and teaching. For the scripture saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And, The labourer is worthy of his reward."

Against the impropriations of benefices.

Antichrist suffereth monsters and unprofitable clods of the earth to live and to wax fat of the goods of the church. Moreover, in divers and innumerable places of Christendom antichrist taketh away the corn and the best fruits of benefices from the true and faithful pastors, wherewith they should live and such as belong to them, and be the more able to maintain hospitality, to relieve the poor, to comfort the wayfaring man, and to succour the poor afflicted Christians; and he giveth it to monstrous monks, to flattering friars, to chattering canons, to pattering priests, and to such-like unprofitable members of the christian commonweal: whereby it is come to pass that the true shepherds, which watch over those flocks of the Lord, are most miserably handled, unjustly and against all right and conscience deprived of their duty, and thrown (alas for pity!) into extreme poverty; hospitality decayeth, the poor are not succoured, the needy are not relieved, yea, nothing is done in those parishes by the pastors whereby the comfortless may be comforted. No marvel, when the pastors[1] themselves have not wherewith to relieve their own necessity, but are compelled daily, as we may see before our eyes (such is their misery), to leave their flocks, which, as sheep destitute of shepherds, wander here and there, and to seek other places where they may have whereof to live; whereas, if they had that which is due unto them, but otherwise unjustly taken away from them by antichrist's decree, they should not only be able to live themselves, but also abundantly to relieve the poor.

O antichrist, what devil breathed this wicked affection into thy heart, that thou shouldest take away from the painful pastors their right, and give it to idle and

Phil. iii. sluggish monsters, "whose God their belly is?" The idolatrous princes in times past gave great abundance of worldly possession to their idolatrous priests: and art thou nothing ashamed to take that away from the priests of Christ, which both the law of God and the law of man hath given them? To rob and spoil a private man of his goods hath always been counted an heinous fault and a sin worthy of death; and shall it be lawful for thee, O thou antichrist, to take away from the ministers of Christ their duty and their right, and to give it where it pleaseth thee, O thou God-robber? Is not this to commit sacrilege, and also to deny the workman his meat, the labourer his reward, the shepherd his milk, the vine-keeper his wine, the warrior his wages, and to muzzle the ox's mouth that treadeth out the corn?

And that wicked spirit occupieth their minds also in these our days, which against all right and against their own conscience, unto their great damnation, except they shortly repent and amend, go forth to keep, hold, and possess these livings and goods of the poor pastors. Antichrist, as they themselves confess, neither can they deny it, by his devilish decree most unjustly and most tyrant-like took away the best portion of the tithes from the true owners, and gave them to a sort of monstrous hypocrites: why then are they now retained of them that seem to be enemies to antichrist, to condemn his antichristian acts, and to wish that all abuses might be taken away, and that a perfect reformation might be made according to the word

[1] Folio, *papists.*]

of God? Can there be any greater abuse than, according to antichrist's law, wrongfully and unjustly to withhold from the true pastor and preacher of the Lord's word that which is properly his due? The wise man saith: "The bread of the needy is the life of the poor: he that defraudeth him of it is a murderer and a manslayer." Eccles. xxxiv. What then is to be thought of them which take away from the ministers of the Lord's word the tithe-corn, whereof they should have bread to eat, and to give unto the needy? Is not this to play the part of a murderer? The needy pastor and his family would gladly eat bread; and the corn whereof it should be made is taken away from them, and unfruitfully consumed and devoured of those which do no good at all to the parishes. Is not this to pluck the meat out of the mouths of the pastor and his family? which thing what other is it than to play the murderer? I deserve damnation if I feed not the needy: shall it then be lawful for me to take away the right of the needy? If I give not of mine own to the hungry, I sin; and shall I be counted to do well when I will not suffer other men to enjoy their own, but through the pretence of an antichristian decree violently withhold it from them? Verily, it were better for such as thus unjustly, by the virtue of antichrist's law, possess the lawful duties of the lawful pastors, to render those duties to the true owners, though their delicate fare should somewhat be abated thereby, than to go forth thus wickedly to retain that is not their own.

"What doth it profit a man," saith our Saviour Christ, "to win the whole world, and to lose his soul?" Matt. xvi. It is truly said of the wise man: "Better is a little with the fear of the Lord, than great treasure with sorrow." Prov. xv. Again: "Better is a dry morsel with quietness (of conscience), than an house full of fat offerings with strife," Prov. xvii. that is to say, with grief of mind. Once again he saith: "Better it is to have a little thing with righteousness, than great treasures with sorrow." Prov. xvi. Moreover, the blessed apostle St Paul, in the description of a bishop or spiritual pastor, sheweth that he ought to be "a maintainer of hospitality." 1 Tim. iii. Tit. i. Now what hospitality can there be maintained, where those things are taken away that chiefly uphold and maintain hospitality, yea, without which no hospitality can be had? Take away corn, whereof bread and drink is made, which is the best portion that belongeth unto the maintenance of hospitality; and what remaineth behind wherewith the pastor may be able to keep open his doors, and to relieve either himself or any other? Take away his corn, as it is at this day come to pass through antichrist's decree, and the upholders of the same: may not then the spiritual minister be called *pastor a pascendo, sicut mons a morendo?* God have mercy on us, and send us once a redress of this great abuse, yea, of this theft, sacrilege, and tyranny!

Furthermore, God by his prophet commandeth that all manner of tithes should be brought into his barn, that there may be meat in his house. Mal. iii. Is not the pastor's barn his barn? and is not the pastor's house his house? Now God commandeth that all tithes should be brought into the pastor's barn, that there may be meat in the pastor's house. But how can there be meat in the pastor's house, which God calleth his own house, because his poor members are, and ought to be, refreshed in the same, when as the chief and principal tithes cannot be suffered, through antichrist's decree, to be brought into the pastor's barn, which God calleth his own barn? God commandeth one thing, and antichrist willeth the contrary; and yet the wicked worldlings and voluptuous epicures, "whose god the belly is," go forth to maintain the same, and unjustly to possess the goods of the true and faithful pastors; so greatly hath the god of this world blinded their eyes, (I mean the devil, and that wicked idol mammon,) that this saying of the apostle may be found true in them: "All seek their own, Phil. ii. and not the things which are Jesus Christ's." By this wicked decree of antichrist is the law of God broken, the true pastors deprived of their living, the poor people robbed of their belief, hospitality decayed, parishes left desolate, the pastoral houses fall into ruin, the people are untaught, schools are not maintained, the youth is neglected, both old and young run clean out of order, no degree doth his office, the ministery is despised, the word of God neglected, the preachers of God nothing regarded; and, in fine, an whole sea of evils brasteth into the bounds of the christian commonweal; and would God with the same there were not made a shipwreck of

all goodness and godliness! Notwithstanding, who lamenteth these things, and earnestly seeketh a redress thereof? God amend all that is amiss, and send corn where none is!

Matt. xix. 82. Christ, in all his doctrine teaching humility, when a certain man called him good, answered that "no man is good but God alone."

Antichrist, being most wicked and most sinful, will be called the best and the most holy.

83. Christ continually studied to do good, both to the bodies and souls of men.

Antichrist doth his whole endeavour how he may hurt both the bodies and souls of men; the bodies, by bringing them and their goods into captivity; the souls, by drowning them in superstition and idolatry.

John viii. 84. Christ in all his doings sought the glory of God his Father.

Antichrist in all his acts seeketh his own glory, and wisheth to be taken of all men as a god, calling himself God's vicar in earth, and supreme head of the universal church of Christ throughout the whole world.

Luke xxiii. 85. Christ promised to the thief hanging by him on the cross paradise freely.

Antichrist for money promiseth remission of sins, deliverance out of purgatory, and everlasting life.

Matt. xii. 86. Christ had no great regard of them that were his kinsfolk after the flesh.

Antichrist hath a special regard unto them, and exalteth them unto most high dignities and promotions, although most unworthy.

Matt. xx. Luke xxii. 87. Christ, when his disciples at any time were at contention, brought them again straightways unto unity and concord.

Antichrist setteth them together by the ears that are at peace, and never ceaseth to set kings and princes at variance. For then goeth it best with his kingdom.

Acts iv. 1 Cor. i. James ii. 88. Christ did choose such to attend upon him as were homely, simple, and plain.

Antichrist admitteth none unto his service but such as be full of guile, craft, and subtilty.

89. Christ compelled no man against his will to believe his gospel.

Antichrist, with suspension and excommunication, with apprehension and persecution, with fire and fagot, with sword and halter, enforceth men to receive his devilish decrees and trifling traditions.

90. Christ in all his adversity fled unto prayer.

Antichrist in his trouble flieth unto armour.

Matt. iv. 91. Christ fought against Satan with God's word.

Antichrist fighteth against his adversaries with the temporal sword.

Gal. iv. 92. Christ made himself subject to the law, when notwithstanding he was Lord of the law.

Antichrist himself will be obedient to no law, and giveth licence for money to other also to break laws.

Gal. iii. 93. Christ, by fulfilling the law, "delivered us from the curse of the law."

Antichrist, through his disobedience unto laws, openeth a window unto all wickedness, and through his evil example provoketh other to fall unto lewdness, and so to run into the curse and displeasure of God, unto their great damnation.

94. Christ in his doctrine taught none other but the law of his heavenly Father.

Antichrist teacheth laws of his own making, not only not agreeable, but also contrary to the word of God, and with violence enforceth men to keep the same.

Matt. xx. Luke xxii. 95. Christ by no means could abide that his disciples should strive for the supremacy.

Antichrist challengeth supremacy not only over the clergy, but also over kings and emperors, yea, and over the whole world.

Eph. ii. John x. 96. Christ by his doctrine and death made the Jews and gentiles, which tofore were at variance, one spiritual kingdom.

Antichrist, through his wicked traditions and devilish laws, hath made the Greek and Latin churches, which before were at great unity and concord concerning matters of christian religion, to be at variance, one affirming this, another denying the same.

John xiii. xv. 97. Christ in his last sermon gave a special commandment to his disciples that they should love one another.

Antichrist straitly chargeth his champions, that they strive and fight valiantly for the liberties of holy church, and that they by no means love and favour such as hate his decrees and laws.

98. Christ, in the aforesaid sermon, making mention of his corporal departure out of this world, promised to send to his disciples the Holy Ghost, which should lead them into all truth. John xv.

Antichrist instead of the Holy Ghost sendeth pardoners, friars, canonists, and Scotists, to teach us not the way of truth and salvation, but the way of falsehood and damnation.

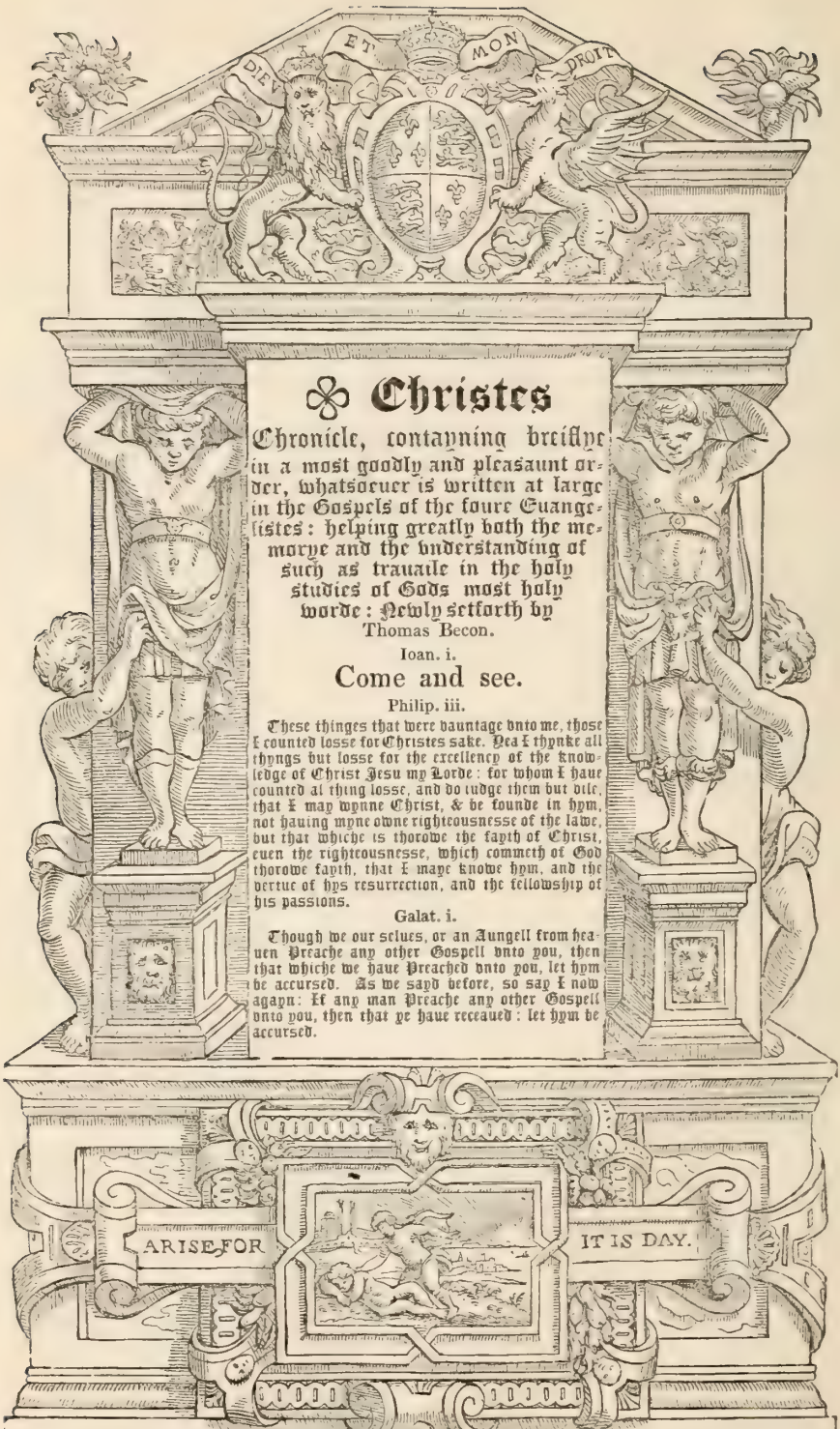
99. Christ in his holy gospel teacheth that, although he be absent concerning his corporal presence, yet is he alway present with his holy congregation as touching his divine majesty, grace, might, virtue, and power. Matt. xxviii.

Antichrist saith that Christ is not only spiritually, but also corporally with us; so that the priest maketh him daily, handleth him daily, breaketh him daily, eateth him daily, offereth him daily, &c.

100. Christ with his doctrine bringeth, to all them that receive it with sure faith, remission of sins and everlasting life. John viii.

Antichrist with his decrees bringeth to all his captives death and everlasting damnation.

Give the glory to God alone.



Christes

Chronicle, contayning breifly in a most goodly and pleasaunt order, whatsoeuer is written at large in the Gospels of the foure Euangelistes: helping greatly both the memorye and the vnderstanding of such as trauaile in the holy studies of Gods most holy worde: Newly setforth by

Thomas Becon.

Ioan. i.

Come and see.

Philip. iii.

These thinges that were vauntage vnto me, those I counted losse for Christes sake. Yea I thynke all thynges but losse for the excellency of the knowledge of Christ Jesu my Lorde: for whom I haue counted al thing losse, and do iudge them but dite, that I may wynne Christ, & be founde in hym, not hauing myne owne righteousnesse of the lawe, but that whiche is thorowe the fayth of Christ, euen the righteousnesse, which commeth of God thorowe fayth, that I maye knowe hym, and the vertue of hys resurrection, and the fellowshyp of his passions.

Galat. i.

Though we our selues, or an Aungell from heauen Preache any other Gospell vnto you, then that whiche we haue Preached vnto you, let hym be accursed. As we sayd before, so say I now agayn: If any man Preache any other Gospell vnto you, then that ye haue receaued: let hym be accursed.

CHRIST'S CHRONICLE,

BY

THOMAS BECON.

TO THE

RIGHT WORSHIPFUL AND HIS SINGULAR GOOD FRIEND,

MASTER JOHN KEMPE, CITIZEN OF LONDON[1]:

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

Considering the singular utility and exceeding great profit that cometh to all men by the holy and reverent reading of the most holy and reverend scriptures of God, I can none otherwise than marvel with what spirit those men are moved and led, which by no means can abide that they which are called the laity should read the word of God.

I would gladly demand of them, if the lay people do not appertain unto the congregation of God? if they be not the children of God? if they be not redeemed with the same price wherewith other be? if they also belong not unto the kingdom of heaven? again, if there be any law, statute, or ordinance given by God, that the lay people should not read the sacred scriptures, but be content, as some teach, with the doctrine that is taught of the preachers, and seek no further knowledge? If the lay people be the people of God, and no commandment of God given whereby they should be restrained from reading the sacred scriptures, who seeth not then evidently, how lewdly those men judge which affirm that the reading of the scriptures appertaineth not unto the laity? Is there any act, decree, statute, or ordinance made by any civil magistrate, which ought to be concealed and kept secret from his subjects, so that they shall not both hear it and read it? How shall a faithful subject address and prepare himself unto the diligent observation and keeping of his liege lord's hests and commandments, if he know them not? And how shall he better know them than by reading them himself? Are not men many times deceived by the reports of other? Have not men's idle inventions and trifling traditions been heard in the times past out of pulpits, and the people made to believe that it was the word of God?

But come off, to whom was the law of God in the old testament given to be read? to Aaron the priest and his son only? or rather to Moses and to all the people of Israel no less than to the priests? To what end commanded God that the fathers should teach their children his holy laws, and write them on every part of their houses, that they might always be in their sight, but that they should read them? Never was there any among God's people in the old law that was forbidden to read the word of God. Doth not David pronounce them blessed that study in the law of the Lord day and night, and studiously search his testimonies? Did not old Tobias teach his son from his youth to fear God, and to refrain from all sin? Did not the parents of the most godly and continent matron Susanna bring her up godly, and according to the law of Moses? Was not Timothy brought up in the knowledge of the holy scriptures from his infancy and tender age? How virtuously and learnedly Philip the evangelist brought up his daughters in all knowledge of godly letters, who knoweth not? Our Saviour Christ commandeth to "search the scriptures." St John calleth him blessed, not only which heareth, but also "readeth" the words of the holy scripture.

Psal. i. Psal. cxix. Tob. i. [Vulgate.]

Hist. Sus.

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[1] Of the individual to whom Becon has dedicated this treatise, nothing can with any certainty be affirmed. There was a family of the name settled at Spain's Hall, Finchingfield, in the county of Essex, to which he may have belonged. Two members of this family married with that of Appulderfield of Kent; and this fact, as most of those to whom Becon has inscribed his writings were connected with that county, may be thought to favour the conjecture that the John Kempe in question was of the Kempes of Spain's Hall. William Kempe married a daughter of John Colt, and sister to the wife of Sir Thomas More, and had by her six sons, one of whom bore the christian name of John. It is possible that he might be the person here named. It may be added, that there were Kempes of Dover, and that Sir Reginald Scott's first wife (see before, page 487, note 1), was the daughter of Sir William Kempe.]

Are not all things which are written, written unto our learning, that through patience and comfort of the scriptures we may have hope? Are we not commanded "not to believe every spirit," that is to say, every preacher, but to "prove the spirits, whether they be of God, or not?" But how shall the laity prove the spirits, if they have not the word of God to prove them by? Is not a touchstone the trial of gold from copper? So is the word of God the touchstone whereby true doctrine is discerned from false teaching. With this touchstone the noble and worshipful men of Thessalonica proved and tried the doctrine of Paul and Silas. For thus writeth St Luke in his chronicle of the apostles' Acts: "The noblest of birth among them of Thes- Acts xvii. salonica received the word with all diligence of mind, and searched the scriptures daily whether those things were even so." And this their act St Paul greatly commendeth, and willeth them continually so to do, saying: "Despise not prophesyings. 1 Thess. v. Examine all things. Keep that which is good." But how shall the faithful Christians examine the doctrines of men, and try whether they be true or false, if the touchstone, which is the word of God, be taken from them? The prophet Esay saith: "If any man want light, let him look upon the law and the testimony." But how can any man this do, when he may not be suffered to look upon the law? Were they all bishops and priests to whom St Paul, with the other apostles, wrote their epistles? Or was rather the greatest number of them laymen, as they use to call them? If it were lawful for the laity at that time to read the word of God, how cometh it now unlawful? St Paul saith: "Let the word of Christ richly dwell in you with all wisdom." But how can the word of God richly dwell in them which may not be suffered to read it?

St John Chrysostom (as I may pass over many of the ancient fathers) in divers of his homilies exhorteth his hearers to bring the bible and books of the holy scripture with them unto the church, and to try his doctrine by them, whether it be true or no[1].

No man ever envied the laity the reading of the holy scripture but the brood of antichrist only; yea, and that for this purpose only, that they might reign and rule after their beastly pleasure, and do what they lust without check. Owls can abide no light. And, as our Saviour Christ saith, "Every one that doth evil hateth John iii. the light, neither cometh he to the light, lest his works should be reproved." These spirits, therefore, cannot be of God, which labour with all main to pluck the holy bible out of the laity's hand, that they may not read it unto their consolation and comfort, and by that means be the more provoked to lead a life worthy the kindness of God.

Neither do I here gladly admit their objection, which say, The laity know not how to handle the scriptures, and rightly to understand them. I ask, Wherefore do the spiritual ministers serve but to instruct the people in the right understanding of the scriptures? If the lay people have the scriptures of God freely permitted unto them, they will abuse both unto the dishonour of God, and unto the destruction of their own souls. I answer, Though some men abuse weapon, shall weapon therefore be taken from all men? Many men drink drunk: shall therefore the use of wine, ale, or beer, be forbidden all men in a generality? Heresies most chiefly reigned in the apostles' time, and few years after: was the scripture therefore taken away from the laity? Were not the people rather encouraged of the holy fathers to read the scriptures, that by this means they might be the better enarmed against the heretics and schismatics? With an ungodly spirit therefore are they led, which bear so heavily that the lay people should read the holy scripture in their mother-tongue. I believe, and am assuredly persuaded, that the free having of the scripture in the

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[1 The passages are almost innumerable in which Chrysostom inculcates on his hearers the necessity of searching the scriptures. It will be sufficient to transcribe a single one: *Διὰ τοῦτο παρακαλῶ καὶ συνεχῶς ἐνταῦθα βαδίζειν, καὶ μετὰ ἀκριβείας προσέχειν τῇ τῶν θείων γραφῶν ἀναγνώσει, μὴ μόνον ἐπειδὰν ἐνταῦθα παραγίνησθε, ἀλλὰ καὶ οἴκαδε μετὰ χεῖρας λαμβάνειν τὰ θεῖα βιβλία, καὶ μετ' ἐπιμελείας δέχεσθαι τῶν ἐγκειμένων τὴν ὠφέλειαν. πολὺ γὰρ τὸ ἐντεῦθεν τικτόμενον κέρδος.*—Chrysost. Op. Par. 1718-38. In cap. ix. Genes. Hom. xxix. Tom. IV. p. 281.]

English tongue, so that all men may read it, is the cause of true religion toward the Lord our God, of faithful obedience toward the higher powers, of fervent love toward our neighbours, of right-up dealing with all men, of repentance, of amendment of life, and, in fine, of all good things, as experience, God be thanked, in not a few abundantly teacheth in these our days.

And verily unto this end ought all good and godly men, but specially the ministers of God's word, address all their travails, studies, and labours, that the people might daily increase more and more in the knowledge of God's most blessed word, that the earth might be replenished with the knowledge of the Lord[1], as the sea with waters: whereof also, I doubt not, will follow great abundance of good works, which thing doth shine in you as in a most clear lamp. Before certain years, most gentle Master Kempe, God called you unto the knowledge of the gospel. From that time hitherto God by his holy Spirit hath planted in you such faith toward him, such love toward the christian brethren, such bent and ready good-will toward all men, in doing them good, such patience in adversity, such temperance in prosperity, and such a comely behaviour in all your doings, that in your life and conversation you are become a mirror of virtue and an example of godliness to so many as know you.

To encourage you to run this race unto the end, and to shew some part of my good-will toward you, I thought it not unfitting nor unworthy our unfeigned friendship, to dedicate unto your name this little work following, entitled Christ's Chronicle, containing in good order, yea, and that very briefly, whatsoever the four evangelists both largely and disparsingly have written of the life of Christ, of his doctrine and miracles. The book, although little, shall bring great commodity to the diligent and earnest reader. This my slender travail, I pray you, take in good part; and I shall most humbly desire God to keep you, your most gentle and loving wife, your young son, with all your family, in health, both of body and mind, unto his most godly pleasure.

Amen.

[1 Folio, *earth*.]

CHRIST'S CHRONICLE.

"In the beginning was the Word, and the Word was with God, and God was the Word." When all things were made by the Word, as concerning their creation, the Word itself became flesh, that by it all things might be repaired. Therefore, when the virgin Mary was espoused to a certain man called Joseph, Gabriel the angel was sent to the espoused virgin, saying, "Behold, thou shalt conceive, and bring forth a son," &c. And she answering said: "Behold the Lord's handmaid," &c. And immediately she conceived by the Holy Ghost. When Joseph her husband perceived that she was with child, and knew not that it was by the Holy Ghost, he was determined secretly to go from her. "But while he was thus thinking, the angel appeared unto him, saying, Fear not to take thy wife unto thee." "About that time there came forth an edict from the emperor Augustus, that the whole world should be valued;" so that every man went into his own country where he was born. By this means came it to pass that Joseph also, with Mary his espoused wife, went up unto Bethlehem, where the maid brought forth her child, and laid it in a manger.

John i. Matt. i. Luke i. Isai. vii. Luke i. Matt. i. Luke ii.

The child being born in the night, a star appeared to the wise men in the east; and the very same night an angel appeared to the shepherds, shewing unto them great joy, namely, that the Saviour of the world was born; which shepherds, coming unto Bethlehem, found all things as it was declared unto them. After eight days the child was circumcised, and his name was called Jesus. Thirteen days after, the wise men came unto Jerusalem, asking for the King of Jews, that was newly born. And being there instructed of the learned men that Christ should be born in Bethlehem, they went forth straightways unto Bethlehem, having the star to their guide, which they had tofore seen in the east. They, entering into the house, found the child, worshipped him, and offered gifts unto him. When the days of Mary's purifying were fully ended, Simeon, a righteous man, which had received an answer of the Holy Ghost, that he should not see death before he had seen the Anointed of the Lord, when his parents had brought the child into the temple, took him into his arms, saying, "Now, Lord, lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy saving health." Anna also, the daughter of Phanuel, inspired with the Holy Ghost, and endued with the spirit of prophecy, gave in like manner witness of Christ. When all things were perfectly done according to the law, Joseph with the child returned unto Nazareth: at what time an angel appeared to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt; for it will come to pass that Herod will seek the child to destroy it. He rose up, and departed into Egypt. At that time king Herod slew all the children that were in Bethlehem, and in all the coasts round about, as many as were two years old and under; not doubting with so great a multitude to slay Christ. Joseph with the child and his mother dwelt in Egypt seven years. Herod at the last being dead, Joseph, at the commandment of the angel, returned with Mary and the child unto Nazareth. The child grew and waxed strong, full of wisdom.

Matt. ii. Luke ii. Matt. ii. Luke ii. Matt. ii.

When Jesus was twelve years of age, he went up to Jerusalem with his parents unto the feast, and remained at Jerusalem; and his father and mother knew not of it. After three days he was found in the temple, sitting among the doctors, to whom his mother said, "Son, why hast thou done so to us?" "And he went down with them, dwelt with them in Nazareth, and was obedient unto them." "And he increased in age and wisdom before God and men."

Luke ii.

In those days John preached repentance and remission of sins. At that time there were three sects among the Jews, which greatly differed from the common life and opinion of men, and they were called Pharisees, Sadducees, and Essees. The Pharisees did wear great broad papers on their arms and on their forchead, wherein the tables

Matt. iii. Mark i. Luke iii. Three sects among the Jews.

of the ten commandments were written, and they had thorns in the hems of their garments, and they affirmed that the souls of the dead did go into other bodies until the day of the general resurrection. The Sadducees denied the resurrection of the dead, affirming that the souls die with the body. The Essees, being not altogether unlike to monks in life, held this opinion, that all the souls were made from the beginning, and are committed unto bodies when time require. All these sects John reproved, saying, "O ye generation of vipers, &c." At that time the Pharisees asked him if he were Christ, or Helias, or that prophet; which answered, no, and that he was the voice of a crier in the wilderness.

Matt. iii.
John i.

THE FIRST YEAR OF CHRIST'S PREACHING, AND OF HIS MIRACLES WORKING.

Luke iii. Matt. iii. Mark i. John i.

At that time Jesus, being about thirty years of age, came from Galilee, and was baptized of John; and the heavens were opened upon him, and the voice of the heavenly Father was heard, and the Holy Ghost came down upon Christ in the similitude and likeness of a dove. After these things he was led of the Spirit into wilderness, where he fasted, and was tempted of the devil forty days and forty nights. Afterward John saw Jesus walking, and said, "Behold the Lamb of God, that taketh away the sin of the world;" which thing when two of his disciples heard, (one of them was Andrew,) they followed Christ. Andrew brought his brother Simon, whom Jesus afterward called Cephas. The next day after the Lord found Philip, and said unto him, "Follow me;" and he followed him, and brought Nathanael unto him also.

Matt. iv. Mark i. Luke iv. John i.

John ii.

The third day after there was a marriage in Cana, a city of Galilee, where Jesus turned the water into wine, which was the beginning of his miracles that he did openly. Shortly after, at the feast of Easter, he went up unto Jerusalem, and did cast out of the temple the buyers and sellers in it. And to the Jews, which then required signs and miracles at his hand, he said, "Destroy this temple; and I will build it up again in three days." Nicodemus, which was one of the rulers, came unto Jesus in the night, whom the Lord taught concerning the spiritual nativity of man. When he, departing from thence, walked by the sea of Galilee, and the people pressed greatly upon him, he went up into Simon's boat, and taught the people out of the ship; and he bade Peter cast out his net into the sea; and he caught a wonderful great number of fish, and falling down on his knees, he said to Jesus: "Go from me, O Lord, for I am a sinner." After these things, Jesus came unto Nazareth, where on the sabbath-day he read out of the prophet Esay these words: "The Spirit of the Lord is upon me," &c. Afterward he went into Jewry; and his disciples did baptize. John also baptized in the wilderness, by Salim; and he sent many unto Jesus, which was the occasion that John's disciples were angry, and envied Christ. But John reproved them, saying, "He must increase, but I must decrease."

John iii. Luke v. Luke iv. Isai. lxi. John iii.

Matt. xiv. Mark vi. Luke ix. Matt. xiv.

Shortly after, John reproved Herod for keeping his brother's wife; and Herod therefore threw him into prison. Which thing when Jesus heard, he left Jewry, and went again into Galilee, and dwelt in Capernaum, in the coasts of Zabulon and Neptalim, preaching openly, and saying, "Repent, and believe the gospel; for the kingdom of God is at hand." And this was the first year of his preaching. Going from thence, when much people followed him, he went up into a mount, and calling unto him his disciples, he taught them, saying: "Blessed are the poor in spirit," &c. Afterward, when he came down from the mount, he healed a leper; and, when he came again unto Capernaum, he healed the servant of a certain captain; and going there into the synagogue, he cast out of a man an unclean spirit. And entering into the city Naim, he raised up unto life the only son of his mother. From that time Jesus began to be famous in all places; insomuch that all kind of diseased persons were brought unto him; and he healed them. After these things, he sent forth his disciples to preach, giving them power to cast out unclean spirits, and to heal all manner of diseases and sicknesses.

Mark i.

Matt. v. Luke vi. Matt. viii. Mark i. Luke v.

Mark i. Luke iv. Matt. viii. Mark i. Luke iv. Matt. x.

Luke vii.

A certain Pharisee desired him to eat with him; and he, coming into the Pharisee's

house, sat down at the table, where a certain woman, being a famous sinner, came unto him with an alabaster box full of sweet ointment, and kneeling down before his feet, she began to wash his feet with her tears, and to wipe them with the hair of her head; and Christ forgave her her sins, being many in multitude. And a certain scribe came unto him, and said, "Master, I will follow thee whithersoever thou goest." But Christ said unto him, "The foxes have dens, and the fowls of the air have nests; but the Son of man hath not where to rest his head." And to another he said, "Follow thou me;" which said, "Suffer me first to bury my father." But Christ said unto him, "Suffer thou the dead to bury the dead: go thou and preach the kingdom of God." The third said unto him, "I will follow thee; but suffer me to bid my friends first farewell." Jesus said unto him, "No man that putteth his hand to the plough, and looketh back, is meet for the kingdom of God."

Matt. viii. Luke ix. Luke ix.

Then went he up into a ship, and slept; and there rose a great tempest, insomuch that his disciples did wake him; and he straightways commanded the wind and the sea to be quiet, and there followed a great calm. When he was come over the sea into the country of the Gerasens, two that were possessed of devils came running unto him, of the which one fell down before him, saying, "What have we to do with thee, O Jesu, thou Son of God? Thou art come to vex us before the time." And he cast the devils into the swine. The Gerasens, being moved at the matter, desired him to depart from their coasts. One that was delivered from a legion of devils desired Christ that he might follow him; to whom Jesus said, "Go home, and tell what great things God hath done unto thee;" which thing he did. Jesus, going into a ship, returned into his city, that is to say, Capernaum, where he healed a man diseased of the palsy, let down of four men from the top of the house.

Matt. viii. Mark iv. Luke viii. Mark v. Luke viii. Matt. ix. Mark ii. Luke v.

Jesus, departing from thence, went up into Jewry; and he, seeing Levi the son of Alpheus, called Matthew, sitting at the receipt of custom, called him; and he followed him. When he returned into Galilee, making his journey through Samaria, he came unto a pit, where he talked with a woman of Samaria. Coming from thence into Cana Galilee, he was desired of a certain ruler that he would heal his son; for he was at the point of death. To whom the Lord said, "Thy son liveth." And the child was healed at the very same hour. After these things Levi, otherwise called Matthew, the toll-gatherer, prepared a banquet for Christ in his house, where many publicans and sinners sat at the table with Jesu; which thing greatly displeased the Pharisees. The Pharisees also at that time reproved Christ's disciples, because they fasted not, as they and the disciples of John did: but Christ defended them. Afterward, the Pharisees requiring a sign, Christ said that none should be given unto them but the sign of Jonas the prophet. And he brought in the example of the queen of the south, and of the Ninivites, to confound their incredulity. He told them also a parable of an unclean spirit. As he spake these things, a certain woman of the company cried out and said, "Blessed be the womb that bare thee, and the paps that gave thee suck." But he answered, "Yea, rather, blessed are they that hear the word of God, and keep it:" and, when a certain man said unto him that his mother and his brethren would speak with him: "He that doth the will of my Father is my mother, brother, sister," &c.

Matt. ix. Mark ii. Luke v. John iv. Matt. ix. Mark ii. Luke v. Matt. xii. Mark viii. Luke xi. Matt. xii. Mark iii. Luke viii.

As he was yet speaking, a certain prince of the synagogue, called Jairus, came unto him, and made intercession for his daughter; whose request Christ most graciously heard, and went with him. By the way a certain woman, being many years diseased of a bloody issue, touched the hem of Christ's garment, and was straightways healed. Christ, entering into Jairus' house, raised up his daughter from death unto life. After this he restored two blind men to their sight. He delivered also a man that was both dumb and deaf from the devil. And when the common people did greatly commend and praise Christ for his miracles, the Pharisees imputed all those his noble works to the help of Belzebub, prince of the devils. But Christ mightily confounded them, and proved that his miracles were done by the mighty power of God. He spake unto them of a kingdom divided in itself; of a strong armed man; of the sin against the Holy Ghost; of a tree; of the good and bad treasure, &c.

Matt. ix. Mark v. Luke viii. Mark vii. Matt. ix. Mark iii. Luke xi. Matt. xii.

After these things he entered into a certain castle, where a certain woman called

Luke x.

Martha made him a dinner; which Martha had a sister called Maria. She gave
Matt. xi. Luke vii. diligent ear to the words of Christ. Immediately after, when John being in prison heard the works of Christ, he sent unto him two of his disciples, to demand whether he were that Messias that was promised to come, or that they should look for another. Christ bade them consider his works. When John's disciples were gone, Jesus greatly commended John both for his gravity and constancy, calling him greater than a prophet, and an angel sent before his face; again, that among the children of women there was none greater than John Baptist.

Luke x. After these things the Lord appointed seventy and two disciples, and sent them forth to preach, two and two together; which, returning with great joy, told Christ that even the very devils were subject unto them. But Christ willed them to rejoice
Matt. xi. Luke x. not in this, but that their names were written in the book of life. Then Christ, greatly rejoicing in the spirit, gave thanks to his heavenly Father that it pleased him to open such and so high mysteries to the simple ones, and to conceal and hide
Matt. xii. Mark ii. Luke vi. them from the wise and prudent of this world. After this, the Lord passing through the corn-fields on the sabbath-day, his disciples being hungry plucked the ears of the corn, and did eat; whom the Pharisees reproved for so doing: but Christ defended
Matt. xii. Mark iii. Luke vi. them by the word of God. On the sabbath-day following he healed a man that had a dry and withered hand. For the which his act the Pharisees conspired and took
Luke vi. counsel together how they might despatch him out of the way. Jesus, knowing this, went out into a mountain to pray, where he continued all the whole night in prayer. The morning following he called unto him his twelve disciples, whom he called apostles,
Matt. xiii. Mark iv. Luke viii. whom he had chosen to be preachers of God's word. And sitting by the sea-side, much people resorted unto him; and he, going up into the ship, taught them many things by parables. And, after his sermon was done, his disciples asked him why he spake so in parables: he answered, "That they which see may not see, and they that hear may not hear." And he expounded unto them the parable of the sower, &c. When the people were departed and gone away, he came into an house, where he opened unto his disciples the parable of the tares; rehearsing divers other parables.

These things did Jesus in the first year of his preaching.

THE SECOND YEAR OF CHRIST'S PREACHING, AND OF HIS MIRACLES WORKING.

In the second year Christ returned into his country; to whom his countryfolk said,
Matt. xiii. Mark vi. Luke iv. John iv. Luke iv. 1 Kings xvii. "How cometh this fellow by such wisdom? Is not this the son of Joseph the carpenter?" To whom he answered, "No prophet is accepted and well taken in his own country." And when he had told them the history of the widow of Sarepta, unto whom alone in the time of hunger Helias the prophet was sent, they, casting him out of their city, led him up into an high mountain, that they might throw him down headlong. But Jesus scaped free from among them.

Matt. xiv. Mark vi. Luke ix. At that time king Herod beheaded John Baptist, because he reproved him of his incestuous life. Herod afterward, hearing of the noble acts which Christ did, thought that it had been John Baptist, whom he killed, and that he was risen again
John vi. from death; and therefore desired greatly to see him. Jesus hearing this departed, and went aside into a solitary place; and there followed him much people; and after he had preached unto them, he caused them to sit down upon the grass, where with five loaves and two fishes he fed five thousand people. But Jesus, knowing that the people would make him a king, fled, and went alone into a mountain to pray. The
Matt. xiv. Mark vi. disciples were on the sea, and the ship was grievously tossed with the waves; unto whom Jesus came in the fourth watch of the night, walking upon the sea; and the disciples thought that it had been a spirit. Then Peter, perceiving that it was Jesus, went unto him upon the waters; but he, seeing the wind to be great, was afraid, and began to sink. But when Jesus came up into the ship, the wind ceased. And he with his disciples came into the land of Genezareth, through Bethsaida; where they brought unto him so many as were diseased; and he healed them.

The day following the people came unto him, marvelling how he came thither; and, desiring to be fed of him again, they made mention of manna, which Moses gave to their forefathers in the wilderness. But Christ told them that he was the bread of life which came down from heaven; again, that except they did eat his flesh and drink his blood, they could not be saved. The Jews, being offended with this doctrine of Christ (they understood the words of Christ not spiritually, but carnally), went their way, and utterly forsook him. When Christ saw that, he asked his disciples if they also would depart and go their way. The disciples answered and said, "Lord, to whom should we go? Thou hast the words of everlasting life; and we have believed that thou art Christ, the Son of the living God." And he said unto them, "Have I not chosen you twelve? and one of you is a devil." He spake of Judas Iscariote, that should betray him. John vi.

At that time a certain Pharisee bade him to dinner. And both he and his disciples sat them down at the table, and fell to their meat, not washing their hands before. The Pharisees found great fault with the matter; but Christ told them that that which entereth into the mouth defileth not man, but that which cometh out of the mouth. He laid also to their charge, that they were very curious in observing the traditions of their forefathers, but the commandments of God they utterly neglected, and nothing at all regarded. Luke xi. Matt. xv. Mark vii.

From thence he went into the coasts of Tyrus and Sidon, where he healed the daughter of the woman of Cananee, which was possessed with a devil. After that, many came unto him, bringing with them the dumb, the halt, the lame, the blind, the feeble, &c., and cast them at his feet; and he healed them all. And, departing from thence, he came through Sidon unto the sea of Galilee, in the midst of the coasts of the ten cities, where he healed a man that was both deaf and dumb, by putting his fingers into the man's ears, and by touching his tongue with his spittle, and saying unto him, *Effetha*, that is to say, "Be opened." This done, he went up unto Jerusalem at the feastful day of Pentecost. Matt. xv. Mark vii.

There was at Jerusalem a pool having five porches, where he healed on the sabbath-day a man that had been diseased by the space of twenty-eight years. The Jews were mad at the matter, and persecuted him because he did this on the sabbath-day. But Jesus defended his act, speaking unto them many things both of his Father and of himself. The Jews sought all means possible to kill him, not only because he brake the sabbath-day, but also because he said that God is his Father. John v.

Jesus went from thence again straightways unto the sea of Galilee into a wilderness, where he fed four thousand men with seven loaves and a few fishes. And entering into a ship with his disciples, he came into the parts of Mageddon, where he taught them to beware of the leaven of the Pharisees. Matt. xv. Mark viii. Matt. xvi. Mark viii. Luke xii.

After this, Jesus came into the parts of Cesarea Philippi, and he demanded his disciples, saying, "Whom do men say that the Son of man is?" After other answers, Peter said, "Thou art that Christ, the Son of the living God." Christ commended Peter greatly for this confession: notwithstanding, he charged his disciples that they should tell no man that he was Christ. And he declared unto them that he must suffer death, and that he should rise again the third day. Which thing when Peter heard, he went about to dissuade Christ from such sufferings. But Christ reproved him, and called him Satan; exhorting so many as will follow him to forsake themselves, to take up their cross, and to follow him. And after six days, or, as Luke hath, after eight days, Jesus took Peter, James, and John, and led them into an high mountain, called Thabor, where he was transfigured before them. Coming down from the mountain, he came to the people. The day following he healed a lunatic man, whom his disciples could not heal. Matt. xvi. Mark viii. Luke ix. Matt. xvii. Mark ix Luke ix.

Afterward he came unto Capernaum, where he sent Peter unto the sea to take fish, and to open the fish's mouth, where he should find a piece of twelve-pence, and to pay that for tribute. At that time the disciples came unto Jesus, asking him, "Who is greatest in the kingdom of heaven?" For they had contended among themselves before of superiority or primacy. Christ repressed this their ambition, by bringing forth a little child among them. And John, coming unto Christ, said unto him, Matt. xvii. Matt. xviii. Mark ix. Luke ix.

Mark ix. Luke ix. Matt. xviii. Mark ix. Luke xv. "Master, we saw a certain man casting out devils in thy name, which followeth not us, and we forbad him." To whom Christ said, "Forbid him not." Afterward he spake many things of slanders, or offences. He put forth also at that time parables of the stray sheep, of the lost groat, and of the riotous son; whereby he concludeth that there is in heaven greater joy upon one sinner that repenteth, than upon many

Matt. xviii. Luke xvii. righteous which need no repentance. After these things he declared what order is to be taken with them that offend, and he exhorteth us favourably to forgive such

Matt. xviii. as sin against us: and to that end he putteth forth a parable of a servant whom his master forgave ten thousand talents, but, because of his ingratitude and unmercifulness toward his fellow-servant, he called back again all the debt which tofore was forgiven; and hereof concludeth that, except we forgive even from the very heart them that offend us, our heavenly Father will not forgive us.

Mark x. Matt. xix. Mark x. After these things Jesus came into Jewry, over Jordan from Galilee, where he healed such as were sick that followed him. At that time the Pharisees came unto Jesus, and demanded of him if it were lawful for a man to put away his wife. Christ answered that it was not lawful for a man to put away his wife for any cause, but only for breaking of wedlock. At that time he made mention also of three kinds of eunuchs[1]; declaring that all men cannot live chaste, but such only

Matt. xix. Mark x. Luke xviii. John vii. as have received the gift of God. Then immediately they brought little children unto him, whom after he had embraced and blessed, he pronounced that unto such pertaineth the kingdom of heaven. This done, he returned into Galilee; because the Jews sought to kill him. At that time a certain man affirming himself to be the Son of God deceived certain men of Galilee; whom when he had brought forth into a mountain, to the end that they might see him ascend and go up into heaven, while they did sacrifice unto him, Pilate, coming in the mean season, slew both him and

Luke xiii. the sacrificers. And forasmuch as the Jews thought them to be damned, because they were wicked and ungracious, and worse than any other of Galilee, Christ said unto them that the Jews were as evil, and that they also should perish and come to

Luke xiii. nought, except they shortly did repent and amend. And unto this end he told them a parable of a fig-tree that brought forth no fruit.

Luke xiii. At that time, when he taught on the sabbath-day in the synagogue, he healed a woman whom an unclean spirit had made crooked by the space of eighteen years, so that she could by no means look upward. And when Christ was reproved of the ruler of the synagogue, because he had made her whole on the sabbath-day, he answered and said unto him: "O thou hypocrite, every one of you looseth his ox or his ass on the sabbath-day, and leadeth him to water; and shall it not be lawful for me on the sabbath-day to heal the daughter of Abraham?" Then came certain unto

Luke xiii. him, and said, "Get thee hence from Galilee; for Herod will kill thee." To whom he said, "Go, and say to that fox, Behold, I cast out devils, and heal diseases this

John vii. day, and to-morrow; and the third day I make an end." Then Jesus went up unto the tabernacle-feast, although he had tofore said unto his brethren that he would not go up: at which time when he had spoken many things against the Jews, and told them that they sought to kill him, they answered that he had a devil, and that no man went about to kill him. And they went about to apprehend and lay hand on him; but no man toucheth him; for his hour was not yet come.

Luke xii. A certain man of the company came unto Jesus, and desired him to divide the inheritance between him and his brother. But Christ refused so to do, saying unto him, "Who appointed me judge between you?" And he warned him to beware of all covetousness, putting forth a parable of a certain rich man which with great deliberation devised with himself to enlarge his barns, where he might repast[2] and lay up in store his so great substance; to whom it was answered, "O fool, this night shall they take away from thee thy life. Whose goods then shall those be which thou hast so greedily gathered together?"

John viii. After these things, when he had spoken many things of himself, of his Father, of Abraham, and of the Jews, they took up stones to cast at him. But he hid

[1] Three words are omitted.] [2] Repast: feed, feast; or, perhaps here, store up.]

himself, and went out of the temple. And passing forth on his journey, he saw a man that was born blind, whom he restored unto his sight; the Jews, but specially the Pharisees, making not a little ado about the matter. Then as he walked by the way, a certain young man met him, and demanded of him what he should do that he might have everlasting life. Christ sent him unto the law, and bade him keep the commandments of God. And when the young man answered that he had kept them from his youth, Christ said unto him, "Yet wantest thou one thing. If thou wilt be perfect, go thy way home, and sell all that thou hast, and give it to the poor; and take up the cross, and follow me." But he would none of it. For he was a man of great substance and many possessions. Then said Christ, that it was more easy for a cable-rope to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. Then said Peter, that he and his fellow-disciples had forsake all things and followed Christ; and demanded of Christ what they therefore should have. Christ told them that whosoever did forsake anything for his sake, should receive in this world an hundred-fold as much, and in the world to come life everlasting. When certain covetous persons heard him make this answer, they laughed him to scorn: in consideration whereof he put forth a parable of a rich man and of a poor Lazare. And unto his disciples he put forth another parable of the unrighteous steward, concluding hereof that we ought liberally bestow our goods upon the poor people in this world, that we may receive in the world to come everlasting dwelling-places. Afterward he put forth another parable of an householder which hired workmen to labour in his vineyard.

John ix. Matt. xix. Mark x. Luke xviii. Luke xvi. Matt. xx.

Which parable when he had ended, he entered into the house of a certain noble and princely Pharisee on the sabbath-day to eat bread, where he healed a man diseased of the dropsy. At that time also, when he saw divers of them that were bidden unto the feast strive who should sit highest at the table, he put forth another parable, wherein he declared how men should behave themselves when they are bidden to any other man's table, and how they ought to place themselves. This done, he taught the Pharisee that had bidden him unto his house, what manner guests he should bid unto his feast; not the rich, but the poor; not them that would feast them again, but such as were not able to do them the like pleasure; in so doing they should be recompensed at the resurrection of the righteous, receiving for mortal and transitory things immortal and everlasting things.

Luke xiv.

And these were the things which Christ did in the second year of his preaching.

THE THIRD YEAR OF CHRIST'S PREACHING, AND OF HIS MIRACLES WORKING.

The feast of the dedication was at Jerusalem, and it was winter; and Jesus walked in the temple, in Salomon's porch; and the Jews resorted unto him, demanding of him how long he would make them to doubt whether he were Christ or not. Jesus bade them consider his works, and reproved them for their infidelity and unbelief, declaring that they were none of his sheep, because they would not hear his voice. For the property of his sheep is to hear his voice; and they that were his sheep should never perish, but have life everlasting. Afterward he called God his Father, and said that he and the Father are all one, that is to say, not only in will, but also in nature, in substance, in deity, in might, in majesty, in power, &c. Which thing so moved the Jews and stirred them up unto anger, that they took up stones to stone him withal, and moreover sought all means possible to take him. But he escaped their hands, and went away again beyond Jordan; where it was declared unto him that Lazarus was sick. Notwithstanding, he abode still in the same place where he was two days after. Then after that said he to his disciples, "Let us go into Jewry again." But they said unto him, "The Jews lately sought to stone thee; and dost thou go thither again?" And he said unto them, "Are there not twelve hours in the day?" After that came he to Bethania, where he raised up Lazarus from death unto life. Which thing once known and published abroad, the bishops

John x. John xi.

and Pharisees, being not a little grieved at the matter, assembled and gathered a council, to consult among themselves what was best to be done, fearing greatly that their kingdom should utterly decay if Christ did prosper and go forward either in his doctrine or in his miracles working. They said, "What do we? If we let him escape thus, all the world will believe on him; and the Romans shall come and take away both our place and the people." Then said Caiphas, which was the high priest that same year, "Ye perceive nothing at all; neither do ye consider that[1] it is expedient for us, that one man die for the people, and not that all the people perish."

Luke xvii. Afterward as Jesus went up toward Jerusalem, he went through Samaria and Galilee. And entering into a certain town, there met him ten lepers, whom when he had cleansed from their leprosy, one of them only, being a Samaritan, praised and Luke ix. magnified God. The other were Jews, and those unthankful. At that time he sent messengers before him into a certain city of the Samaritans to make preparation for him. But they were not received. Wherefore James and John, being angry, said unto Christ, "Wilt thou we command that fire come down from heaven and consume 2 Kings i. them, as Helias did?" But the Lord rebuked them, saying, "Ye know not of what spirit ye are. The Son of man is not come to destroy the lives of men, but to save them." And he said to his disciples, "Behold, we go up to Jerusalem, and all things shall be accomplished and fulfilled that are written of the Son of man:" he Matt. xx. Mark x. told them before of his passion, death, and resurrection. Then the mother of the sons of Zebedeus came unto Christ, and desired him that one of her sons might sit on his right hand, and the other on the left hand. When the other disciples heard this, they had great indignation at the two brethren; insomuch that they fell at contention among themselves who should be greatest and of highest authority. Luke xxii. But Christ rebuked and repressed this their ambition, declaring unto them that the kings and princes of the heathen seek after dominion, and bear worldly rule; but they should not so do: but whosoever seemeth to be greatest among them, the same should become servant to other. For the Son of man himself came[2] not that other should minister unto him, but that he should minister and do service to other.

Luke xix. After these things, when the Lord entered into Hierico, Zachee, being a man of a very little stature, climbed up into a sycomore-tree, that he might see Jesus: to whom Christ lovingly and friendly spake, and bade him come down; for he would immediately come into his house. Zachee received him with great joy into his house. Matt. xx. Mark x. Luke xviii. Shortly after Christ restored two blind men unto their sight.

Matt. xxvi. Mark xiv. John xii. These things done, he came into Bethania, and remained in the house of Simon the leper, whom tofore he had made clean. And there they prepared a supper for him. Martha ministered. Lazarus sat at the table with him. Mary anointed Jesus' feet with precious ointment. Wherefore Judas was angry, and said, "It had been better that the ointment had been sold for a good sum of money, and given to the poor." He spake not this that he had any regard or care of the poor, but because he was a thief, and bare the bag. But Christ defending the woman said, that she had wrought a good work; again, that they should have poor people[3] evermore among them, but so should they not have him.

Matt. xxi. Mark xi. Luke xix. In the morning, when Christ was come unto Bethphage, he sent two of his disciples into Jerusalem to bring an ass and a colt unto him. And sitting on the ass, when he drew nigh to the going down of the mount Olivet, many of the people strawed their garments in the way. Other cut down branches from the trees, and strawed them in the way. Moreover, the people that went before, and they also that came after, rejoiced, praised God with a loud voice, saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." But Luke xix. Jesus, in the midst of this glory, beholding the city Jerusalem, and afore-seeing the grievous plagues and most heavy tokens of God's wrath and vengeances that should fall upon that city, after few years, for the ingratitude and unthankfulness of the inhabitants thereof, because they knew not the time of their visitation, neither would

[1 Folio, *what.*] [2 Folio, *come.*] [3 Folio, *poor have people.*]

they receive it, but resist it, wept most bitterly, more sorrowing for their destruction, than rejoicing in his own praise and commendation. When he was come to Jerusalem, Matt. xxi.
all the city was moved, saying, "Who is this?" And the people said, "This is Jesus, the prophet of Nazareth, a city of Galilee." And he went into the temple, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them than sold doves, and said to them, "It is written, My house shall be called the house of prayer; but ye have made Isai. lvi. Jer. vii.
it a den of thieves." And he taught daily in the temple. And such as were diseased came unto him in [the] temple, and he healed them.

The Pharisees and scribes, hearing and beholding these things, were mad, and Matt. xxi. Mark xi.
sought to destroy him; but he conveyed himself from them, and went out of the city unto Bethania, and had his abiding there. Returning again unto Jerusalem in the morning, he was hungry; and, when he came unto a fig-tree, and found no fruit thereon, he cursed it; and the tree straightways withered away. And when he was entered into the city, and came into the temple, where he had much ado with the high priests and rulers of the people, the scribes and the Pharisees brought unto him a woman John viii.
taken in adultery, that he might give sentence what should be done with her. But Jesus, knowing their wicked devices, confounded them; so that they went away one after another, leaving the woman and Christ alone. Christ, seeing them all gone, set the woman at liberty, charging her to amend her life, and no more to sin. Moreover, Mark xii. Luke xxi.
Jesus, beholding them that cast their gifts into the treasury, commended a poor widow that offered two mites, which is but a farthing, more than all the other. And he Luke xviii.
put forth a parable unto certain men which trusted in their own righteousness, of the proud Pharisee and poor publican. The same day Philip and Andrew declared unto John xii.
Jesus that certain of gentiles would gladly see him. To whom Christ said, "The hour is come that the Son of man shall be glorified." "O Father, glorify thy name." And a voice sounded from heaven on this manner, "I have glorified it, and I will glorify it." And when night came, he returned unto Bethania. Mark xi.

When he returned again on the[4] morning unto Jerusalem, they saw the fig-tree withered away; and Peter said to Christ, "Behold, the fig-tree is withered away." Matt. xxi. Mark xi.
And the Lord answered, "If ye have faith, ye shall do whatsoever ye will." "For Luke xix.
all things are possible to him that believeth." And he added that in prayer we must have faith, and without ceasing continue in prayer. And unto this end he Luke xviii.
put forth[5] a parable of an unrighteous judge and of an oppressed and wronged widow. And when he was come into the temple, the elders asked him by what authority Matt. xxi. Mark xi.
he did those things. And he asked them again another question, concerning John's Luke xx.
baptism, whether it were of God, or of men. And they held their peace, and answered nothing. Then he put forth a parable unto them of two sons, of the Matt. xxi.
which one said that he would not go into the vineyard, and yet he went; and the other said he would go, and went nothing at all. Again, he put forth another parable, Matt. xxi. Mark xii.
of an householder which planted a vineyard, and let it out to husbandmen, which Luke xx.
slew not only the householder's servants, but also his son and heir. He spake also of that stone which the builders did refuse, and how notwithstanding it was made Psal. cxviii.
the head corner-stone. And unto this end he put forth a parable of a king which Matt. xxii.
ordained marriage for his son. Of the same matter speaketh Luke otherwise on this manner: "A certain man made a great supper, and called many," &c. Luke xiv.

Then the Pharisees, going about to snarle him in his talk, demanded of him if it Matt. xxii. Mark xii.
were lawful to pay tribute unto Cæsar, or not. The Sadducees also talked with him con- Luke xx.
cerning a certain woman which had seven husbands, asking of him whose wife she should be at the resurrection. Immediately after, a certain scribe learned in the law came unto him, and demandeth of him which was the greatest commandment in the law, and what he should do to be saved. To whom the Lord answered that the greatest commandment is to love God; and the next is to love our neighbour; and added, if he did this, he should live. And when he was demanded who is our Luke x.
neighbour, he put forth a parable of a wounded man, which fell into thieves, &c. At

[4] Folio, *the on.*] [5] Folio, *fayth.*]

John vii. that time the Pharisees and head-rulers sent their servants to apprehend him; to whom he said, "Ye shall seek me, and ye shall not find me;" with many other things, which are recited in the gospel of John.

John vii. Then fell there a dissension and hurly-burly among the people concerning Christ. For some said, "He is without all doubt a prophet." Other said, "He is Christ."

Matt. xxii. Mark xii. Luke xx. Other asked if Christ should come from Galilee. For this cause, when the Pharisees were gathered together, Christ asked them what they thought of Christ, and whose son he should be. And when they had answered, David's, he objected unto

Psal. cx. them this saying of David: "The Lord said to my Lord, Sit on my right hand."

Matt. xxiii. Afterward, turning himself to the people, he spake many things unto them of the scribes and of the Pharisees, exhorting to do whatsoever they teach, so long as they sit in Moyses' chair, but by no means to do according to their works. He bade the people also beware of the leaven of the Pharisees, of their hypocrisy, of their false doc-

Matt. xxiii. Mark xii. Luke xx. trine, &c. Afterward, turning himself unto the scribes and Pharisees, he crieth out upon them, calling them hypocrites, and laying many things to their charge. He crieth out

Matt. xxiii. also upon Hierusalem for shedding innocent blood, and killing the prophets of God.

Matt. xxiv. Mark xiii. Luke xxi. And when he departed out of the temple, his disciples shewed unto him the gorgeous and glorious buildings of the temple. And going forth unto the mount Olivet, and sitting there right against the temple, he declared to his disciples the signs and tokens of the eversion and destruction of the temple and of the city, and also what tokens shall go before his coming unto the judgment. And unto this end he put forth

Matt. xxiv. Mark xiii. unto them a parable of a fig-tree. And speaking of the day of judgment, he warned them at all times to be ready. For that day shall come suddenly; no man knoweth the certain time thereof, nor yet the angels in heaven, no, nor yet the Son of man himself. Therefore he commanded them to watch and to pray, putting forth a similitude of a householder, which, if he knew what hour the thief would come, would surely watch, and not suffer his house to be broken up: he put forth a parable also of a man that took his journey into far countries, which commanded the keeper of his

Matt. xxv. house that he should watch. Afterward he added the parable of ten virgins; and

Luke xix. another of the talents; and another of a certain nobleman, which went away into

Matt. xxv. a far country to take possession of a kingdom, and so to return again. He concluded with the separation or departing of the good and the bad at the day of judgment, as the shepherd separateth the sheep from the goats; where he describeth and setteth forth the form and manner of the last judgment.

Matt. xxvi. When he had finished these his words, he declared aforehand to his disciples that he should suffer death after two days. On the Wednesday the high priests and elders of the people gathered a council in Caiphas' house, how they might betray Christ,

Matt. xxvi. Mark xiv. and kill him. The very same day did Judas bargain with them to betray Jesus for thirty pence. Jesus all that day remained in Bethania with his disciples.

Mark xiv. Luke xxii. On the Thursday[1] he sent his disciples before into the city, to prepare the passover, declaring unto them both the host and the parlour where they should make ready the paschal lamb. When it was eventide, Jesus with his twelve disciples came into the city, and sat down at the table with them. And rising from supper, he

John xiii. washed his disciples' feet, saying, "I have given you an example, that, as I have done, so likewise ye should do." And when he was set down again, he was troubled in the spirit, and said, "One of you shall betray me." And when he saw that they were sad for this his speaking, he said, "He that putteth his hand with me into the dish, he it is that shall betray me." Peter beckoned to John that he

Matt. xxvi. should ask of Christ who it is that should betray him. For he leaned on Christ's

Matt. xxvi. breast. And he said to Jesus, "Lord, who is it?" He answered, "He it is to whom I shall give the sop." Then quod Judas straightways, "Is it I, master?"

Matt. xxvi. Luke xxii. And immediately Christ took bread, and the cup likewise, and gave them both to his disciples, willing them to eat and drink thereof in the remembrance of his passion and death. After these things he said unto them, that all they would fall away from him that night. Then said Peter, "Though all forsake thee, yet will I abide

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[1 Folio, *thyrday.*]

by thee." To whom Christ answered, that he should deny him thrice before the cock crow once. And immediately after he made a comfortable sermon to his disciples, which beginneth, "Let not your heart be troubled," &c. The sermon once done, he made a long prayer unto his heavenly Father, praying both for his disciples and for all other that should believe in him and receive his word. John xiv. xv. xvi. John xvii.

And rising up from prayer, he went with his disciples into a place called Gethsemani, over the brook Cedron. And when he was come into the garden, he waxed very heavy, and falling down on his face, and lying prostrate on the ground, he prayed divers times unto his Father that he would remove and take away that cup from him. After this he rebuked his disciples because they slept, and willed them to watch and pray, that they fall not into temptation. And when he prayed again, his sweat was as drops of blood trickling down unto the ground. Then appeared there an angel unto him, comforting him. And he rising up came unto his disciples, and he said unto them, "Sleep now, and take your ease. It is enough, rise, and let us go hence." Matt. xxvi. Mark xiv. Luke xxii. Luke xxii. Mark xiv.

And as he was yet speaking, behold, Judas came, and with him a great company. Jesus, knowing all things that should chance unto him, went forth and said unto them, "Whom seek ye?" And when he had thus said, they fell down to the ground. And he said the second time unto them, "Whom seek ye?" And straightways they rose up again. And Judas, approaching unto Christ, betrayed him with a kiss; and by and by they laid hands on Jesus, bound him, and led him away with them. Peter cut off Malchus' ear, whom the Lord healed, and said to Peter, "Put up thy sword into his sheath," &c. Unto the company he said, "Ye are come out with your swords, as unto a thief." And his disciples immediately left him, and fled. Matt. xxvi. Mark xiv. Luke xxii. John xviii. Matt. xxvi. Mark xiv. Luke xxii.

The ministers led Christ first of all unto Annas, which was father-in-law to Caiphas. A certain young man followed him clad in linen upon his bare; and they laid hand on him; but he, leaving his linen garment behind him, fled away naked. Peter followed Christ afar off; but John, which was known to the bishop, led him into the hall of the bishop; where he, coming unto the fire, and warming himself, denied the Lord at the voice of an handmaid. Then the bishop asked Jesus of his doctrine. To whom when he had answered, "What askest thou me? Ask them that have heard me;" one of the bishop's servants smote him on the face, and said, "Dost thou so answer a bishop?" Jesus said, "If I have evil spoken, bear witness of evil; but if I have well spoken, why smitest thou me?" And straightways Annas sent him bound unto Caiphas the high priest, where, when Peter had denied him again and again, the Lord looked on him. And he, so soon as he heard the cock crow, went out, and wept bitterly. John xviii. Mark xiv. John xviii. Matt. xxvi. Mark xiv.

When it was morning, they brought forth false witness against Christ to accuse him concerning the building again of the temple. Then Caiphas adjured him to tell if he were Christ the Son of the blessed God. And when he had answered, "Ye shall see the Son of man sitting on the right hand of power, and come in the clouds of the sky," the high priest rent his clothes: other spat in his face, and buffeted him with their fists. And other smote him with the palm of their hands, and afterward led him bound into the judgment-hall. When he was thither led, Judas, moved with repentance, brought again the money, confessed his fault, and afterward went and hanged up himself. And forasmuch as they would not enter into the judgment-hall, because they should not be defiled, Pilate went out to them, saying, "What lay you to this man's charge?" They answered, "If he were not a malefactor and a naughty pack, we would never have delivered him unto thee. He maketh himself a king: he hath set the people in an uproar through his doctrine, even from Galilee unto this place. If thou let him go, thou art not Cæsar's friend." When Pilate heard mention made of Galilee, he sent Christ unto Herod. Herod mocked him, put a white garment upon him, and with great contempt and despite he sent him again unto Pilate. Pilate, sitting in judgment in the place that is called *Licostratos*[2], although he was accustomed to deliver one prisoner at the feastful day of Easter, and although Matt. xxvii. Mark xv. Luke xxiii. John xviii. Matt. xxvii. Luke xxiii. Matt. xxvii.

[2 Λιθόστρωτος, the Greek term for Gabbatha.]

he right well knew that they had betrayed him even for very envy, and although he had said, "I find no fault in him;" again, although his wife, called Procula, had tofore warned him that he should not meddle with that righteous man; yet, notwithstanding, when the Jews cried, "Away with him: away with him: crucify him, crucify him: deliver us Barrabas," &c., delivered to them Christ, being first scourged, to be crucified and put unto death. Then the soldiers, mocking him, wound a crown of thorns and put it on his head: they put on him a purple garment, gave him a reed in his hand, and, kneeling before him in scorn, said, "Hail, King of Jews;" and they spat on his face, and smote him on the head with a reed.

Matt. xxvii. Mark xv. Luke xxiii.

After these things done, they put him on his own clothes again, and led him out of the city, having his cross on his back. As they were going unto the place of execution, they met with a certain man called Simon, and compelled him to bear Christ's cross. Women followed him weeping; to whom the Lord said, "O ye daughters of Jerusalem, weep not over me, but over yourselves and over your children:" and so they led him into the mount of Calvary, which is called in the Hebrew tongue Golgatha, where they crucified him, and two wicked persons with him.

Luke xxiii.

John xix.

Matt. xxvii. Mark xv.

And when he was fastened to the cross, they gave him wine mingled with gall to drink, or, as Mark hath, wine mingled with myrrh; but he received it not. Hanging on the cross, he prayed to his Father for his crucifiers and tormentors, saying, "Father, forgive them; for they know not what they do." After this the soldiers divided one of his garments into four parts: upon the other, because it had no seam, they did cast lots. In the mean season, Pilate wrote in the Hebrew, Greek, and Latin tongue this title: "Jesus of Nazareth, King of Jews;" and caused it to be fixed on the cross. The thieves that were crucified with Christ railed on him. Notwithstanding, one of them afterward repented, and turned him unto God in his heart, saying, "Lord, remember me when thou comest into thy kingdom." To whom Jesus answered and said, "Verily I say unto thee, this day shalt thou be with me in paradise." And they that passed by said, "A shame on thee, that destroyest the temple of God!" Likewise also the high priests mocking him, with the scribes, elders, and Pharisees, said, "He saved other: himself he cannot save. If he be the king of Israel, let him now come down from the cross; and we will believe him. He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God."

Mark xv. Luke xxiii. John xix.

Luke xxiii.

Matt. xxvii. Mark xv.

John xix.

There stood by the cross Jesus' mother, and Mary Cleophee, and Mary Magdalene, and John; and he, commending his mother to John, said, "Behold thy mother." And contrariwise to his mother he said, "Woman, behold thy son." And shortly after he gave up the ghost, saying, "O Father, I commend my spirit into thy hands." There was great darkness over all the land. And behold, the veil of the temple did rent in twain from the top to the bottom, and the earth did quake, and the stones did rent, and graves did open, and many bodies of the saints which slept arose, and came out of the graves, &c. When the centurion saw these things, he said, "Of a surety this was the Son of God."

Matt. xxvii. Mark xv. Luke xxiii.

Matt. xxvii. Mark xv.

John xix.

After these things the Jews desired Pilate that their thighs might be broken. And when they had broken the thighs of the thieves, coming unto Jesus, and perceiving him to be dead, they brake not his thighs: but one of the soldiers with his spear thrust him into the side; and there ran out both water and blood.

Matt. xxvii. Mark xv. Luke xxiii. John xix.

Now when the even was come, a rich man of Arimathia, named Joseph, came unto Pilate, and begged the body of Jesus. And Pilate commanded the body to be delivered unto him. And when it was taken down from the cross, Nicodemus came, and brought with him an ointment of myrrh and aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the sweet odours, and laid it in a new sepulchre, wherein was never man laid. And when they buried him, there was Mary Magdalene, and his mother, and other women which followed him from Galilee, and ministered unto him. When the Lord was buried, Joseph and Nicodemus went their way from the grave, but the women sat against the sepulchre. The next day that followed the day of preparing the sabbath, the high priests and Pharisees gat themselves to Pilate, and said, "Sir,

Matt. xxvii.

we remember that this deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest peradventure his disciples come and steal him away, and say unto the people, He is risen from the dead; and the last error shall be worse than the first." Pilate said unto them, "Ye have the watch. Go, and make it as sure as ye can." And they went and made the sepulchre sure with a watch, and sealed the stone.

On the morrow after the sabbath, early in the morning, Mary Magdalene, and Mary Jacobi, and Salome, brought odours, that they might come and anoint Jesus. And when they came to the sepulchre, they said one to another, "Who shall roll us away the stone from the door of the sepulchre?" There was a great earthquake; for then did the Lord arise from the dead. And the angel of the Lord descended from heaven, and came and rolled back the stone from the door: and, when the women looked, they saw how the stone was rolled away; they saw also the angel sitting upon it. The keepers or watchmen lay as dead for fear of the angel: for his countenance was like lightning, and his raiment white as snow; so that for fear of him the keepers were astonied, and became as dead men. But to the women the angel said, "Fear ye not. For I know that ye seek Jesus, which was crucified. He is not here. He is risen." And when the women were amazed, behold two men stood by them in shining vestures, saying un[to] them, "Why seek ye the living among the dead? He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Go your way therefore, and tell his disciples that he is risen again. And behold, he goeth before you into Galilee: there ye shall see him. Lo, I have told you."

Mark xvi. Matt. xxviii. Luke xxiv.

The women departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. Mary Magdalene alone did run, declaring these things to Peter and to John, saying, "They have taken away my Lord." They ran therefore, and saw the sepulchre empty, and they believed that to be true which the woman spake unto them. And they straightways returned unto their own houses. But Mary Magdalene, which came with them, tarried still at the grave, weeping and lamenting. And while she wept, she looked into the sepulchre, and saw two angels, which said unto her, "Woman, why weepest thou?" She answered, "For they have taken away my Lord." Then she, turning herself back, saw Jesus standing, and thought him to be a gardener. And when she knew him, she would have embraced his feet; but he would not suffer her.

Matt. xxviii. John xx. John xx.

While these things were doing, the keepers declared to the bishops and rulers of the people the things that had happened; which corrupted the watchmen with money, and made them to say, and to publish abroad, that Christ's disciples came by night and stole him away, while they slept. At that time Mary Magdalene went to bear the disciples tidings of Christ's resurrection; but, she meeting by the way the woman that had been with her, Jesus suddenly met with them all together, saying, "All hail!" And they came and held his feet, and worshipped him; which commanded them that they should go and tell his brethren that they go into Galilee, where they shall see him. But when the women declared these things to the disciples, they believed them not: their words seemed unto them feigned things. Only Peter ran unto the sepulchre, and looked in, and saw the linen clothes laid by themself, and departed, wondering in himself at that which had happened. And when he returned from the sepulchre thus marvelling, the Lord appeared unto him.

Matt. xxviii. Matt. xxviii. Mark xvi. Luke xxiv. Luke xxiv.

On the very same day Christ appeared to two disciples as they were going to Emaus; which, after they knew him by the breaking of bread, returned unto Jerusalem, and finding the eleven disciples gathered together in one place, they[1] declared unto them the things that had happened. Notwithstanding, some of them did not believe, of whom Thomas was one. When Thomas was gone out, and it was late in the evening, the doors also were shut, Jesus stood in the midst of them and said, "Peace be unto you." And when they thought that they had seen a spirit,

Luke xxiv. Luke xxiv. John xx.

[1] Folio, *theyr.*

he said unto them, "Feel and see; for a spirit hath neither flesh nor bones, as ye
Luke xxiv. John xx. see me to have." And he shewed them his hands, feet, and side. When they were yet marvelling at the matter, and not stedfastly believing, Jesus took a piece of
John xx. broiled fish and an honeycomb, and did eat in their sight. The disciples rejoiced when they had seen the Lord. Then said he again, "Peace be unto you;" and he breathed upon them, and said, "Receive the Holy Ghost. Whosoever's sins ye forgive, they are forgiven unto them; and whosoever's sins ye retain, they are retained."

After this, when the Lord was gone, Thomas came again to the disciples, which said unto him, "We have seen the Lord;" which answered, that he would not believe that Christ was risen from death, except he saw in his hands the print of the nails, and put his finger in the print of the nails, and thrust his hand into his side. After eight days Jesus came again, when the doors were shut, and stood in the midst of them. And Thomas was there; to whom Christ said, "Peace be unto you." And Jesus said unto Thomas, "Bring thy finger hither, and see my hands; and bring thy hand, and thrust it into my side; and be not faithless, but believing." Thomas answered and said unto him, "My Lord, and my God." Jesus said unto him, "Thomas, because thou hast seen, thou believest. Blessed are they that have not seen, and yet believe."

John xxi. After these things Jesus shewed himself again at the sea of Tiberias, where his disciples were fishing. Jesus, standing on the shore, commanded them to cast out their net on the right side of the ship; which at the commandment of Christ cast out their net, and anon they were not able to draw it for the multitude of fishes. Then said John, "It is the Lord." When Peter heard that, he gird his coat to him, and sprang into the sea. The other disciples came by ship unto the shore. At that time the disciples were all together at dinner; and Jesus was with them. They did eat bread and roasted fish; and none of the disciples durst ask him what he was; for they knew it was the Lord. And when they had dined, the Lord said unto Peter, "Simon Joanna, lovest thou me more than these?" He said unto him, "Lord, thou knowest that I love thee." Then said Christ unto him, "Feed my lambs." The second and the third time Christ demanded the same question of Simon Peter, and, receiving the same answer of Peter, said twice unto him, "Feed my sheep;" Peter being sorry that Christ should so oftentimes ask one and the same question. Then said Christ unto him: "Verily, verily I say unto thee, when thou wast young thou girdest thyself, and walkedst whither thou wouldest. But when thou art old, thou shalt stretch forth thy hands; and another shall gird thee, and lead thee whither thou wouldest not." This spake Christ, signifying by what death Peter should glorify God. Then said Peter to Christ concerning John, "Lord, what shall he here do?" To whom Jesus answered and said, "If I will have him to tarry till I come, what is that to thee? Follow thou me."

Matt. xxviii. Then went the eleven disciples into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him. But some of them,
Mark xvi. notwithstanding, doubted if it were he. Therefore he did cast in their teeth their unbelief and hardness of heart.

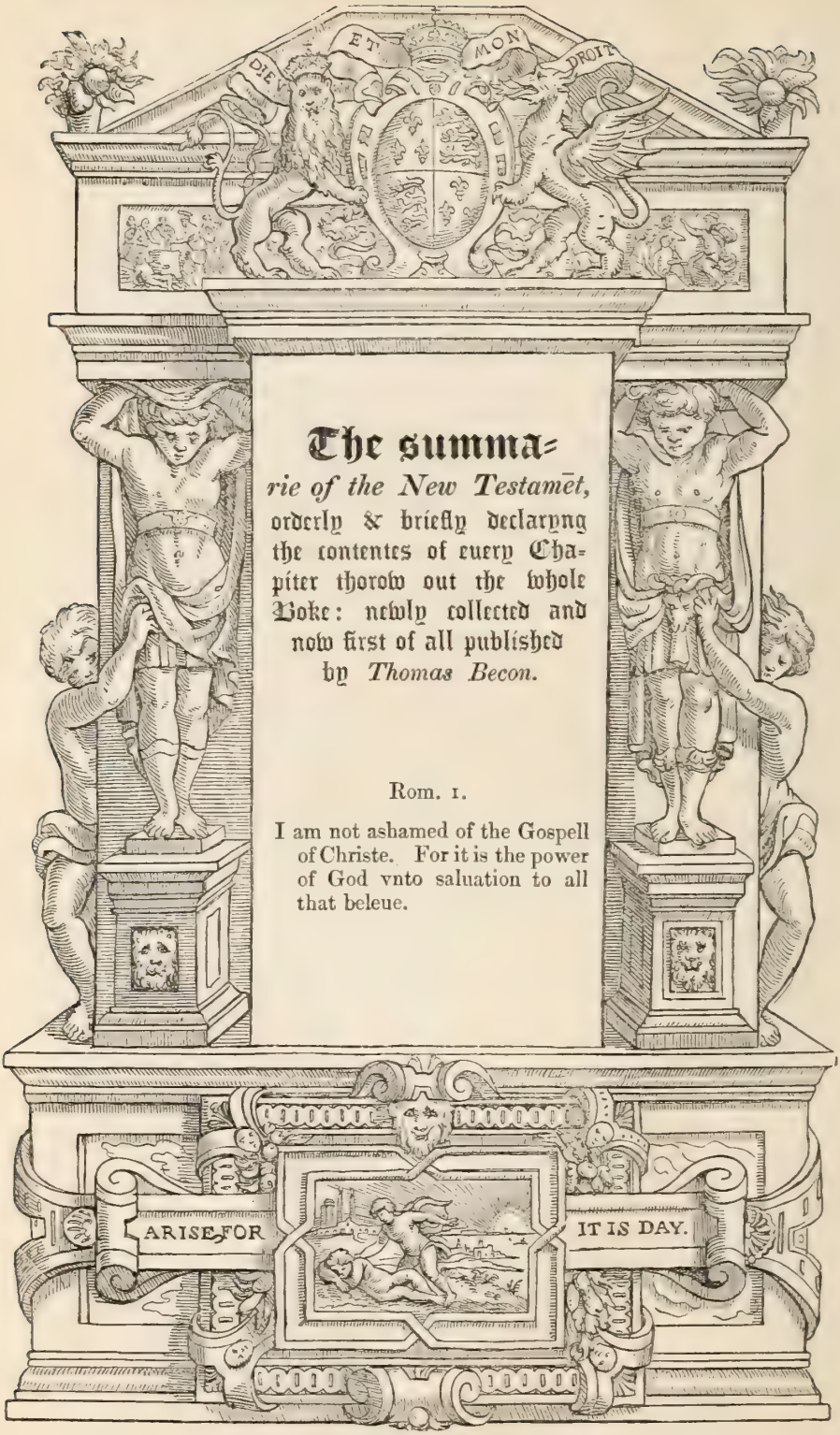
Matt. xxviii. Immediately after he said unto them: "All power is given unto me in heaven and in earth. Go therefore into all the world, and preach the gospel to every creature; baptizing them in the name of the Father, and of the Son, and of the Holy
Mark xvi. Ghost, teaching them to observe all things whatsoever I have commanded you." "For he that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these tokens shall follow them that believe. In my name they shall cast out devils: they shall speak with new tongues, and shall kill serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick; and they shall recover."

Acts i. Luke xxiv. On that day when Christ should ascend into heaven, he came to his disciples in Jerusalem, and spake many things unto them of the kingdom of God, commanding them that they should not depart from Jerusalem, but wait for the promise of the
Acts i. Father, that they might be endued with power from above. Then the disciples asked

him, if he would then presently restore again the kingdom to Israel. But he said unto them: "It is not for you to know the times or the seasons, which the Father hath put in his own power; but ye shall receive power of the Holy Ghost, which shall come on you. And ye shall be witnesses unto me both in Jerusalem and in all Jewry, and in Samaria, and even unto the uttermost parts of the world." "And Matt. xxviii.
behold, I am with you alway, even until the end of the world." And when he had Luke xxiv.
spoken these things, he led them out of Jerusalem into Bethany, and, lifting up his
hands, he blessed them. And it came to pass, as he blessed them, he departed from Acts i. Mark xvi.
them, and was carried up into heaven, and sitteth on the right hand of God. But
while the disciples looked stedfastly up to heaven, as he went, behold, two men
stood by them in white apparel, which said unto them, "Ye men of Galilee, why Acts i.
stand ye gazing up into heaven? This same Jesus, which is taken up from you into
heaven, shall so come even as ye have seen him go into heaven." Then returned Luke xxiv.
they unto Jerusalem with great joy, and were continually in the temple, praising and
lauding God.

"There are also many other things that Jesus did, which if they should John xxi.
be written every one, I suppose the world could not contain the
books that should be written." "But these things are John xx.
written, that ye might believe that Jesus is
Christ, the Son of God; and that in be-
lieving this ye might have life
through his name."

Give the glory to God alone.



The summa-

rie of the New Testamēt, orderly & briefly declaryng the contentes of euery Chapiter thorow out the whole Boke: newly collected and now first of all published by *Thomas Becon.*

Rom. 1.

I am not ashamed of the Gospell of Christe. For it is the power of God vnto saluation to all that beleue.

THE

SUMMARY OF THE NEW TESTAMENT,

BY

THOMAS BECON.

THE BOOKS OF THE NEW TESTAMENT.

1. The Gospel of St Matthew, containing twenty-eight chapters.
2. The Gospel of St Mark, containing sixteen chapters.
3. The Gospel of St Luke, containing twenty-four chapters.
4. The Gospel of St John, containing twenty-one chapters.
5. The Acts of the Apostles, containing twenty-eight chapters.
6. The Epistle of St Paul to the Romans, containing sixteen chapters.
7. The first Epistle of St Paul to the Corinthians, containing sixteen chapters.
8. The second Epistle of St Paul to the Corinthians, containing thirteen chapters.
9. The Epistle of St Paul to the Galatians, containing six chapters.
10. The Epistle of St Paul to the Ephesians, containing six chapters.
11. The Epistle of St Paul to the Philippians, containing four chapters.
12. The Epistle of St Paul to the Colossians, containing four chapters.
13. The first Epistle of St Paul to the Thessalonians, containing five chapters.
14. The second Epistle of St Paul to the Thessalonians, containing three chapters.
15. The first Epistle of St Paul to Timothy, containing six chapters.
16. The second Epistle of St Paul to Timothy, containing four chapters.
17. The Epistle of St Paul to Titus, containing three chapters.
18. The Epistle of St Paul to Philemon, containing one chapter.
19. The Epistle of St James, containing five chapters.
20. The first Epistle of St Peter, containing five chapters.
21. The second Epistle of St Peter, containing three chapters.
22. The first Epistle of St John, containing five chapters.
23. The second Epistle of St John, containing one chapter.
24. The third Epistle of St John, containing one chapter.
25. The Epistle of St Jude, containing one chapter.
26. The Epistle of St Paul to the Hebrews, containing thirteen chapters.
27. The Revelations of St John, containing twenty-two chapters.

TO

HIS LOVING FRIEND AND FAITHFUL BROTHER IN CHRIST,
AND FELLOW-WORKER IN THE LORD'S HARVEST,

MASTER THOMAS MOORE[1],

PARSON OF WETHRINGSET IN SUFFOLK,

THOMAS BECON WISHETH THE ASSISTANCE OF GOD'S SPIRIT
UNTO THE END.

I CAN none otherwise than offer immortal praises unto God the Father of our Lord Jesus Christ, not only that it hath pleased his most merciful goodness in these our days to render unto the world the true knowledge of his only-begotten Son Jesus Christ, our alone Saviour (whom rightly to know is the right way unto everlasting salvation), but also, in the late cruel and bloody times—when not true religion but false superstition, not God's word but man's invention, not the preaching of Christ's gospel but the declaring of antichrist's decrees, not charity but tyranny, not works of God commanded but of men prescribed, ruled, reigned, triumphed—to preserve and keep safe from the ravening teeth of the most ravening wolves certain godly and learned preachers, which in the renovation of the evangelic doctrine might shew themselves valiant and courageous workmen, unto the confusion of antichrist, and unto the utter destruction of his antichristian kingdom; in the company of the which preachers and setters of God's most wholesome doctrine I number you to be neither the last nor the least. John xvii.

And here see we the marvellous and singular work of God's providence, both in preserving his heavenly doctrine, which shall abide for ever and ever (yea, heaven and earth shall sooner perish, than one jot or tittle thereof shall perish), and also in keeping and defending the true preachers thereof; so that, although the devil roar, the world rage, the flesh ruffle, yet with all their tyranny and power they cannot hinder or let the determination of God; as Salomon saith: "There is no wisdom, no forecast, no counsel, no device, that can prevail against the Lord." "The Lord," saith David, "bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes. The counsel of the Lord shall endure for ever, and thoughts of his heart from generation to generation." "My device," saith God by the prophet, "shall stand; and what my pleasure is, that shall come to pass." Isai. xl. Matt. v. Luke xvi. Prov. xxi. Psal. xxxiii. Isai. xlvi.

Wicked king Achab, with his most wicked wife queen Jezabel, made such a slaughter of the Lord's prophets, that Helias thought there had been none left alive but he only. "I have," saith he, "been jealous for the Lord God of hosts' sake. For the children of Israel have forsaken thy covenant, broken down thine altars, and slain the prophets with the sword; and I only am left; and they seek my life to take it away." But the Lord answered the prophet, and said: "I have left me seven thousand in 1 Kings xix.

[1 Little more than conjecture can be offered in respect to the person to whom this treatise is inscribed. The registers of the parish of which he was incumbent have most obligingly been searched by the Rev. Robert Moore, the present rector; but, though they ascend to an earlier period than that at which we might hope to find his name, no trace of him can be discovered. A family named Moore, or De la More, was seated at Ivychurch in Kent, near Brenzett (of which it will be recollected that Becon was once vicar), as early as the reign of Henry II. One of the descendants, John Moore, had several sons; from the younger of whom sprang the present noble house of Drogheda, and the extinct one of Charleville. The eldest son, Walter, was father of Thomas Moore of Benenden; by whose will, A.D. 1519, it appears that he had three sons, John, Edward, and Thomas: it is possible that the last-named may have been the friend of Becon.]

Israel, of which never man bowed his knees unto Baal, nor kissed him with his mouth." Although the reign of wicked king Achab was most bloody, most cruel, most tyrant-like, yet in Achab's palace were there found which feared the Lord
1 Kings xviii. and preserved his prophets: among whom Obadia, governor of king Achab's house, was one, which, when Jezabel destroyed the prophets of the Lord, took an hundred prophets and hid them, fifty men in one cave, and fifty in other, and provided bread and water for them.

The Lord hath a special care and regard over all his people that trust in him,
Zech. ii. but specially over the preachers of his holy word, whom he tendereth as the apple of his eye, and can by no means abide that they should be despised or dishonoured.
Matt. x. Luke x. 1 Thess. iv. "He that despiseth you," saith Christ, "despiseth me; and he that despiseth me despiseth him that sent me." "He that despiseth" (the preacher), saith the apostle,
Psal. xxxiv. "despiseth not man, but God, which hath sent his holy Spirit among you." "Great are the troubles of the righteous," saith the psalmograph; "but the Lord delivereth him out of all. He keepeth all his bones, so that not one of them is broken. But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate. The Lord delivereth the souls of his servants; and they that put their trust in him shall not be destitute."

The tyrants of this world cannot kill whom it pleaseth them, but whom it pleaseth
Acts xii. God to suffer them. King Herod had Peter the apostle of our Saviour Christ fast
☞ in prison, and was full determined to have put him to death, as he tofore had done James the brother of John: but God, through the prayers of the faithful congregation, deceived Herod of his purpose; so that Peter escaped alive, and continued many years after an earnest and faithful preacher of Christ's gospel. How many times was the life of the blessed apostle St Paul sought; as it appeareth in the chronicle which St Luke wrote of the apostles' acts! and yet God from time to time wonderfully delivered him, that it may manifestly appear that tyrants cannot do to the faithful
Eccles. xi. Christians what they will, but what God suffereth and appointeth. "Life and death are in the Lord's hand," saith the wise man. How oft went the Jews about to lay hand on Christ, and to dispatch him of his life, and yet brought their purpose to
John vii. none effect! Why so? "Because his hour," saith the evangelist, "was not[1] yet come." Afterward, when, according to the time of his heavenly Father appointed from everlasting, Christ was apprehended and brought before the high priests and rulers of the temple, and so afterward adjudged to die, spake he not these words
Luke xxii. unto them? "Ye be come out as unto a thief, with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me. But this is even your very hour, and the power of darkness."

How many be there alive at this present day, even in this realm of England, which before few years were imprisoned, and their life most narrowly sought of the hypocrites and tyrants of this world, and yet most graciously escaped, being now constant and faithful workmen in the Lord's harvest! The devil could do no more
Job i. Matt. viii. to Job than God permitted him. The wicked spirits could not enter into the herd of swine, till Christ gave them licence. If the devil himself can do nothing against the elect and chosen people of God, but that God permitteth and suffereth him to do, what shall his captives and bond-slaves then be able to do against the members
Psal. xci. of Christ, whom God hath promised to defend, and to hide them under the shadow
Matt. x. of his wings? "Are not two sparrows sold for a farthing? And one of them shall not light on the ground without your Father. Yea, even all the hairs of your head are numbered: fear ye not therefore; ye are of more value than many sparrows," saith Christ.

☞ As an hunter hath his dogs in a leash, so that the dogs run not when they will, but when the hunter giveth them liberty, neither do they kill the hare or the hart when they will, but when their master appointeth them, and letteth them loose; even so in like manner God hath the devil and all his devilish slaves in such bondage, that they cannot do against the elect of God what they will and desire, but what

[1] Folio, *it.*

God permitted and giveth them liberty to do. Neither shall they rage or range further than God hath appointed.

When "certain of the Pharisees came unto Christ and said unto him, Get thee out of the way, and depart hence; for Herod will kill thee; he answered them and said: Go ye and tell that fox, Behold, I cast out devils, and heal the people to-day and to-morrow, and the day following; for it cannot be that the prophet perish any other where save at Jerusalem." Here our Saviour Christ sheweth, not only the time of his death, but also the place where he must of necessity die. The elect are so written up in the hand of God, that nothing chanceth unto them without the singular providence and fatherly appointment of God; so that the tyrants of this world cannot do what they will against the people of God, but whatsoever God in his divine counsel hath appointed; as the apostles have in their prayer: "Lord, thou art God, which hast made heaven and earth, the sea, and all that in them is; which by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers came together against the Lord and against his Anointed. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and also Pontius Pilate, with the gentiles and the people of Israel, gathered themselves together for to do WHATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE TO BE DONE." There see we that nothing was done of the fierce gentiles and cruel Jews to the Lord Christ which was not tofore appointed to be done from everlasting of God the Father. And verily so is it with the members of Christ. God careth not for the head, and neglecteth the members. "Behold," saith David, "he that keepeth Israel shall neither slumber nor sleep. The Lord himself is thy keeper: the Lord is thy defence upon thy right hand; so that the sun shall not burn thee by day, neither the moon by night."

Luke xiii. Acts iv. Psal. ii. Psal. cxxi.

Hereof cometh it to pass, that through this providence and protection[2] of God so many godly and learned preachers, and so many faithful Christians remain yet alive in this our age, unto the great glory of God, and unto the singular beautifying of Christ's church; whom and whose life, notwithstanding, the bloody papists sought no less before certain years, than they did the lives of many of our brethren and sistern, which valiantly and stoutly, even with their blood, testified the truth of Christ's gospel, even unto the death, against antichrist and against his kingdom.

O how much are we that live bound to give our heavenly Father thanks for these his benefits toward us, seeing that he hath not only preserved us in the bloody time of antichrist, and kept us harmless and without jeopardy from the grievous and ravening wolves, which most cruelly sought our lives, but hath also restored us to our country, to our livings, to our dear friends; not only that, but he hath also given unto his again his holy word and the true preaching of the same, with the pure and uncorrupt administration of the blessed sacraments, which is so great and so singular a benefit, as it may justly seem incomparable. What then now remaineth, but that we, which live and presently enjoy these so noble benefits at the merciful hand of our most merciful Lord and God, unto the great consolation of our bodies and souls, do study day by day, and shew all endeavour to the uttermost of our power, first of all to be thankful to our heavenly Father for these his so large gifts and great benefits, and afterward to walk worthy so exceeding great kindness, that we may be found both before God and men not only favourers, but also followers of God's word; not only lovers, but also livers of Christ's gospel; not only talkers, but also walkers of the holy scriptures; not only professors, but also practisers of God's true religion; not only worders, but also workers of the Lord's blessed will in all our life and manners, according to this admonition of the blessed apostle St Paul: "Only let our conversation be as it becometh the gospel of Christ," "that in all points we may be such as no man can complain on, the unfeigned sons of God without rebuke, shining as lights in the world among a crooked and perverse nation, holding fast the word of life"; lest we be found to be of the number of whom St Paul speaketh, saying: "With their mouth they profess that they know God, but with their deeds they deny

Phil. i. Phil. ii. Tit. i.

[2] Folio, *and providence protection.*]

☞ him?" For with these two things God is highly pleased, that is to say, with thanks-
Psal. l. giving and with innocency of life. God himself saith by the psalmograph: "Whoso offereth me thanks and praise, he honoureth me; and to him that ordereth his conversation right will I shew the salvation of God."

Forasmuch, therefore, as nothing doth delight the Lord our God so greatly as praise or thanksgiving for his benefits, and a conversation rightly framed, formed, and fashioned according to his blessed word, it remaineth that we, which are ministers of Christ's
Matt. v. gospel, and called in the scripture "the salt of earth" and "the light of the world," do set forth ourselves in this behalf as lively examples to the people of God, that they, not only hearing our holy words, but also seeing our holy life, may thereby be provoked to follow our good example both in thanksgiving to our heavenly Father, and also in leading a godly and christian conversation.

Your diligence in this behalf I have known more than these twenty-four years, unto the good example of all your parishioners and of so many as know you. And what God hath wrought hitherto in you, I doubt not but he will confirm, make perfect, and finish the same in you unto the glory of his name.

This little treatise that ensueth, entitled, "The Summary of the New Testament," I send unto you as a token of mine unfeigned love toward you. The gift, I confess, is small in quantity; yet, if it be diligently considered, it shall be found great in utility and profit, namely to those that be studious of the new testament, specially for helping of their memory. Whatsoever it is, I pray you take it in good part; and the grace of our Lord Jesus Christ be with us all. Amen.

THE

SUMMARY OF THE NEW TESTAMENT.

THE GOSPEL OF SAINT MATTHEW.

Saint Matthew in his Gospel doth specially write of Christ's humanity. And his Gospel containeth eight and twenty chapters.

THE FIRST CHAPTER.

1. It entreateth of the genealogy of Christ after the flesh.
2. Of the espousing of Mary to Joseph her husband.
3. Of Joseph's determination to depart from Mary his wife.
4. Of the admonition given to Joseph of the angel.

THE SECOND CHAPTER.

1. Of the wise men that came to see Christ.
2. Of the craft and subtilty of king Herod.
3. Of the slaying of the children.
4. Of Christ's fleeing and coming again.

THE THIRD CHAPTER.

1. Of the preaching of John Baptist.
2. Of Christ's baptism.

THE FOURTH CHAPTER.

1. Of Christ's fasting and temptation in the wilderness.
2. Of his answers, wherewith he overcame and repelled Satan.
3. Of Christ's coming into Galilee.
4. Of the vocation or calling of certain apostles.
5. Of healing the sick and diseased.

THE FIFTH CHAPTER.

1. Of the true blessedfulnesses, and wherein it consisteth.
2. Of the true and spiritual understanding of the law, and of the false interpretation of the Pharisees.
3. Of anger, of adultery, of swearing, of suffering wrong, and of love even toward our enemies.

THE SIXTH CHAPTER.

1. Of alms, prayer, and fasting, and of the true use of them.
2. Of worldly care to be cast away.

THE SEVENTH CHAPTER.

1. Of rash judgment.
2. Of prayer unto God, and that all things are to be asked of him.
3. Of the strait and wide gate.
4. Of false prophets, and that we ought to beware of them.
5. Of doing the word, and not hearing only.

THE EIGHTH CHAPTER.

1. Of cleansing the leper.
2. Of healing the captain's servant.
3. Of Peter's wife's mother.
4. Of healing the possessed with devils.
5. Of them that came to follow Christ.
6. Of the stilling the tempest of the sea.
7. Of healing two men possessed of devils, and of the destruction of the swine.

THE NINTH CHAPTER.

1. Of healing the man diseased of the palsy.
2. Of the vocation or calling of Matthew from the custom.
3. Of Christ's answers for the defence of his disciples in that they did not fast.
4. Of Christ's eating and company-keeping with publicans and sinners.
5. Of healing the woman diseased of an issue of blood twelve years.
6. Of restoring Jairus' daughter to her health and life.
7. Of restoring two blind men to their sight.
8. Of healing a dumb man possessed of a devil.

9. Of Christ's preaching and healing all diseases.

10. Of labourers to be sent into the Lord's harvest.

THE TENTH CHAPTER.

1. Of choosing the twelve apostles, and sending them to preach.

2. Of power given to work miracles.

3. Of enarming the apostles against persecution, and of divers other good lessons.

THE ELEVENTH CHAPTER.

1. Of John's disciples sent to Christ.

2. Of Christ's answer to them.

3. Of Christ's commendation concerning John.

4. Of rebuking the unthankful cities.

5. Of Christ's calling all men unto him without exception.

THE TWELFTH CHAPTER.

1. Of the disciples plucking the ears of corn on the sabbath-day.

2. Of Christ's excuse for that their act.

3. Of healing the man that had his hand dried up.

4. Of curing a man that was both blind and dumb.

5. Of the Pharisees' malice against Christ, and of his defence against them.

6. Of the sin against the Holy Ghost.

7. Of the Pharisees requiring a sign.

8. Of an unclean spirit, and of his property.

9. Of Christ's mother and brethren desiring to speak with him.

THE THIRTEENTH CHAPTER.

1. Of certain parables; as of the seed, of tares, of the mustard-seed, of the leaven, of the treasure hid in the field, of the pearls, and of the net.

2. Of the ingratitude and unthankfulness of Christ's countrymen.

THE FOURTEENTH CHAPTER.

1. Of John's imprisonment and death.

2. Of five thousand men fed with five barley loaves and two fishes.

3. Of the tempest of the sea quieted by Christ.

THE FIFTEENTH CHAPTER.

1. Of Christ's rebuking the Pharisees, because they transgress God's commandments through their traditions.

2. Of meat, and that it doth not defile man.

3. Of the woman of Cananee, and of healing her daughter.

4. Of healing the multitude.

5. Of feeding four thousand men, besides women and children, with seven loaves and a few little fishes.

THE SIXTEENTH CHAPTER.

1. Of the leaven of the Pharisees and Sadducees, and what it is.

2. Of Peter's confession concerning Christ to be the Son of the living God.

3. Of the keys of heaven given to Peter and to the whole church of Christ.

4. Of bearing the cross.

THE SEVENTEENTH CHAPTER.

1. Of transfiguration of Christ in the mount.

2. Of healing the lunatic.

3. Of paying tribute to Cæsar.

THE EIGHTEENTH CHAPTER.

1. Of humility to be practised of his disciples by the example of a child.

2. Of avoiding offences, or occasions of evil.

3. Of the parable of an hundred sheep.

4. Of reproving our brother that offendeth.

5. Of the power of binding and loosening, or of the keys given to the whole church.

6. Of a parable, whereby we are taught one to forgive another even with our hearts.

THE NINETEENTH CHAPTER.

1. Of the question concerning divorcement, and of Christ's answer to the same.

2. Of three kinds of chastelings[1].

3. Of young children, and how Christ layeth his hands upon them.

4. Of a certain young man, which is commanded to sell all that he hath, and to give it to the poor, and to follow Christ.

5. Of the reward which abideth them that forsake all things for Christ's sake.

[1 Chastelings: those who keep themselves chaste, eunuchs.]

THE TWENTIETH CHAPTER.

1. Of labourers hired to work in the vineyard.
2. Of Christ's passion, death, and resurrection.
3. Of the mother of Zebede's children.
4. Of the disciples' indignation against Zebede's children.
5. Of humility to be practised of Christ's disciples.
6. Of two blind men restored to their sight.

THE TWENTY-FIRST CHAPTER.

1. Of Christ's riding to Jerusalem.
2. Of casting out buyers and sellers out of the temple.
3. Of the fig-tree, which withered.
4. Of the excellency of faith.
5. Of the disputation between Christ and the high priests concerning his authority.
6. Of two sons sent into the vineyard to work.
7. Of the parable of the vineyard.

THE TWENTY-SECOND CHAPTER.

1. Of the parable of the marriage of the king's son.
2. Of the subtile question, whether tribute is to be paid to Cæsar, or not.
3. Of the woman that had seven brethren to her husbands; where Christ confuteth the opinion of the Sadducees, which deny the resurrection of the dead.
4. Of the doctor of law's question concerning the commandments.
5. Of Christ's question to the Pharisees, whose son Christ is.

THE TWENTY-THIRD CHAPTER.

1. Of Christ's invectives against the scribes, Pharisees, and such-like hypocrites.
2. Of the ingratitude and unthankfulness of the inhabitants of Jerusalem.

THE TWENTY-FOURTH CHAPTER.

1. Of the destruction of the temple of Jerusalem.
2. Of the end of the world, and what signs shall go before it.
3. Of the sudden coming of Christ unto the judgment.
4. Of Christ's exhortation to watch, and to set ourselves in a readiness against his coming.

THE TWENTY-FIFTH CHAPTER.

1 Of the parables of the ten virgins.
2. Of the servants which received the talents.
3. Of the general judgment.

THE TWENTY-SIXTH CHAPTER.

1. Of the assembly of the high[2] priests, scribes, &c. to condemn Christ.
2. Of the supper in Simon the leper's house, where Mary Magdalene anointed Christ, whereat Judas had great indignation.
3. Of eating the paschal lamb.
4. Of the betraying of Christ.
5. Of the institution of the Lord's supper.
6. Of Christ's tofore telling to his disciples that they all should fall away from him.
7. Of the stoutness of Peter.
8. Of Christ's praying in the garden.
9. Of Christ's apprehension, and of the smiting off of Malchus' ear.
10. Of Peter's denying Christ.

THE TWENTY-SEVENTH CHAPTER.

1. Of Judas' repentance for betraying Christ, and of the restitution of the money, again, of his most miserable end.
2. Of Christ's examination before Pilate.
3. Of Barrabas' setting at liberty, and of Christ's condemnation unto death.
4. Of Christ's passions and sufferings, and how he was hanged between two thieves.
5. Of Christ's death.
6. Of divers miracles which then were done.
7. Of the confession of the centurion, that Christ is the Son of God.
8. Of the burying of Christ's body.
9. Of watchmen keeping Christ's sepulchre.

THE TWENTY-EIGHTH CHAPTER.

1. Of Christ's resurrection.
2. Of the women[3] that went unto Christ's sepulchre, and of the angel's words unto them.
3. Of the watchmen corrupted.
4. Of Christ's appearing to the women[3].
5. Of Christ's appearing to his disciples, and of sending forth them to preach.

[2 Folio, *his.*]

[3 Folio, *woman.*]

THE GOSPEL OF SAINT MARK.

Saint Mark in his Gospel doth principally treat of Christ's power and resurrection; and his Gospel containeth sixteen chapters.

THE FIRST CHAPTER.

1. Of John Baptist, and of his[1] office.
2. Of Christ's baptism.
3. Of Christ's fasting and preaching.
4. Of the calling of certain disciples.
5. Of healing a man vexed with an unclean spirit.
6. Of Peter['s] wife's mother restored to her health.
7. Of healing the multitude of divers diseases.
8. Of cleansing the leper.

THE SECOND CHAPTER.

1. Of healing the man diseased of the palsy.
2. Of the vocation or[2] calling of Levi, otherwise Matthew the customer.
3. Of Christ's eating with sinners.
4. Of Christ's disciples plucking the ears of corn on the sabbath-day; whom Christ defendeth against the Pharisees with the example of David.

THE THIRD CHAPTER.

1. Of healing the man that had a dried hand.
2. Of the conspiracy of the Pharisees and of the Herodians against Christ.
3. Of choosing the apostles.
4. Of the indurate malice of the scribes, which ascribed the power of Christ to Belzebub, prince of the devils.
5. Of Christ's answers to them, refelling their wicked sentence.
6. Of the sin against the Holy Ghost.
7. Of Christ's brother, sister, and mother.

THE FOURTH CHAPTER.

1. Of the parable of the sower, and of the exposition of the same.
2. Of the parables of the tares, and of the mustard-seed.
3. Of the tempest that rose up in the sea.

THE FIFTH CHAPTER.

1. Of a man possessed with an unclean spirit, and of the herd of swine drowned.
2. Of the woman diseased long with a bloody issue.
3. Of Jairus' daughter raised from death to life.

THE SIXTH CHAPTER.

1. Of Christ's doctrine, and how he is despised of his own country folk.
2. Of sending the apostles to preach and to heal diseases with divers commandments and injunctions.
3. Of king Herod and of John Baptist.
4. Of feeding five thousand people in the wilderness.
5. Of Christ's praying on an hill.
6. Of Christ's walking on the sea.
7. Of the sick that touched Christ, and were healed.

THE SEVENTH CHAPTER.

1. Of the Pharisees finding fault with Christ's disciples, that they did eat meat with unwashed hands, and walked not after the traditions of the elders.
2. Of Christ's answer to the Pharisees.
3. Of meat, and that nothing which entereth into the mouth defileth man.
4. Of a woman which was a Greek out of Syrophenicia, and of the healing of her daughter.
5. Of a man that was deaf and dumb.

THE EIGHTH CHAPTER.

1. Of the feeding of four thousand with seven loaves.
2. Of the Pharisees asking a sign.
3. Of the leaven of the Pharisees.
4. Of rebuking the disciples.
5. Of a blind man restored to his sight.
6. Of Peter's confession concerning Christ to be the Son of God.
7. Of rebuking Peter.
8. Of bearing the cross.
9. Of confessing or denying Christ.

[1 Folio, *hye.*] [2 Folio, *of.*]

THE NINTH CHAPTER.

1. Of the transfiguration of Christ in the mountain.
2. Of the disciples' demand concerning Helias.
3. Of healing the lunatic.
4. Of rebuking the disciples for lack of faith.
5. Of faith.
6. Of the ambition of the disciples.
7. Of humility to be practised.
8. Of avoiding offences or occasions of evil.
9. Of salt.

THE TENTH CHAPTER.

1. Of divorcement.
2. Of children brought unto Christ.
3. Of a certain rich man that came unto Christ.
4. Of the reward that they shall have which forsake all things for Christ's sake.
5. Of the sons of Zebedeus, and of their petition.
6. Of the indignation of the disciples against the sons of Zebedeus.
7. Of superiority among the disciples of Christ forbidden.
8. Of a blind man restored to his sight.

THE ELEVENTH CHAPTER.

1. Of Christ's riding to Jerusalem.
2. Of the honourable receiving of Christ.
3. Of Christ's return unto Bethania.
4. Of the fig-tree accursed.
5. Of casting out the sellers and buyers out of the temple.
6. Of the power and strength of faith.
7. Of prayer, and forgiving one another.
8. Of questions between Christ and the Pharisees.

THE TWELFTH CHAPTER.

1. Of the parable of the vineyard.
2. Of paying tribute to Cæsar.
3. Of the Sadducees, which denied the resurrection of the dead.
4. Of a scribe, and of his question concerning the law.
5. Of Christ's question, how Christ is the son of David.
6. Of eschewing hypocrites.
7. Of the offering of the poor widow.

THE THIRTEENTH CHAPTER.

1. Of the end of the world.
2. Of the signs that shall go before the end of the world.
3. Of the uncertainty of the time concerning Christ's coming unto the judgment.
4. Of watching and setting ourselves in a readiness against the coming of Christ.

THE FOURTEENTH CHAPTER.

1. Of Mary Magdalene's anointing of Christ.
2. Of eating the paschal lamb.
3. Of the Lord's supper.
4. Of Christ's apprehension, and of divers other things appertaining unto the history of his passion.

THE FIFTEENTH CHAPTER.

1. Of the diversity of pains which Christ suffered.
2. Of Christ's death and burial.

THE SIXTEENTH CHAPTER.

1. Of Christ's resurrection.
2. Of Christ's appearing to Mary Magdalene and to the apostles.
3. Of preaching the gospel throughout the world.
4. Of the signs that shall follow them that believe.

THE GOSPEL OF SAINT LUKE.

Saint Luke's Gospel treateth specially of the passion and death of Christ; and it hath four and twenty chapters.

THE FIRST CHAPTER.

1. Of the parents of John Baptist, and of his conception and birth.
2. Of Christ's conception.
3. Of Mary visiting Elizabeth, wife to Zachary the priest.
4. Of the songs of Mary the virgin, and of Zachary the priest.

THE SECOND CHAPTER.

1. Of taxing the world.
2. Of the birth of Christ.
3. Of the shepherds.
4. Of the circumcision of Christ.
5. Of Simeon and Anna.
6. Of Christ found among the doctors in the temple.
7. Of Christ's obedience to Joseph and Mary.

THE THIRD CHAPTER.

1. Of John Baptist's preaching.
2. Of John's witness concerning Christ.
3. Of John's imprisonment.
4. Of Christ's genealogy.

THE FOURTH CHAPTER.

1. Of Christ's temptation and fasting in the wilderness.
2. Of Christ's victory over Satan.
3. Of Christ's preaching.
4. Of the ingratitude and unthankfulness of Christ's countrymen toward him.
5. Of a man possessed with an unclean spirit.
6. Of Peter's wife's mother.
7. Of multitudes cured from their diseases.

THE FIFTH[1] CHAPTER.

1. Of Christ's preaching in the ship, and of the diligent attendance of the people.
2. Of the great multitude of fishes taken at the word of Christ.
3. Of the disciples forsaking all, and following Christ.
4. Of a leper cleansed from his leprosy.
5. Of a man diseased with a palsy.
6. The vocation of Levi otherwise called Matthew.
7. Of Christ's company-keeping with publicans and sinners.
8. Of fasting.
9. Of old bottles and new wine.

THE SIXTH CHAPTER.

1. Of plucking the ears of corn on the sabbath-day.
2. Of a man that had his right hand dried up.
3. Of Christ praying on a mountain all the night.
4. Of Christ's sermon, wherein he expoundeth the law of God, not only after the letter, as the scribes and Pharisees did, but after the spirit.

THE SEVENTH CHAPTER.

1. Of healing the captain's servant.
2. Of raising up the widow's son from death to life.
3. Of John's disciples sent to Christ.
4. Of John's commendation and praise.
5. Of the Pharisees despising the counsel of God.
6. Of the Pharisee that desired Christ to eat with him.
7. Of the woman that anointed Christ's feet.

THE EIGHTH CHAPTER.

1. Of Christ and his apostles preaching in every town.
2. Of certain women that followed Christ and his apostles for their doctrine sake, and ministered unto them of their substance.
3. Of the parable of the sower, and of the exposition of the same.
4. Of Christ's mother and brethren.
5. Of the tempest in the sea.
6. Of a man poss[ess]ed with a devil.
7. Of a woman diseased with a bloody issue.
8. Of Jairus' daughter raised up from death to life.

THE NINTH CHAPTER.

1. Of sending forth the twelve apostles to preach with certain commandments and injunctions.
2. Of the apostles' return, and of their good success.
3. Of feeding five thousand with five barley loaves and two fishes.
4. Of the divers opinion of the people concerning Christ.
5. Of Peter's confession concerning Christ to be the Son of God.
6 Of the cross.
7. Of the transfiguration of Christ.
8. Of healing the lunatic child.
9. Of the disputation among the disciples, who should be greatest.
10. Of humility.
11. Of the ingratitude and ungentleness of the Samaritans.
12. Of the too hot zeal of James and John for not receiving Christ and his company.

[1 Folio, xxi.]

13. Of Christ's answer to them, wherein he forbiddeth vengeance.
14. Of certain that offered their service unto Christ.
15. Of him that doth not persevere unto the end.

THE TENTH CHAPTER.

1. Of sending forth the seventy disciples to preach.
2. Of certain unthankful cities, and of their damnation.
3. Of the return of the seventy disciples, and of their good success.
4. Of Christ's most worthy answers to them.
5. Of Christ's rejoicing in the spirit, and thanksgiving to his Father.
6. Of the blessedness of his disciples.
7. Of the question of the lawyer.
8. Of the parable of the wounded man.
9. Of Martha and Mary.

THE ELEVENTH CHAPTER.

1. Of the Lord's prayer.
2. Of the benefits of prayer.
3. Of a man possessed with a devil, which was dumb.
4. Of the obstinate malice of certain against Christ, his doctrine, and miracles.
5. Of Christ's answers.
6. Of a certain woman that lifted up her voice and praised Christ, and of Christ's answer to the same.
7. Of them that require signs and tokens.
8. Of a Pharisee that bade Christ to eat with him.
9. Of Christ's invectives against the Pharisees, lawyers, and such like hypocrites.

THE TWELFTH CHAPTER.

1. Of the leaven of the Pharisees.
2. Of persecution, and consolation against the same.
3. Of the inheritance to be divided between two brethren.
4. Of Christ's admonition to beware of covetousness.
5. Of the parable of a certain rich man.
6. Of dissuasions from the too much care of worldly things.
7. Of watching and setting ourselves in a readiness against the coming of Christ.

THE THIRTEENTH CHAPTER.

1. Of the Galileans whom Pilate slew, and of those that died in Siloc.
2. Of repentance.
3. Of the parable of the fig-tree.
4. Of a crooked woman diseased by the space of eighteen years, healed on the sabbath-day.
5. Of the kingdom of God.
6. Of the little number that shall be saved.
7. Of Christ's answer concerning Herod.
8. Of Christ's tender affection toward Jerusalem, and of the ingratitude of the same toward him.

THE FOURTEENTH CHAPTER.

1. Of a man diseased of the dropsy and healed of Christ.
2. Of the sabbath-day.
3. Of a parable teaching humility.
4. Of those whom we ought to call unto our table.
5. Of the parable of him that prepared a great supper.
6. Of the cross, and that such as will follow Christ must prepare themselves to the cross.

THE FIFTEENTH CHAPTER.

1. Of certain parables, wherewith Christ setteth forth the mercy and love of his heavenly Father toward penitent sinners. Of the lost sheep. Of the lost groat. And of the prodigal and wasteful son.

THE SIXTEENTH CHAPTER.

1. Of the parable of the unrighteous steward.
2. Of the mercy to be shewed to the poor in this world.
3. Of the perpetuity and constancy of God's word.
4. Of divorcement.
5. Of the rich man, and of the poor Lazarus.

THE SEVENTEENTH CHAPTER.

1. Of the offences or occasions of evil, and that they ought to be eschewed.
2. Of forgiving the offending brother, if he repent.
3. Of the power of faith.
4. Of our unrighteousness, and that we are all unprofitable servants.
5. Of the ten lepers.
6. Of the latter days, and of the coming of Christ.

THE EIGHTEENTH CHAPTER.

1. Of the parable whereby Christ teacheth that we ought continually to pray, and not to be weary.
2. Of the Pharisee and the publican.
3. Of children brought unto Christ.
4. Of a certain ruler that asked Christ what he should do to obtain everlasting life.
5. Of rich men, and that they hardly enter into the kingdom of God.
6. Of the reward that abideth them which forsake all things for Christ's sake.
7. Of Christ's passion, death, and resurrection.
8. Of a blind man restored to his sight.

THE NINETEENTH CHAPTER.

1. Of Zacheus.
2. Of a certain nobleman that went into a far country.
3. Of Christ riding into Jerusalem.
4. Of Christ's lamentation over the city Jerusalem, and of the evils that shall chance to her because she hath not known the time of her visitation.

THE TWENTIETH CHAPTER.

1. Of the disputation between Christ and the high priests concerning Christ's authority.
2. Of the parable of the vineyard.
3. Of the malice of the high priests against Christ.
4. Of paying tribute to Cæsar.
5. Of the Sadducees whose mouths Christ stoppeth.
6. Of the question how Christ is David's son.
7. Of the scribes, and that we ought to beware of them.

THE TWENTY-FIRST CHAPTER.

1. Of the poor widow which cast into the treasury two mites.
2. Of the destruction of Jerusalem.
3. Of the signs that shall go before the day of judgment.
4. Of surfeiting, drunkenness, and cares of this world.
5. Of watching and praying.

THE TWENTY-SECOND CHAPTER.

1. Of the betraying of Christ by his disciple Judas for money.
2. Of eating the paschal lamb.
3. Of the institution of the Lord's supper.
4. Of the disciples contending who shall be greatest.
5. Of Peter's stoutness.
6. Of prayer.
7. Of Christ's fervent praying in the mount Olivet.
8. Of Christ's apprehension.
9. Of Christ's leading into the high priest's house.
10. Of Peter denying Christ.
11. Of Peter's repentance.
12. Of Christ mocked, stricken, blindfolded, and despitefully entreated.
13. Of Christ brought before the council, and of his examination.

THE TWENTY-THIRD CHAPTER.

1. Of Christ brought before Pilate and Herod.
2. Of Barrabas' deliverance, and of Christ's condemnation.
3. Of the women[1] that lamented Christ and of Christ's answer to them.
4. Of Christ's praying for his crucifiers and tormentors.
5. Of the conversion of one of the evil-doers that were hanged with Christ, and of Christ's answer to him.
6. Of the wonders done about the time of Christ's death.
7. Of Christ's death.
8. Of Christ's burial.

THE TWENTY-FOURTH CHAPTER.

1. Of Christ's resurrection.
2. Of the women[1] that came unto Christ's sepulchre.
3. Of the angel appearing to the women and comforting them.
4. Of Peter's running to the sepulchre.
5. Of the two disciples that went unto Emaus, to whom Christ appeared.
6. Of Christ's appearing to the eleven disciples gathered together.
7. Of certain evident tokens of Christ's resurrection.
8. Of opening the disciples' wits to understand the scriptures.
9. Of repentance and remission of sins to be preached universally.
10. Of Christ's ascension into heaven.
11. Of the disciples' return unto Jerusalem.

[1 Folio, *woman.*]

THE GOSPEL OF SAINT JOHN.

Saint John in his Gospel treateth principally the mysteries of Christ's divinity; and in his Gospel are contained one and twenty chapters.

THE FIRST CHAPTER.

1. Of Christ's divinity from everlasting, and of his incarnation.
2. Of John Baptist, of his office, and of his testimony concerning Christ at Bethabara beyond Jordan.
3. Of the calling of Andrew, Simon, Philip, and Nathanael.

THE SECOND CHAPTER.

1. Of a marriage in Cana of Galilee, where Christ turned water into wine.
2. Of driving buyers and sellers out of the temple.
3. Of his death and resurrection, signified by the destruction of the temple and building up of it again in three days.
4. Of Christ's being at Jerusalem at Easter.

THE THIRD CHAPTER.

1. Of the communication between Christ and Nicodemus.
2. Of the new birth and spiritual regeneration.
3. Of Christ's passion and death.
4. Of God's exceeding great love toward the world.
5. Of the disciples of Christ's baptism.
6. Of the question concerning purification.
7. Of John's witness concerning Christ, and of his preaching of the gospel.

THE FOURTH CHAPTER.

1. Of the communication of Christ with the woman of Samaria.
2. Of the true worshipping of God.
3. Of healing the ruler's son.

THE FIFTH CHAPTER.

1. Of healing a man that had been tofore diseased eight and thirty years.
2. Of the maliciousness of the Jews against Christ for healing the man on the sabbath-day.
3. Of Christ's answers unto them.

THE SIXTH CHAPTER.

1. Of feeding five thousand men with five barley loaves and two fishes.
2. Of making Christ a king.
3. Of Christ fleeing all worldly pomp and dignity.
4. Of the eating and drinking of Christ's body and blood.
5. Of the apostles' faith and confession concerning Christ.
6. Of Judas Iscarioth.

THE SEVENTH CHAPTER.

1. Of Christ's being at Jerusalem, where he teacheth the Jews and reproveth them.
2. Of the dissension among the people concerning Christ, and of their diverse opinion of Christ.
3. Of sending the Pharisees' and high priest's ministers to apprehend Christ.
4. Of Nicodemus defending Christ.

THE EIGHTH CHAPTER.

1. Of the woman taken in adultery.
2. Of the christian liberty or freedom.
3. Of the Jews falsely accusing Christ, and of Christ answering and refuting their accusations.
4. Of the Jews going about to stone Christ.

THE NINTH CHAPTER.

1. Of a man born blind restored to his sight.
2. Of Christ confessing himself to the blind man to be the Son of God.

THE TENTH CHAPTER.

1. Of Christ the true shepherd, and the door of the sheep.
2. Of Christ's sheep, and that they cannot perish.
3. Of the dissension among the Jews concerning Christ.
4. Of the Jews' madness against Christ.

THE ELEVENTH CHAPTER.

1. Of the raising up of Lazarus.

2. Of the high priests and Pharisees taking counsel together to slay Christ.
3. Of Caiphas' prophecy concerning the death of Christ.
4. Of Christ conveying himself from the furious Jews.

THE TWELFTH CHAPTER.

1. Of Mary Magdalene anointing Christ's feet.
2. Of Judas murmuring for that act of the woman.
3. Of Christ's excuse for the woman.
4. Of Christ's riding to Jerusalem.
5. Of certain Greeks which came to Philip and desired to see Christ.
6. Of the virtue of Christ's death.
7. Of the infidelity of the Jews.
8. Of Christ's word.

THE THIRTEENTH CHAPTER.

1. Of Christ's washing his disciples' feet, shewing an example both of love and also of humility.
2. Of Judas Iscarioth the traitor.
3. Of love one toward another.
4. Of Simon Peter.

THE FOURTEENTH CHAPTER.

1. Of consolation against the cross, and of many other godly and goodly sweet lessons.
2. Of the promise of the Holy Ghost.
3. Of Christ's corporal departure out of this world.

THE FIFTEENTH CHAPTER.

1. Of Christ the true vine.
2. Of love one toward another.
3. Of things to be asked in Christ's name.
4. Of most sweet consolations against persecution.

THE SIXTEENTH CHAPTER.

1. Of persecution.
2. Of Christ's corporal departure.
3. Of sending the Holy Ghost.
4. Of consolation against the cross.
5. Of prayer to be made in the name of Christ.

THE SEVENTEENTH CHAPTER.

1. Of Christ's prayer unto his Father for all those that receive his word.

THE EIGHTEENTH CHAPTER.

1. Of the betraying and apprehension of Christ.
2. Of the virtue of Christ's words wherewith the soldiers were down to the ground.
3. Of Peter denying Christ.
4. Of the examination of Christ concerning his doctrine before the high priest.
5. Of Christ's kingdom.
6. Of the malice of the Jews against Christ.

THE NINETEENTH CHAPTER.

1. Of the authority of the higher powers.
2. Of Christ's crucifying.
3. Of Mary and John.
4. Of the death and burial of Christ.

THE TWENTIETH CHAPTER.

1. Of Christ's resurrection.
2. Of Christ's appearing to Mary Magdalene, and to his apostles, after his resurrection.
3. Of Thomas' infidelity concerning the resurrection of Christ.
4. Of Thomas confessing Christ to be his Lord and God.
5. Of the power of faith.

THE TWENTY-FIRST CHAPTER.

1. Of Christ's appearing to his disciples by the sea of Tiberias.
2. Of the commandment given of Christ to Peter and to all spiritual pastors diligently to feed his sheep.
3. Of Peter and John.
4. Of the innumerable miracles and works which Christ did.

THE ACTS OF THE APOSTLES.

Saint Luke, in this his book, describeth the assumption of Christ, the sending of the Holy Ghost, the deeds of the apostles, and the infancy of the church; and the book containeth twenty-eight chapters.

THE FIRST CHAPTER.

1. Of the resurrection of Christ confirmed by many tokens.
2. Of the commandment which Christ gave to his apostles, that they should not depart from Jerusalem.
3. Of Christ's ascension into heaven.
4. Of the election of Matthias instead of Judas.
5. Of the apostles' prayer before the election.

THE SECOND CHAPTER.

1. Of the coming down of the Holy Ghost upon the apostles.
2. Of the diversity of tongues wherewith the apostles spake after they had received the Holy Ghost.
3. Of Peter's sermon at Jerusalem.
4. Of three thousand people that through Peter's sermon were converted unto the faith of Christ, and baptized.
5. Of the godly fellowship of the apostles, and of the other faithful, in the beginning of Christ's church.

THE THIRD CHAPTER.

1. Of a man born halt restored to the perfect use of his limbs.
2. Of Peter's preaching to the people concerning the resurrection and glorification of Christ.

THE FOURTH CHAPTER.

1. Of the apostles' apprehension and imprisonment.
2. Of the examination of the apostles before the rulers and high priests.
3. Of Peter's answer.
4. Of salvation in Christ alone.
5. Of no more preaching in the name of Christ.
6. Of Peter and John's answer, that God is more to be obeyed than men.
7. Of the apostles' prayer to God.
8. Of the liberal and free distribution of the faithful men's goodness to the poor and needy.

THE FIFTH CHAPTER.

1. Of the dissembling of Ananias and Saphira, and of their punishment.
2. Of miracles done by the apostles.
3. Of healing the multitude.
4. Of the imprisonment of the apostle[s], and of the deliverance by the angel of God by night.
5. Of the apostles' preaching in the temple notwithstanding the rulers' commandment.
6. Of the apostles brought before the head rulers, of their examination and answers.
7. Of Gamaliel's counsel.
8. Of the apostles' rejoicing in their trouble for Christ's sake.

THE SIXTH CHAPTER.

1. Of deacons ordained in the congregation to minister unto the poor.
2. Of Stephen, which is accused of the Jews.

THE SEVENTH CHAPTER.

1. Of Stephen's answer to his accusations, wherein he declareth the acts of the ancient fathers in the old law, and mightily rebuketh the hard-necked Jews.
2. He prayeth for his enemies, and is stoned unto death.

THE EIGHTH CHAPTER.

1. Of persecution against the congregation of God at Jerusalem, and of the dispersion of the faithful.
2. Of the lamentation of the faithful for Stephen's death.
3. Of Saul persecuting the Christians.
4. Of Philip's preaching in Samaria.
5. Of Simon Magus, and of his baptism.
6. Of miracles wrought by Philip.
7. Of the wickedness and dissimulation of Simon Magus, and how he was rebuked of Simon Peter.
8. Of the eunuch reading the scriptures, of his conversion, and baptism.

THE NINTH CHAPTER.

1. Of the conversion of Paul.
2. Of Paul's preaching, and confounding the Jews.
3. Of Jews counselling together how to kill Paul.
4. Of Eneas restored to his health by Peter.
5. Of Tabitha raised from death to life by Peter.

THE TENTH CHAPTER.

1. Of the vision that Peter saw.
2. Of Peter's coming to Cornelius, and of his preaching.
3. Of Cornelius' conversation unto the faith of Christ.
4. Of the Holy Ghost given to the gentiles or heathen, yea, and that before they were baptized.

THE ELEVENTH CHAPTER.

1. Of the Jews reasoning with Peter why he went to the heathen.
2. Of Peter's answer.
3. Of the conversion of the gentiles unto the faith.
4. Of Barnabas sent unto Antioch to preach, which joined Paul unto him.
5. Of Agabus prophesying dearth for to come.

THE TWELFTH CHAPTER.

1. Of king Herod persecuting the congregation of God.
2. Of the death of James the apostle.
3. Of Peter's apprehension and imprisonment.
4. Of the faithful congregation earnestly praying to God for Peter.
5. Of Peter's wonderful deliverance by the angel of God.
6. Of the shameful and horrible death of king Herod.

THE THIRTEENTH CHAPTER.

1. Of Paul and Barnabas sent by the Holy Ghost's appointment to preach the gospel to the heathen.
2. Of Elymas the sorcerer resisting their preaching.
3. Of Paul's answer to Elymas, which is also plagued.
4. Of Paul's preaching at Phisidia.
5. Of salvation by Christ alone.
6. Of the diligent affection of the heathen toward the word of God.
7. Of casting away the Jews for their stiff-neckedness.
8. Of Paul and Barnabas persecuted for the word of God.

THE FOURTEENTH CHAPTER.

1. Of Paul and Barnabas preaching at Iconium.
2. Of division among the people for doctrine sake.
3. Of Paul healing a certain man that was lame in his feet.
4. Of Paul and Barnabas supposed to be gods, and of honour to be done unto them, which they refused.
5. Of Paul stoned, and drawn out of the city for dead.
6. Of tribulation.

THE FIFTEENTH CHAPTER.

1. Of the variance about circumcision.
2. Of the determination of the apostles in this behalf.
3. Of the dissension between Paul and Barnabas.

THE SIXTEENTH CHAPTER.

1. Of Timothy circumcised and joined to Paul.
2. Of Paul forbidden by the Holy Ghost to preach in Asia.
3. Of Paul's departure unto Macedonia to preach the word.
4. Of a certain woman named Lydia, a seller of purple.
5. Of a certain damsel possessed with a spirit that prophesied, whom Paul healed.
6. Of Paul and Silas beaten with rods and cast into prison.
7. Of the keeper of the prison converted, with all his family.
8. Of Paul's and Silas' deliverance out of prison.

THE SEVENTEENTH CHAPTER.

1. Of Paul's coming to Thessalonica, and of his preaching there.
2. Of the malice of the Jews against Paul and Silas, and against Jason their host, and of an uproar made by them in the city.

3. Of Paul preaching at Athens against idolatry, and declaring to the people the true and living God.
4. Of the resurrection of the dead.

THE EIGHTEENTH CHAPTER.

1. Of Paul preaching at Corinthum, where he found Aquilla with Priscilla his wife.
2. Of Paul working for his living on the week-days, and preaching on sabbath.
3. Of Paul's continuance at Corinthum by the space of a year and six months, preaching the word of God.
4. Of Paul's vow.
5. Of Apollos.

THE NINETEENTH CHAPTER.

1. Of Paul's return unto Ephesus, and of his preaching there.
2. Of miracles wrought by Paul.
3. Of certain Jews that were exorcists.
4. Of books burnt at Ephesus.
5. Of Demetrius the silversmith, and of his malice against Paul.
6. Of the commotion at Ephesus for Paul's doctrine.

THE TWENTIETH CHAPTER.

1. Of breaking bread on the sabbath-day, and of Paul preaching.
2. Of Eutychus raised up to life by Paul.
3. Of Paul's exhortation to the bishops and elders of Ephesus.

THE TWENTY-FIRST CHAPTER.

1. Of Philip the evangelist, and of his four daughters.
2. Of Agabus the prophet.
3. Of Paul's journey toward Jerusalem.
4. Of Paul's receiving at Jerusalem, and of the counsel that was given him.
5. Of Paul purifying himself after the manner of the Jews.
6. Of an uproar made in the temple because of Paul.
7. Of Paul's deliverance out of the Jews' hands.

THE TWENTY-SECOND CHAPTER.

1. Of Paul's oration to the Jews in the Hebrew tongue.
2. Of the Jews' malice against Paul.
3. Of Paul's deliverance out of bonds.

THE TWENTY-THIRD CHAPTER.

1. Of Paul brought before the council.
2. Of Ananias the high priest, and of his ungentle entreating of Paul.
3. Of Paul's answer to Ananias.
4. Of the dissension between the Pharisees and the Sadducees.
5. Of Paul put in prison, and how God comforteth him.
6. Of certain that conspired Paul's death.
7. Of Paul's deliverance from the conspirators, and of his sending unto Felix.

THE TWENTY-FOURTH CHAPTER.

1. Of Paul's accusation before Felix the high deputy.
2. Of Paul's answer.

THE TWENTY-FIFTH CHAPTER.

1. Of Paul accused of the Jews before Festus.
2. Of Paul appealing unto Cæsar.

THE TWENTY-SIXTH CHAPTER.

1. Of Paul making his excuse before king Agrippa and Festus, wherein he declareth his vocation.

THE TWENTY-SEVENTH CHAPTER.

1. Of Paul's sailing unto Rome, and of the shipwreck.

THE TWENTY-EIGHTH CHAPTER.

1. Of the viper not hurting Paul's hand.
2. Of Publius' father sick of a fever, restored to his health by Paul.
3. Of Paul preaching the kingdom of God at Rome.

THE EPISTLE[S] OF SAINT PAUL: AND FIRST UNTO THE ROMANS.

The argument of the epistle unto the Romans.

The apostle calleth the Romans both from the errors of the gentiles, and also from the ceremonies of Moses' law, unto the true faith of Christ, which alone justifieth, and unto those good works which proceed out of faith, and are called the fruits of the Spirit.

THE FIRST CHAPTER.

1. Of Paul's vocation or calling unto the office of an apostle.
2. Of Paul's love and good-will toward the Romans.
3. Of Paul's desire and purpose to see the Romans.
4. Of the gospel of Christ, and what it is.
5. Of righteousness, which cometh by faith alone.
6. Of the beastliness of the flesh.

THE SECOND CHAPTER.

1. Of the Jews, whom the apostle sharply reproveth, and proveth them in sin nothing inferior to the gentiles.

THE THIRD CHAPTER.

1. Of the preferment and excellency of the Jews for the word and promise sake.
2. Of all men being sinners, both Jew and gentile, without exception.
3. Of our justification by the grace of God in Christ through faith alone.

THE FOURTH CHAPTER.

1. Of Abraham; by whose example he proveth that we are justified by faith alone, and not by the works of the law.

THE FIFTH CHAPTER.

1. Of the fruit of faith, and of the power of our justification.
2. Of God's exceeding great love toward mankind.
3. Of Adam and Christ compared together.

THE SIXTH CHAPTER.

1. Of a new life to be led of them that are regenerate in Christ.
2. Of baptism.
3. Of the strife between the flesh and the Spirit.
4. Of the mortification of the flesh.

THE SEVENTH CHAPTER.

1. Of our deliverance from the law and death by Christ.
2. Of the strength of the law, and of the power of sin.
3. Of the great conflict between the outward man and the inward man.

THE EIGHTH CHAPTER.

1. Of the blessed state of them that are grafted in Christ Jesu.
2. Of the law of the Spirit.
3. Of the imperfection of the law.
4. Of our fulfilling of the law by Christ.
5. Of the flesh and of the Spirit, and of their diversity.
6. Of the afflictions of this life.
7. Of the infirmity of man, which knoweth not what to ask in his prayer as he ought.
8. Of God's elect and chosen people.
9. Of God's exceeding great love toward us.

THE NINTH CHAPTER.

1. Of Paul's sorrow for the stubbornness of the Jews, which have not received but rejected Christ.
2. Of God's predestination and secret election.
3. Of receiving the gentiles because they believed, and of the rejecting of the Jews because of their unbelief.

THE TENTH CHAPTER.

1. Of the unfaithfulness of the Jews.
2. Of two manner of righteousnesses.
3. Of the true righteousness which cometh by faith alone in Christ.
4. Of the preachers of the gospel.
5. Of the calling of the gentiles.

THE ELEVENTH CHAPTER.

1. Of God's election.
2. Of the Jews, and that all of them are not cast away.

3. Of Paul's admonition to the gentiles, that they be not high-minded nor despise the Jews.
4. Of God, and that he hath wrapped all nations in unbelief, that he might have mercy on all.
5. Of the judgments of God.

THE TWELFTH CHAPTER.

1. Of divers godly instructions belonging to God, to ourselves, and to our neighbour.

THE THIRTEENTH CHAPTER.

1. Of obedience toward the high powers.
2. Of love, which is the fulfilling of the law.
3. Of putting away the works of darkness, &c.

THE FOURTEENTH CHAPTER.

1. Of bearing the infirmities of the weak.
2. Of indifferent things, as days, meats, &c., and that all things ought to be done without offence.
3. Of faith.

THE FIFTEENTH CHAPTER.

1. Of the strong in faith, and that they ought to bear the weakness of such as be yet weak, after the example of Christ.

THE SIXTEENTH CHAPTER.

1. Of divers salutations.
2. Of false teachers, and that both they and their doctrine ought to be eschewed.

THE FIRST EPISTLE OF SAINT PAUL TO THE CORINTHIANS; containing sixteen chapters.

The argument of the same epistle.

The apostle calleth them home again which were deceived, partly through the crafty persuasions of false apostles, and partly under the pretence of the observation or keeping of Moses' law.

THE FIRST CHAPTER.

1. Of thanksgiving unto God for the Corinthians' knowledge.
2. Of unity and concord.
3. Of the division among the Corinthians.
4. Of worldly wisdom.
5. Of Christ our wisdom, our righteousness, &c.

THE SECOND CHAPTER.

1. Of Paul's simple doctrine among the Corinthians.
2. Of the blindness of a natural man in spiritual things.

THE THIRD CHAPTER.

1. Of the diversity of sects among the Corinthians.
2. Of Christ the alone foundation of the christian church.
3. Of fire, whereby is understand affliction, trouble, persecution, cross, &c.
4. Of worldly wisdom.

THE FOURTH CHAPTER.

1. Of the preachers of God's word, and what is to be thought of them.
2. Of the apostles of Christ, and of their miserable state in this world.

THE FIFTH CHAPTER.

1. Of excommunicating the man that committed fornication with his mother-in-law.
2. The manner and form of excommunication in the apostle[s'] time.
3. Of them whose company we ought to eschew.

THE SIXTH CHAPTER.

1. Of going to law together, yea, and that before the heathen.
2. Of uncleanness, and all other vices to be eschewed.
3. Of meats.
4. Of whoredom before all other sins to be abhorred.

THE SEVENTH CHAPTER.

1. Of married folk, of maids, and of widows.

THE EIGHTH CHAPTER.

1. Of knowledge, and that without charity it profiteth nothing.
2. Of meat dedicate to idols.
3. Of christian liberty in things indifferent, and that we ought not to abuse it unto the slander and offence of such as are weak, and not yet perfectly instructed in the way of truth.

THE NINTH CHAPTER.

1. Of the apostles, and of their wives.
2. Of the reward due to the preachers of God's word from their auditors.
3. Of Paul forbearing that he might lawfully require.
4. Of preaching the gospel.
5. Of Paul's behaviour to win all men to the gospel.
6. Of Paul's exhortation to run forth in the course that they have begun.

THE TENTH CHAPTER.

1. Of certain examples borrowed out of the old testament to fray away from sin.
2. Of temptation.
3. Of the Lord's supper.
4. Of the fellowship of the wicked to be avoided.
5. Of meats freely to be eaten.

THE ELEVENTH CHAPTER.

1. Of Paul rebuking the Corinthians for their disorder and abuse about the Lord's supper.
2. Of the institution of the Lord's supper, and of the right use thereof.
3. Of the Corinthians grievously punished of the Lord for abusing the Lord's supper.

THE TWELFTH CHAPTER.

1. Of the manifold gifts of God given to divers for the edifying of his church.
2. Of a comparison between the body of Christ's church and a natural body.

THE THIRTEENTH CHAPTER.

1. Of charity or love, and of the nature and property thereof.

THE FOURTEENTH CHAPTER.

1. Of prophesying, interpreting, or preaching the word of God, and that it far excelleth the gift of tongues.
2. How prophesying and speaking with tongues ought to be used.
3. That all things ought to be done in the congregation unto edifying.

THE FIFTEENTH CHAPTER.

Of the sum and principal points of christian doctrine, and namely of the resurrection of the dead.

THE SIXTEENTH CHAPTER.

1. Of gathering for the poor.
2. Of certain salutations.

THE SECOND EPISTLE OF SAINT PAUL TO THE CORINTHIANS; containing thirteen chapters.

The argument of the same epistle.

The apostle comforteth and praiseth them of Corinth for their repentance and amendment of life.

THE FIRST CHAPTER.

1. Of tribulation, and of God's present assistance in that behalf.
2. Of Paul's love toward the Corinthians, and of his excuse that he came not unto them.
3. Of Paul's troubles, of his constancy, and pureness of conscience.

THE SECOND CHAPTER.

1. Of Paul's dear love toward the Corinthians, and of the cause of his absence.
2. Of forgiving the man that was fallen, and of receiving him again into the christian fellowship.
3. Of the purity of Paul's doctrine.

THE THIRD CHAPTER.

1. Of human praise.
2. Of our insufficiency in matters of God's Spirit.
3. Of the glory of the gospel, and that it far surmounteth the glory of the law.
4. Of the blindness of the Jews.
5. Of liberty.

THE FOURTH CHAPTER.

1. Of the sincerity of Paul's doctrine.
2. Of the gospel of Christ.
3. Of preachers, that they be the servants of the faithful.
4. Of the cross or trouble, and of consolation in the same.

THE FIFTH CHAPTER.

1. Of the reward of them that suffer for Christ's sake.
2. Of our appearance before the judgment-seat of God.
3. Of our reconciliation by Christ.

THE SIXTH CHAPTER

1. Of receiving the word of God with thankfulness
2. Of leading a life according to our profession.
3. Of Paul's diligence in the travail of the gospel.
4. Of avoiding the company of the wicked and unfaithful.

THE SEVENTH CHAPTER.

1. Of a virtuous and holy life to be embraced.
2. Of Paul's innocency.
3. Of repentance or godly sorrow, and of the fruits thereof.
4. Of the obedience and love of the Corinthians toward Paul.

THE EIGHTH CHAPTER.

1. Of collections and gatherings for the poor.

THE NINTH CHAPTER.

1. Of large and glad distribution to the poor.

THE TENTH CHAPTER.

1. Of the christian weapons.
2. Of Paul's answer concerning those things which were wrongfully laid to his charge of the false apostles.

THE ELEVENTH CHAPTER.

1. Of Paul commending himself, and defending his authority against the false apostles.

THE TWELFTH CHAPTER.

1. Of Paul's visions and revelations, and of his taking up into the third heaven.
2. Of Paul's temptations and tribulations.
3. Of Paul's excellency and dignity.
4. Of Paul's dear love toward the Corinthians.

THE THIRTEENTH CHAPTER.

1. Of Paul's coming unto the Corinthians.
2. Of his exhortations unto faith and godliness.
3. Of salutations.

THE EPISTLE OF SAINT PAUL TO THE GALATIANS;

containing six chapters.

The argument of the same epistle.

The apostle calleth again the Galatians unto the true faith, which, after they had received the true gospel, were notwithstanding deceived of the false apostles, insomuch that they returned and fell back again unto the law and unto circumcision.

THE FIRST CHAPTER.

1. Of the Galatians rebuked of the apostle for their backsliding from the gospel.
2. Of the gospel of Christ, and that none other doctrine ought to be received of the faithful Christians.
3. Of Paul's conversation.
4. Of setting forth his office.
5. Of his journeys and travail in the business of the gospel.

THE SECOND CHAPTER.

1. Of withstanding Peter in the face.
2. Of the law and of circumcision, and that they are not necessary unto salvation.
3. Of our justification by faith alone in Christ.

THE THIRD CHAPTER.

1. Of the unstedfastness of the Galatians.
2. Of the unperfection of the law.
3. Of our salvation[1] by faith alone in Christ.

THE FOURTH CHAPTER.

1. Of our deliverance from the curse of the law by Christ.
2. Of the Galatians' backsliding from the gospel of Christ unto weak and beggarly ceremonies.
3. Of Abraham and his two sons, and of the allegory of the same.
4. Of the persecution of the faithful.

THE FIFTH CHAPTER.

1. Of the christian liberty to be maintained.
2. Of circumcision, and of the unprofitableness thereof.
3. Of the justifying faith which worketh by love.
4. Of the christian liberty, and that we ought not to abuse it.
5. Of the battle betwixt the Spirit[2] and the flesh.
6. Of the works of the flesh, and of the fruits of the Spirit.

THE SIXTH CHAPTER.

1. Of instructing them that fall.
2. Of bearing one with another.
3. Of the auditors or hearers, and what they owe to their teachers.
4. Of good works to be done in our lifetime.
5. Of circumcision, and that it ought to be eschewed.
6. Of the passion and death of Christ.

THE EPISTLE OF SAINT PAUL TO THE EPHESIANS;

containing six chapters.

The argument of the same epistle.

The apostle praiseth the Ephesians, because they did persevere and continue in the gospel of Christ after they had received it. He sheweth what we are of ourselves, and what we are by the grace of God through faith in Christ. He openeth to divers degrees their office and duty.

THE FIRST CHAPTER.

1. Of our election in Christ Jesu.
2. Of our redemption through the same Christ Jesu.
3. Of the Ephesians' constancy in the word of God.
4. Of Christ's dominion.

THE SECOND CHAPTER.

1. What we are by nature.
2. What we are by our regeneration in Christ.
3. Of our salvation by grace alone through faith.
4. Of good works.
5. Of the great benefits which we have received by Christ.
6. Of Christ our peacemaker and head corner-stone.

THE THIRD CHAPTER.

1. Of Paul's imprisonment.
2. Of the gentiles, and that they also are heirs of the promise by Christ.
3. Of Paul's request, that the Ephesians faint not in the business of the gospel because of his trouble.
4. Of Paul's prayer unto God for the Ephesians, that they may be made strong and stedfast in his Spirit.
5. Of thanksgiving unto God.

THE FOURTH CHAPTER.

1. Of Paul's exhortation unto the practice of divers virtues.
2. Of unity and peace to be kept among us, that we may grow into one body.
3. Of divers officers in the church of

[1 Folio, *salvations.*] [2 Folio, *spirits.*]

Christ appointed of God unto the edifying thereof.

4. Of strange doctrine to be eschewed.

5. Of the old conversation to be put away, and a new life to be taken and exercised.

THE FIFTH CHAPTER.

1. Of charity or love.

2. Of fornication, adultery, covetousness, &c., to be avoided.

3. Of walking in a new life.

4. Of matrimony, and of the duty of the wives toward their husbands, and of the husbands' duty toward their wives.

THE SIXTH CHAPTER.

1. Of the duty of children toward their parents.

2. Of the office of fathers and mothers toward their children.

3. Of the duty of servants toward their masters.

4. Of the office of masters toward their servants.

5. Of our battle against Satan and his army, and with what armours we ought to fight.

THE EPISTLE OF SAINT PAUL TO THE PHILIPPIANS;

containing four chapters.

The argument of the same epistle.

The apostle praiseth the Philippians, because they gave no ear to the false apostles, but remained constant and stedfast in the faith of Christ.

THE FIRST CHAPTER.

1. Of Paul's good affection toward the Philippians.

2. Of his exhortation unto love and purity of life.

3. Of Paul's imprisonment.

4. Of Paul's joy that Christ is preached by any manner of means.

5. Of godly conversation, of love, of concord, of unity, &c.

THE SECOND CHAPTER.

1. Of unity and brotherly love to be embraced. Of strife, contention, and vain glory to be abhorred.

2. Of Christ, and of his humbleness.

3. That God worketh in us both the good will and the good deed.

4. Of pureness of life to be practised among God's enemies.

5. Of Timotheus and Epaphroditus.

6. How all seek their own, and not Jesu Christ.

7. Of true preachers joyfully and thankfully to be received.

THE THIRD CHAPTER.

1. Of false prophets to be avoided.

2. Of man's righteousness to be cast away.

3. Of the righteousness which cometh not by the law, but by faith in Christ.

4. Of perfection, unity, and concord.

5. Of the enemies of the cross of Christ.

6. Of Christ's coming unto the judgment, and of the transfiguration of our bodies.

THE FOURTH CHAPTER.

1. Of certain godly women, among whom Paul's wife (after the opinion of certain learned men) is numbered, whom he calleth his faithful yoke-fellow.

2. Of rejoicing in the Lord.

3. Of carefulness to be avoided.

4. Of prayer.

5. An exhortation unto all godliness and virtue.

6. Of the Philippians' care for Paul.

7. Of Paul's contented mind in all things.

8. Of certain salutations.

THE EPISTLE OF SAINT PAUL TO THE COLOSSIANS; containing four chapters.

The argument of the same epistle.

Forasmuch as the Colossians in certain points were prevented, yea, and seduced of false prophets, the apostle charitably reproveth them, and exhorteth them to abide stedfast in the gospel of Christ. Furthermore, besides divers dehortations from vice, and many exhortations unto virtue, he describeth the offices of certain degrees, and concludeth his epistle with friendly salutations.

THE FIRST CHAPTER.

1. Of Paul's thankful heart to God for the faith, love, and hope of the Colossians, and of his fervent prayer unto God for their increase in the same.
2. Of God's goodness toward us through Christ.
3. Of our salvation by Christ alone.
4. What we are by nature, and what we are by Christ.

THE SECOND CHAPTER.

1. Of Paul's care for all congregations.
2. Of false prophets, and that they are to be eschewed.
3. Of philosophy, and of the doctrines of men.
4. Of our reconciliation and victory over all our enemies by Christ.
5. Of ceremonies and of the ordinances of men, concerning days, meats, clothes, &c.

THE THIRD CHAPTER.

1. Of the spiritual resurrection from sin.
2. Of all vice and corrupt living to be laid aside.
3. Of innocency of life.
4. Of the offices and duties of divers degrees.

THE FOURTH CHAPTER.

1. Of the duty of masters.
2. Of prayer and thanksgiving.
3. Of walking wisely, and of godly talk.
4. Of certain salutations.

THE FIRST EPISTLE OF SAINT PAUL TO THE THESSALONIANS; containing five chapters.

The argument of the same epistle.

The apostle praiseth the Thessalonians, and greatly commendeth their faith, love, and constancy, and their glad and willing sufferings for Christ and his word. He exhorteth them to godly conversation, and instructeth them of the coming of Christ unto the judgment, of the resurrection of the dead, of the last day, &c.

THE FIRST CHAPTER.

1. Of thanksgiving to God for the Thessalonians.
2. Of the Thessalonians' faith, love, good works, and constancy in the gospel of Christ.

THE SECOND CHAPTER.

1. Of Paul's godly conversation among the Thessalonians.
2. Of his doctrine.
3. Of his labour and travail for his own living.
4. Of the Thessalonians' sufferings for the gospel's sake.
5. Of Paul's glory in the Thessalonians.

THE THIRD CHAPTER.

1. Of Paul's carefulness for the Thessalonians, and of sending Timotheus unto them.
2. Of Timotheus' report concerning the godliness of the Thessalonians.
3. Of Paul's prayer to God for the Thessalonians.

THE FOURTH CHAPTER.

1. Of Paul's exhortation unto all godliness and virtue.
2. Of whoredom to be avoided, with other sins.
3. Of brotherly love.

4. Of eschewing idleness.
5. Of labour.
6. Of the resurrection of the dead.

THE FIFTH CHAPTER.

1. Of the day of judgment, and of the coming of the Lord.
2. Of watching and setting ourselves in a readiness against the day of judgment.
3. Of the preachers of God's word, and that they ought lovingly to be entertained.
4. Of certain godly exhortations concerning the unruly, the feebleminded, the weak, &c. Item, of patience, of forbearing one another, of doing good to all men, of prayer, of thanksgiving, &c.

THE SECOND EPISTLE OF SAINT PAUL TO THE THESSALONIANS;

containing three chapters.

The argument of the same epistle.

The apostle instructeth the Thessalonians of the last day, and of antichrist.

THE FIRST CHAPTER.

1. Of Paul's thanksgiving to God for the Thessalonians' faith, love, and patience in trouble for the gospel's sake.
2. Of God's vengeance against the wicked persecutors.
3. Of Paul's praying to God for the Thessalonians.

THE SECOND CHAPTER.

1. Of the coming of the Lord unto judgment.
2. Of antichrist, of his false doctrine, and lying or counterfeit miracles, signs, or wonders, and how he shall be slain with the breath of the Lord's mouth, &c.
3. An exhortation to stand stedfast in the doctrine of Christ.
4. Paul's prayer.

THE THIRD CHAPTER.

1. Of prayer to be made, that the gospel may prosper and have free passage.
2. Of faith.
3. Of idle persons, and that they ought to work for their living.
4. Of the apostles' travail and labour with their own hands for their living.
5. Of certain exhortations concerning inordinate persons, and well-doing, &c.

THE FIRST EPISTLE OF SAINT PAUL TO TIMOTHY;

containing six chapters.

The apostle exhorteth Timothy to be constant and stedfast in the doctrine of the gospel. He instructeth him in all matters concerning the office of a bishop or spiritual overseer, adding and interlacing many goodly and godly lessons.

THE FIRST CHAPTER.

1. Of Paul's exhortation, that Timothy should wait upon his office, and see that nothing be taught in the church of Christ but the sincere and pure word of God.
2. Of charity or love.
3. Of false preachers.
4. Of the law, and of the use thereof.
5. Of Paul's former life in the time of his Judaism.
6. Of Christ, and why he came into this world.
7. Of certain persons excommunicate.

THE SECOND CHAPTER.

1. Of prayer to be made for all men.
2. Of Christ our alone Mediator.
3. Of prayer.
4. Of women's apparel, and of their silence and subjection.

THE THIRD CHAPTER.

1. Of a bishop or spiritual pastor, and what manner a man he ought to be.
2. Of the bishop's children.
3. Of the deacons, and what manner men they ought to be.
4. Of the bishops' and deacons' wives, and what manner women they ought to be.
5. Of the church of God, and what it is.
6. Of Christ, God and man.

THE FOURTH CHAPTER.

1. Of false prophets that should come in the latter time, and of their doctrine.
2. Of meats.
3. Of godliness, and of the profit thereof.
4. Of innocency of life.
5. Of reading the scripture.

THE FIFTH CHAPTER.

1. Of divers degrees, and how they ought to be entreated.
2. Of widows, both old and young.
3. Of the elders of Christ's congregation, and how they ought to be entreated.
4. Of ministers not rashly to be admitted.
5. Of sins.

THE SIXTH CHAPTER.

1. Of the duty of servants toward their masters.
2. Of them that will not be satisfied with God's word.
3. Of godliness, and of a contented mind.
4. Of covetousness.
5. A good lesson for rich men.

THE SECOND EPISTLE OF SAINT PAUL TO TIMOTHY;

containing four chapters.

The argument of the same epistle.

The apostle, as tofore, instructeth Timothy concerning matters of godliness, and telleth him aforehand of things that shall come to pass in the latter time. He maketh mention also of his passion.

THE FIRST CHAPTER.

1. Of earnestness and stoutness to be shewed in preaching God's word.
2. Of patience in persecution.
3. Of Christ, and of his benefits.
4. Of innocency of life.

THE SECOND CHAPTER.

1. Of manly sufferance for the truth's sake.
2. Of Christ's resurrection.
3. Of consolation in the cross.
4. Of innocency of life.
5. Of the word of God.
6. Of God's election, and that it is certain.
7. Of certain good exhortations, as tofore.

THE THIRD CHAPTER.

1. Of Paul's prophecy concerning the latter times.
2. Of hypocrites, and of their falsehood.
3. Of the holy scripture, and of the sufficiency thereof.

THE FOURTH CHAPTER.

1. Of putting Timothy in remembrance of his duty.
2. Of such as in the latter time will fall away, and not abide the doctrine of Christ, &c.
3. Of Paul's martyrdom.
4. Of Paul's faithfulness in the gospel of Christ, and of his reward.

THE EPISTLE OF SAINT PAUL TO TITUS;

containing three chapters.

The argument of the same epistle.

The apostle instructeth Titus concerning the appointment of spiritual pastors. He treateth many things of godly conversation, and at the last of eschewing heretics.

THE FIRST CHAPTER.

1. Of the appointment of elders in every congregation.
2. Of an elder, and what manner a man he ought to be.
3. Of a bishop's office, which is both to exhort with wholesome doctrine, and also to improve them that speak against it.
4. Of false teachers, and that they ought sharply to be rebuked.
5. Of all things pure to the pure.
6. Of mouth-christians.

THE SECOND CHAPTER.

1. Of divers degrees, and how or what they ought to be taught.
2. Of the goodness of God toward man through Christ.

THE THIRD CHAPTER.

1. Of obedience to such as be in authority.
2. Of foolish and unprofitable questions to be avoided.
3. Of sectaries, or heretics.
4. Of good works.

THE EPISTLE OF SAINT PAUL TO PHILEMON;

containing one chapter.

The argument and sum of the same epistle.

1. Of Paul's rejoicing concerning the faith and love of Philemon.
2. Of Paul's desire to the aforesaid Philemon to receive again his servant Onesimus, and to forgive him.

THE EPISTLE OF SAINT PAUL TO THE HEBREWS;

containing thirteen chapters.

The argument and sum of the same epistle.

The apostle, among many other things, sheweth how Christ is the true Bishop and Mediator between God and man.

THE FIRST CHAPTER.

1. Of the excellency of Christ, and that he far passeth the angels, being coequal with the Father in power and majesty.

THE SECOND CHAPTER.

1. Of obedience to the gospel.
2. Of the low degree of Christ in his manhood; and, notwithstanding, that we ought not to be offended at it.
3. Of Christ's very humanity, and true manhood.

THE THIRD CHAPTER.

1. Of obedience to the word of Christ.
2. Of Christ and Moses, and that Christ far excelleth Moses; the one being but a servant in the house, the other a son.
3. Of the punishment of them that are hard-hearted against the word of God.
4. Of infidelity or unbelief.

THE FOURTH CHAPTER.

1. Of the sabbath or rest of the Christians.

2. Of the punishment of unbelievers.
3. Of the nature of God's word.

THE FIFTH CHAPTER.

1. Of the high priest, and of his office.
2. Of Christ, and that he alone is the true bishop.

THE SIXTH CHAPTER.

1. Of them that willingly fall from the word of God.
2. Of God, and that he is faithful and true in his promise.

THE SEVENTH CHAPTER.

1. Of the excellency of Christ's priesthood, being compared with the priesthood of Melchisedech.
2. Of Christ our intercessor.
3. Of the necessity of Christ's priesthood.

THE EIGHTH CHAPTER.

1. Of the office of Christ, and that it far excelleth[1] the priest's office of the old law.
2. Of the old and new testament bargain, or covenant.

THE NINTH CHAPTER.

1. Of the old testament abolished, and of the new stablished by Christ.
2. Of Christ's priesthood, and of the dignity thereof.
3. Of the sufficiency and full perfection of Christ's sacrifice.
4. Of death, and of the last judgment.

THE TENTH CHAPTER.

1. Of the law, and that it cannot take away sin.
2. Of Christ, and that by the virtue of the sacrifice of his body, done once for all, sin is taken away.
[3.] Of wilful falling from the gospel.
4. Of patience.

THE ELEVENTH CHAPTER.

1. Of faith, and of the commendation thereof, with divers examples.

THE TWELFTH CHAPTER.

1. Of patience and stedfastness in adversity and trouble.
2. Of peace and holiness.
3. Of the grace of God.
4. Of the new testament.
5. Of God.

THE THIRTEENTH CHAPTER.

1. Of love.
2. Of hospitality.
3. Of them that are in adversity or trouble for the truth's sake.
4. Of wedlock.
5. Of whoredom.
6. Of covetousness.
7. Of Christ, and that he is an everlasting Saviour.
8. Of strange doctrine.
9. Of meats.
10. Of suffering rebuke with Christ.
11. Of our short abode in this world.
12. Of the sacrifice of praise.
13. Of doing good to the poor.
14. Of obedience to our superiors.

THE EPISTLE OF SAINT JAMES;

containing five chapters.

The argument of the same epistle.

Saint James in his epistle moveth unto patience, teacheth that there is no respect of persons before God, declareth that faith without works is dead, openeth the evils of the tongue, forbiddeth discord, reproveth the rich men, exhorteth unto virtue, dehorteth from vice.

THE FIRST CHAPTER.

1. Of bearing the cross joyfully and patiently for the truth's sake.
2. Of all good things to be asked of God with faith.
3. Of temptation, trouble, or persecution, for the word's sake.
4. Of temptation unto evil.

[1] Folio, *it is far excelleth.*]

5. That all good gifts come from God.
6. Of hearing and speaking.
7. Of wrath.
8. Of preparing ourselves to hear God's word.
9. Of not only hearing, but also doing the word.
10. Of the true religion, or God's service.

THE SECOND CHAPTER.

1. Of respect of persons not to be had.
2. Of the poor to be regarded.
3. Of the whole law to be kept.
4. Of faith and works.

THE THIRD CHAPTER.

1. Of the tongue, and of the evils that come thereof.
2. Of the difference between the godly and fleshly wisdom.

THE FOURTH CHAPTER.

1. Of dissension and strife.
2. Of prayer.
3. Of worldly friendship.
4. Of the works of repentance.
5. Of backbiting and slandering.
6. Of the vanity and shortness of this life.

THE FIFTH CHAPTER.

1. Of ungodly rich men.
2. Of defrauding the labourers of their hire.
3 Of patience to be practised of the faithful, after the example of Job and the prophets.
4. Of swearing to be avoided.
5. Of them that are sick, and what is to be done.
6. Of confession or brotherly reconciliation.
7. Of prayer.
8. Of labouring to bring one another from error unto truth.

THE FIRST EPISTLE OF SAINT PETER;

containing five chapters.

The argument of the same epistle.

Saint Peter giveth thanks to God, which by his Son Christ hath saved mankind, and instructeth divers states of men how they ought godly to live.

THE FIRST CHAPTER.

1. Of our regeneration or new birth in Christ.
2. Of our salvation by Christ, and that it is no new doctrine, but old and ancient.
3. Of godly conversation worthy of regeneration.
4. Of our redemption by the blood of Christ.
5. Of the word of God.

THE SECOND CHAPTER.

1. Of vice to be laid aside, and of virtue to be embraced.
2. Of the christian priesthood.
3. Of the dignity of the Christians.
4. Of obedience to the higher powers.
5. Of the behaviour of servants toward their masters.
6. Of suffering affliction or trouble, after the example of Christ.

THE THIRD CHAPTER.

1. Of the duty of wives toward their husbands, and how they ought to behave themselves in all points.
2. Of the duty of husbands toward their wives.
3. Of unity and love.
4. Of the tongue.
5. Of suffering trouble patiently for righteousness' sake.
6. Of true baptism.

THE FOURTH CHAPTER.

1. Of putting off the old conversation.
2. Of discretion, sobriety, prayer, charity, hospitality, &c.
3. Of rejoicing in that trouble which is suffered for Christ's sake.
4. Of judgment to begin at the house of God.

THE FIFTH CHAPTER.

1. Of feeding the Lord's flock.
2. Of humility, or lowliness of mind.
3. Of the devil.
4. Of faith.

THE SECOND EPISTLE OF SAINT PETER;

containing three chapters.

The argument of the same epistle.

Saint Peter in this his latter epistle teacheth faith, exhorteth unto godly conversation, setteth forth the doctrine of Christ, uttereth the falsehoods of false prophets, and describeth the coming of Christ unto the judgment.

THE FIRST CHAPTER.

1. Of faith to be confirmed with good works.
2. Of our calling and election to be made sure by well-doing.
3. Of St Peter's death.
4. Of Christ, and that he is the natural Son of God.
5. Of the word of God, and of attendance to be given to the same.

THE SECOND CHAPTER.

1. Of false prophets, and what manner men they be.
2. Of the punishment of false prophets.
3. Of the great danger of them that fall away from the way of righteousness.

THE THIRD CHAPTER.

1. Of mockers and scorners that shall come before the day of judgment.
2. Of Christ coming unto the judgment.
3. Of the new heavens and new earths after the day of judgment.
4. Of Paul's epistles, and of the hardness of them to be understood.

THE FIRST EPISTLE OF SAINT JOHN;

containing five chapters.

The argument of the same epistle.

Saint John declareth all our salvation to consist in Christ alone, God and man, exhorteth unto love and good works, dissuadeth from hearing false prophets and antichrists, and above all things inculketh and beateth in true faith in Christ, God's Son, yea, God himself.

THE FIRST CHAPTER

1. Of the Godhead and manhood of Christ.
2. Of sinners, and that they have no fellowship with God.
3. Of the blood of Christ, whereby alone we are purged from sin.
4. That no man is without sin.
5. Of the confession of our sins to God, and of the remission of the same.

THE SECOND CHAPTER.

1. Of Christ, and that he alone is our advocate and mercy-stock.
2. Of the knowledge of God, and of the just trial of the same.
3. Of brotherly or neighbourly love.
4. Of the world and worldly lusts to be eschewed.
5. Of antichrist.
6. Of Christ's appearance.

THE THIRD CHAPTER.

1. Of God's love towards us.
2. Of Christ's satisfaction, and of his innocency.
3. Of love one toward another.
4. Of hatred toward our neighbour.
5. Of the world.
6. Of Christ's love toward us.
7. Of the works of mercy.
8. Of true love toward other.
9. Of prayer.

THE FOURTH CHAPTER.

1. Of the difference of spirits, and how they may be known.
2. Of Christ's incarnation.
3. Of the love of God and of our neighbour.

THE FIFTH CHAPTER.

1. Of faith.
2. Of love.

3. Of faith.
4. Of prayer.
5. Of the sin unto death.
6. Of the world.
7. Of Christ, very God.
8. Of images.

THE SECOND EPISTLE OF SAINT JOHN;

containing one chapter.

The argument and sum of the same epistle.

1. He exhorteth unto true charity, and warneth to take heed of heretics or deceivers.

THE THIRD EPISTLE OF SAINT JOHN;

containing one chapter.

The argument and sum of the same epistle.

He commendeth the godliness of Gaius, and his tender pity and compassion which he shewed unto the poor saints of Christ that travelled from country to country.

THE EPISTLE OF SAINT JUDE;

containing one chapter.

The argument and sum of the same epistle.

1. Of epicures and fleshly livers.
2. Of the punishment of the unbelieving Israelites, and of the disobedient angels, and of certain wicked cities for their uncleanness.
3. Of the battle between Michael and the devil for Moses' body.
4. Of the fruits of the epicures and beastly livers.
5. Of heretics or false prophets.
6. A godly exhortation to continue in brotherly love, faith, prayer, &c.

THE BOOK OF THE REVELATIONS OF SAINT JOHN THE DIVINE;

containing twenty-two chapters.

The argument of the said book.

This book entreateth of the revelations done to Saint John, of the troubles of the church of Christ, and of the punishments of the damned, and of the rewards of the chosen.

THE FIRST CHAPTER.

1. Of reading and hearing the word of God.
2. Of the seven congregations in Asia.
3. Of seven golden candlesticks, which signify the seven congregations.
4. Of seven stars, which are the messengers of the seven congregations.

THE SECOND CHAPTER.

1. He exhorteth the congregations of Ephesus, Smyrna, Pergamos, and Thyatira, unto repentance, and sheweth the reward of him that overcometh.

THE THIRD CHAPTER.

1. He instructeth the angels, that is to

say, the preachers, of Sardis, Philadelphia, and Laodicia, declaring also the reward of him that overcometh.

THE FOURTH CHAPTER.

1. St John seeth the heaven open, and the seat, and one sitting upon it, and four and twenty seats about it, and four and twenty elders sitting upon them, and four beasts praising God day and night.

THE FIFTH CHAPTER.

1. He seeth a Lamb opening the book sealed with seven seals; wherefore the four beasts and the four and twenty elders praise the Lamb.

THE SIXTH CHAPTER.

1. The Lamb openeth the six seals; and many things follow the opening thereof.

THE SEVENTH CHAPTER.

1. St John seeth the servants of God sealed in their foreheads out of all nations and people, which though they suffer trouble, yet the Lamb feedeth them, and leadeth them to the fountains of living water; and God shall wipe away all tears from their eyes.

THE EIGHTH CHAPTER.

1. The seventh seal is opened: there is silence in heaven: four angels blow the trumpets; and great plagues come upon the earth.

THE NINTH CHAPTER.

1. The fifth and sixth angel blow their trumpets: the star falleth from heaven: the locusts come out of the smoke. The first wo is past: the four angels that were bound are loosed; and the third part of men is killed.

THE TENTH CHAPTER.

1. The angel cometh down from heaven, having in his hand a book open, which he giveth unto John; and he eateth it up.

THE ELEVENTH CHAPTER.

1. The temple is measured: the beast cometh out of the bottomless pit; and the seventh angel bloweth his horn.

THE TWELFTH CHAPTER.

1. A woman clothed with the sun appeareth in heaven: Michael fighteth with the dragon, which persecuteth the woman.

THE THIRTEENTH CHAPTER.

1. A beast riseth out of the sea with seven heads and ten horns: another beast cometh out of the earth with two horns.

THE FOURTEENTH CHAPTER.

1. The Lamb standeth upon the mount Sion, and the undefiled congregation with him. The angel exhorteth to the fear of God, and telleth of the fall of Babylon.

THE FIFTEENTH CHAPTER.

1. He seeth seven angels, having seven vials full of wrath.

THE SIXTEENTH CHAPTER.

1. The angels pour out their vials full of wrath.

THE SEVENTEENTH CHAPTER.

1. He describeth the woman sitting upon the beast with ten horns.

THE EIGHTEENTH CHAPTER.

1. The lovers of the world are sorry for the fall of Babylon; but they that be of God have cause to rejoice at her destruction.

THE NINETEENTH CHAPTER.

1. Praises or thanks are given to God for judging the whore, and for avenging the blood of his servants. The angel will not be worshipped. The fowls and birds are called to the slaughter.

THE TWENTIETH CHAPTER.

1. The dragon is bound for a thousand years. The dead arise and receive judgment.

THE TWENTY-FIRST CHAPTER.

1. The new and spiritual Jerusalem is described.

THE TWENTY-SECOND CHAPTER.

1. The river of the water of life.
2. The fruitfulness and light of the city of God.
3. The Lord giveth ever his servants warning of things for to come.
4. The angel will not be worshipped.
5. To the word of God nothing may be added, nor any thing minished and taken away therefrom.

Thus endeth the Summary of the New Testament.

Give the glory to God alone.

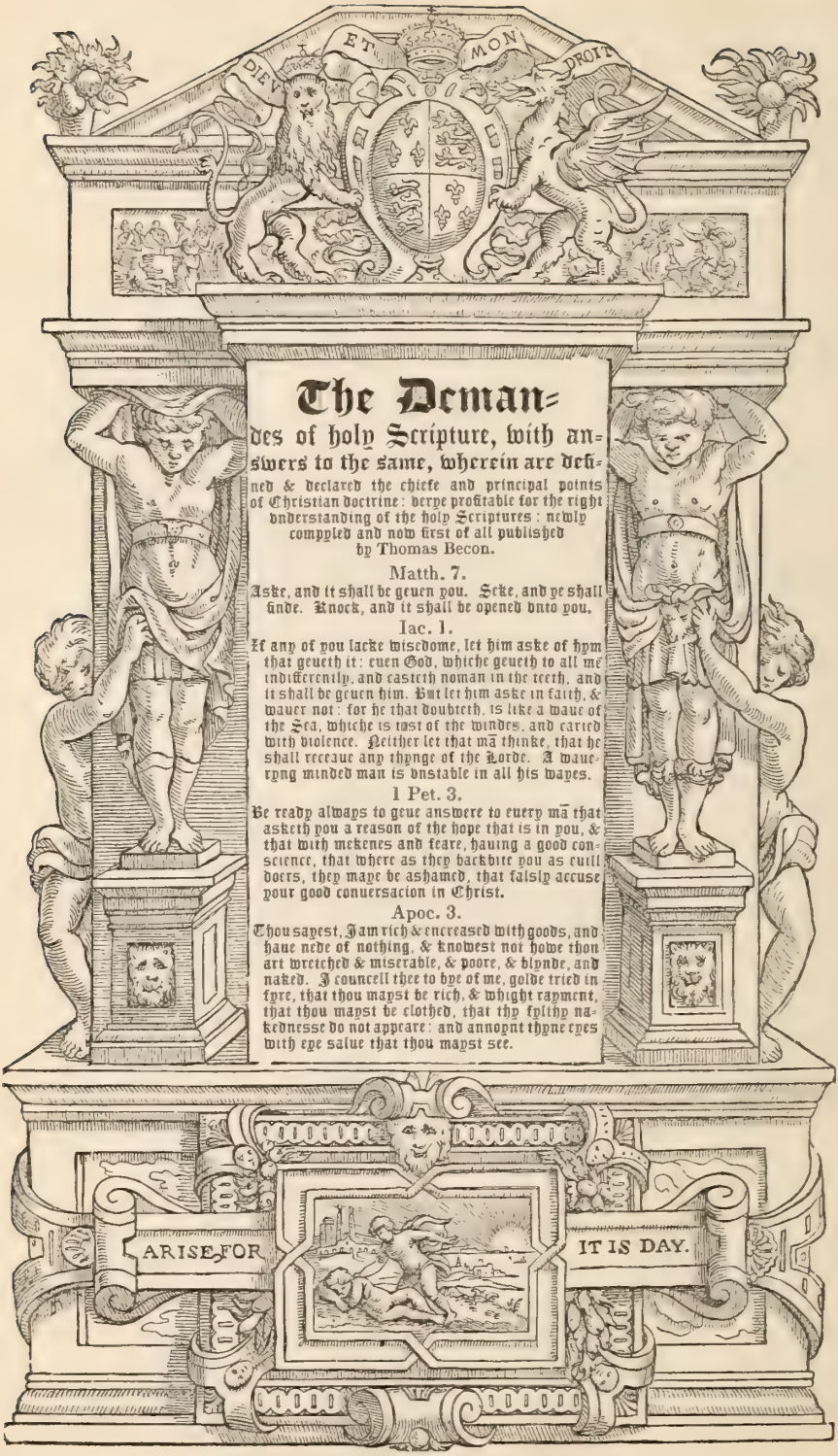
THE

DEMANDS OF HOLY SCRIPTURE,

WITH ANSWERS,

BY

THOMAS BECON.



The Demandes of holy Scripture, with answers to the same, wherein are declared & declared the chiefe and principal points of Christian doctrine: verye profitable for the right understanding of the holy Scriptures: newly compyled and now first of all published by Thomas Becon.

Matth. 7.

Aske, and it shall be geuen you. Seke, and ye shall finde. Knock, and it shall be opened vnto you.

Iac. 1.

If any of you lacke wisedome, let him aske of hym that geueth it: euen God, whiche geueth to all me indifferently, and casteth noman in the teeth, and it shall be geuen him. But let him aske in faith, & wauer not: for he that doubteth, is like a waue of the Sea, whiche is tost of the windes, and caried with violence. Neither let that mā thinke, that he shall receaue any thynge of the Lorde. A wauerynge minded man is vnstable in all his wayes.

1 Pet. 3.

Be ready allwaps to geue answere to euery mā that asketh you a reason of the hope that is in you, & that with meknes and feare, hauing a good conscience, that where as they backbite you as euill doers, they maye be ashamed, that falsly accuse your good conuersacion in Christ.

Apoc. 3.

Thou sayest, I am rich & encreased with goods, and haue nede of nothing, & knowest not howe thou art wretched & miserable, & poore, & blynde, and naked. I councell thee to bye of me, golde tried in fyre, that thou mayst be rich, & whight rayment, that thou mayst be clothed, that thy fylthy nakednesse do not appeare: and annoynt thyne eyes with eye salue that thou mayst see.

TO THE

GODLY AND RIGHT WORSHIPFUL SENATE,

THE MAYOR[1] AND HIS BRETHREN OF SANDWICH IN KENT,

THOMAS BECON WISHETH LONG LIFE, CONTINUAL HEALTH, AND PROSPEROUS FELICITY.

So oft as I consider the blessed state of your town, whereof God by his divine providence and unsearchable counsel hath made you rulers under the queen's majesty our sovereign and liege lady, I am entirely provoked and stirred up to give most entire thanks to the Prince of princes and Lord of lords, that mighty God of hosts, for his so great and singular benefits so bounteously and largely poured upon you and other the inhabitants of your town. For I do not well know if any thing may any where be found meet to beautify a commonweal, that justly may be counted to lack in you; so plentifully hath God poured his blessings upon you.

Who is able to express what a goodly ornament, precious jewel, and noble ouche christian doctrine is to a christian commonweal? The sage and prudent philosophers, and other wise and expert men of this world, judged these commonweals most blessed, happy, and fortunate, most noble, beautiful, and flourishing, where the princes and rulers thereof were either philosophers or studious of philosophy. But how much is that commonweal to be counted happy and blessed, where not human philosophy, whether we respect natural or moral, but divine philosophy brought from the high heavens by him which is the Wisdom of the Father, prospereth, flourisheth, triumpheth; where also not vain and curious philosophers, but true, faithful and godly philosophers, reign and bear rule? Whatsoever the philosophers taught, although never so much enforced with sugared eloquence, probable reasons, and apparent arguments, it was the fruit of the earth and of man's brain; but that which Christ delivered unto us came out of the bosom of his Father; so that, look how much the noble heavens surmount and pass the vile and base earth in height and dignity, so much and incomparable wise more doth the heavenly philosophy, whereof the Holy Ghost alone is the author, exceed the earthy philosophy, whereof man is the deviser. "He that cometh from an high," saith that blessed Baptist, "is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from heaven is above all; and what he hath seen and heard that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God." What other thing is this divine philosophy whereof we now speak than the holy word of God? And what other are these faithful and godly philosophers than the true preachers and professors of the sacred scriptures? John iii.

All these are to be found among you plentifully. The christian philosophy, I mean the word of God, reigneth, ruleth, and triumpheth among you; so that according unto it all things are ordered among you in that your town. In other places this divine and christian philosophy is counted heresy, new learning, strange doctrine, the mother of errors, the cause of rebellion, sedition, insurrection, &c., and the plain subversion of commonweals; but with you, and that most justly, it is reputed and taken for the alone truth, for the ancient doctrine of the patriarchs, prophets, and

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[1] The respectable magistrate, to whom this treatise is dedicated, was Sir Matthew Mennes or Mennys, who served the office of mayor of Sandwich, in 1563, 1571, 1587, 1600, and 1608. He was the son of Andrew Mennes, Esq., whose family was of Scottish origin. He died in his mayoralty in 1608. Sir Matthew Mennes had one son, Andrew, who deceased during his father's life-time, leaving several children by his two wives, Elizabeth Warham, and Jane Blechenden. One of his sons, Sir John Mennes, was a great traveller and noted seaman, distinguished in the civil wars, and after the restoration made governor of Dover Castle.]

apostles, for the mother of all godliness and virtue, for the only and alone cause of unity, concord, quietness, amity, obedience, and for the alone stay, upholding, and maintenance of all christian and well-ordered commonweals; so that, where this is[1] not, there is a chaos and plain confusion of things.

This holy word of God among you swimmeth not in your lips only, but it also shineth in your life and conversation, unto the good example of all them that are conversant with you. By this word, according to the commandment of God given to Josua, ye do not only frame your own life, but ye also govern your town, and judge all causes that come before you, as a rule from the which it is not lawful for you by any means to depart. Of this word ye reverently talk, commune, confer, sing, and have continual meditation, as your chief joy and comfort. This word is unto you
Matt. xiii. that noble "treasure hid in the field, the which a man found and hid, and for joy thereof goeth and selleth all that he hath, and buyeth the field." This word is to you more sweet than the honey or the honeycomb, and more precious than gold or precious stone.

And, as this most blessed and holy word doth occupy the principal and highest place among you, so have you both godly professors and faithful preachers of the same, unto the great joy and singular comfort of all the inhabitants of your town. For, as there cannot be a greater jewel in a christian commonweal, than an earnest, faithful, and constant preacher of the Lord's word; so can there not be a greater plague among any people than when they have reigning over them blind guides, dumb dogs, wicked wolves, hypocritical hirelings, popish prophets, which feed them not with the pure wheat of God's word, but with the wormwood of men's trifling traditions, and with the sour leaven of the papistical Pharisees: as Salomon saith: "When the preaching of God's word faileth, the people perish and come to nought."

Verily, as there is not a greater blessing given of God to any nation than the gift of his word, so I know not if a greater curse from God can be cast upon any people than when the word of God and the true preaching thereof is taken away from them;
Amos viii. as these words of God spoken by the prophet do manifestly declare: "Behold, the time cometh (saith the Lord God), that I shall send an hunger into the earth, not the hunger of bread, nor the thirst of water, but an hunger to hear the word of the Lord; so that they shall go from the one sea to the other, yea, from the north to the east, running about to seek the word of the Lord, and shall not find it."

In this behalf therefore are ye, the inhabitants of Sandwich, greatly blessed of the Lord our God, which hath not only very richly given you his word to be preached, taught, and read among you, but also hearts to receive and believe the same; as if we
Acts xvi. read of Lydia, "whose heart," saith blessed Luke, "the Lord opened, that she attended to the things which Paul spake." Out of this your fervent zeal and brenning love toward this divine and heavenly philosophy, many godly and christian fruits of God's Spirit have issued and plentifully come forth, as brotherly concord and unfeigned amity among yourselves; not yourselves only, but also among all the inhabitants of your town; so that, all contention, strife, debate, discord, enmity, variance, tumults, quarrels, lawings, &c. banished and avoided, benevolence, love, concord, agreement, unity, amity, friendship, gentleness, humanity, and whatsoever maketh unto the bond of peace, ruleth and reigneth among you; which godly unity and concord doth so evidently declare you to be of God,
John xiii. as nothing more. "In this shall all men know that ye are my disciples," saith Christ, "if one of you love another."

As discord bringeth all things to havoc, so doth concord conserve, keep in good order, and make to increase whatsoever is good and profitable to a commonweal, or to any part thereof. As Sallustius saith: "By concord small things increase and grow; but by discord mighty and great things decay and come to nought[2]." It was very wittily and learnedly answered of Terence, when the noble senate of the most noble Romans demanded of him, after the destruction of Carthage, what he thought to be the cause of

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[1 Folio, *it*.]

[2 Concordia res parvæ crescunt, discordia maximæ dilabuntur.—Sallust. in Bell. Jugurth.]

the subversion of[3] so ample, populous, and flourishing city, whether the puissance of the Romans, whose force seemed to be incomparable, or the feebleness of the Carthaginenses not being able to resist: "No," saith he, "neither your valiance nor our want of puissance was the subversion of our city, but the discord of the citizens." The mightiest fortress and strongest bulwark, that either city or town can have, is the concord of citizens, without the which all puissance, all force, all wit, all policy, all castles, all martial armouries[4], are vain and unprofitable: verily, in this behalf are ye also greatly blessed of God, which both in godly and worldly affairs are of one mind and of one meaning, without all dissension among you. O blessed fruit of God's Spirit!

Moreover, how [is] idleness, that chief mistress of vices all, utterly exiled and banished out of your town! No man liveth there idly. All degrees of persons are godly, virtuously, and profitably occupied, every man according to his vocation and calling. All "study to be quiet, and to meddle with their own business, and to work with their own hands, that they may not only eat their own bread, according to the commandment of God, but also, through those their labours, have whereof they may give unto such as have need;" as Saint John saith: "He that hath two coats, let him give one to him that hath none; and he that hath meat, let him do likewise." Certes diligent and virtuous travail upholdeth the city; but idle and sluggish hands root up the foundations thereof. Luke iii.

Furthermore, who can enough praise and sufficiently commend your studious carefulness and painful travail in making provision for the poor members of Christ, which have not of themselves whereof to live? Verily ye have a fatherly care for your poor, that none of them should want. Ye count their lack your own lack. Neither are ye less moved with their miseries than if ye yourselves were touched with the same, according to this saying of Saint John: "He that hath the substance of this world, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" Unmercifulness toward the poor was one of the chief causes why that flourishing and too much wealthy city Sodom (as the prophet teacheth) was destroyed with fire and brimstone from heaven. Verily, even so, contrariwise, where the works of mercy are diligently practised upon the poor, there is the blessing of God, conservation of the town or city, increase of goods, and fortunate success in all honest and godly travails. As Salomon saith: "He that giveth to the poor shall not want. He that lendeth to the Lord, that sheweth mercy to the poor, and it be recompensed him to the uttermost." As our Saviour Christ saith: "Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall men give into your bosoms." For he that giveth but a cup of cold water for Christ's sake shall not lose his reward. "If thou wilt break thy bread to the hungry," saith God by the prophet, "and lead the needy wayfaring man into thy house, and cover the naked man, and not turn away thy face from the poor; thy light shall break forth as the morning, and thy health flourish right shortly: yea, thy righteousnesses shall go before thee; and the glory of the Lord shall embrace thee. Then if thou callest, the Lord shall answer thee: if thou criest, he shall say, Here I am." "O blessed is the man," saith the psalmograph, "that considereth the poor and needy: the Lord shall deliver him in the time of trouble. The Lord shall preserve him, and keep him alive, that he may be blessed upon earth, and not be delivered into the will of his enemies. The Lord shall comfort him when he lieth sick upon his bed, yea, and make his bed in his sickness." 1 John iii. Ezek. xvi. Luke vi. Isai. lviii.

Again: what shall I speak of your gentle and loving entertainment of strangers and foreigners, which, for the testimony of Christ's most glorious gospel, and for the quietness of their conscience, that they may the more freely serve God with a pure mind, are not only content to suffer unworthy banishment with the loss of their goods, but also day and night to labour with their own hands for their living, that they may be no burden to any man? These most willingly and gladly ye admit, receive, embrace, cherish, entertain, and comfort. These ye lodge and place among you, not as strangers, but as citizens, not as foreigners, but as your dearly-beloved christian brothers, for whom also ye are no

[3] Folio, *if*.] [4] Folio, *armonies*.]

less careful than for yourselves, that nothing be lacking unto them, but that they may have sufficiency of all good and necessary things. This is the true hospitality, I mean the gentle entertainment of godly strangers, which are afflicted for the word's sake.

Exod. xxii. Levit. xix. Of these speaketh God on this manner: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be as one of yourselves; and thou shalt love him as thyself." Of these speaketh Christ on this wise: "I was harbourless; and ye took me in." Of these speaketh St Paul thus: "Distribute to the necessity of the saints. Be ready to harbour." Again: "Be not forgetful to lodge strangers; for thereby have divers men lodged angels unwares." Of these speaketh St Peter on this sort: "Be ye harbourous one to another, without grudging." Of these speaketh St John on this manner: "Thou doest faithfully whatsoever thou doest to the brethren and to the strangers." Of these God in his law giveth a special charge both to the rich men and also to the bishops and spiritual pastors of his congregation, that they should see to them, and make provision for them, that they lack nothing. Highly in God's favour must the godly strangers be; seeing God giveth to his people so great charge over them. Who therefore can otherwise than highly commend the loving gentleness and gentle love, the bounteous liberality and liberal bounty, which ye shew to the poor scattered members of Christ? These be worthy fruits of the gospel. These works shew that ye have not received the grace of God in vain, and that ye be not of the company of those gospellers, which "with their mouth profess God, but with their deeds deny him; being abominable, and disobedient, and unapt unto every good work." Such professors, or rather perversers of the gospel, are like to that son which promised his father to work in his vineyard, and wrought nothing at all. Yea, they are, as St Jude termeth them in his epistle, "clouds without water, trees without fruit, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the mist of darkness for ever; fleshly, having no Spirit," &c.; and, indeed, like to those five foolish virgins, which had lamps, but in their lamps no oil; and not unlike to the fig-tree without fruit, which Christ cursed for her barrenness.

Matt. xxv. Rom. xii. Heb. xiii. Gen. xix. 1 Pet. iv. Levit. xix. and xxiii. Deut. xxiv. 1 Tim. iii. Tit. i. Tit. i. Jude. Matt. xxv.

But God, right worshipful and dearly beloved, hath given you another mind, and grafted in you a better spirit, that ye do not only know God, but also earnestly labour to do his holy and blessed will, that by this means ye may be found not only favourers but also followers, not only talkers but also walkers, not only lovers but also livers, not only professors but also practisers, not only worders but also workers, of the holy scripture, and so become blessed; as our Saviour Christ saith: "If ye know these things and do them, blessed are ye. For not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of the Father which is in heaven," he shall enter into the kingdom of heaven. "Ye are my friends if [ye] do those things that I command you." "He that hath my commandments, and keepeth them, he it is that loveth me." For in the sight of God, as the apostle saith, "they are not righteous which hear the law; but the doers of the law shall be justified." "If any man be in Christ, he is a new creature." "They truly that are Christ's have crucified the flesh with the affections and lusts." "We are the workmanship of God, created in Christ Jesu unto good works, which God hath ordained that we should walk in them." "Let ours learn," saith St Paul, "to excel in good works, as far forth as need requireth, that they be not unfruitful." "Herein is my Father glorified," saith our Saviour Christ, "that ye bear much fruit, and become my disciples." "Ye have not chosen me; but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain."

Rom. ii. Gal. v. Eph. ii. Tit. iii. John xv.

Go therefore forth, right worshipful and dearly beloved, as ye have begun, in the way of righteousnesses. Receive the gospel of Christ, which is the word of your salvation and bread of life, with greedy and desirous minds. Call on God daily (as ye do) with fervent prayer, and cease not to be thankful unto him for his benefits. Be an ensample in life and conversation to them that are under you. Seek the quietness and commodity of your town and of the inhabitants of the same, rather than your own gain and profit: study rather to be loved than feared. To the wicked and sinful be severe and sharp; but to the good and godly be gentle and loving. Con-

tinue your goodnesses and liberality to the poor strangers which are exiled for the testimony of the Lord Jesus, and tender them as yourselves. Suffer not idleness to creep within the bounds of your town, but rather provide that all be well and virtuously occupied. Of the poor have diligent consideration; but as for the sturdy and lazy lubbers, which gladly live of the labour of other men's hands, and hate to be well occupied themselves, either compel to work, or else banish them your town. Look diligently to the bringing up of your youth, either in good letters, or else in some virtuous exercises, that in time to come they be not unprofitable members of the commonweal. But above all things, see that they be brought up in the nurture and fear of the Lord, and in the knowledge of his holy word, that they may learn even from their cradles to serve their Lord God in holiness and righteousness all the days of the Lord.

And that this thing may the more conveniently be brought to pass, as ye have earnestly intended, and to that end have provided large sums of money among yourselves, so with all expedition provide that your school may be erected and set up for the godly and virtuous education of your youth[1]. So shall you both do a noble sacrifice unto God, deserve well of many, and also leave to your posterity a worthy monument of a most worthy enterprise.

And to help forward some point of godly doctrine to be taught in your new-erected school, after I had finished this little treatise entitled, "The Demands of Holy Scripture," I thought it not unfitting nor unworthy our friendship to dedicate the same to your worships, and so by you to commend it to the christian youth of your school. In it they shall learn to know and understand the principal and chief points of God's doctrine, so that by this means they shall be able to render a reason both of their faith and doctrine which they profess, and not be like horses and mules that have no understanding. The book is little, if the number of the leaves be considered; but if the matter thereof be diligently pondered, it shall be found both great and profitable.

Thus for this present taking my leave of you, I wish to you and to the whole town all good and prosperous things, both for your bodies and souls; most humbly beseeching God to finish that good work which he hath begun in you, unto the glory of his name, and unto the profit of his holy congregation.

Amen.

From my house at Cauntorbury, the First of September, 1563.

[1 Sandwich school was founded and endowed chiefly by the efforts and liberality of Sir Roger Manwood, afterwards lord chief baron of the exchequer. The licence in mortmain issued Oct. 1, 1563.]

THE

DEMANDS OF HOLY SCRIPTURE.

Gen. i. Eccles. xviii. Psal. cxlvi. Acts xiv. xvii. Rom. v. Gen. iii. What sin is.

WHO did create us? God, who also made all the world of nought.

What thing damned us? Sin: insomuch as Adam did eat, by the persuasion of Eva, of the apple forbidden him of God. For sin is the breaking of the commandments of God.

Gen. iii. Rom. v. 1 Tim. ii. Rom. v. Eph. i. ii. Col. i. 1 John iii. John i. Gal. iv.

Who redeemed us, and set us in the favour of God again? Jesus Christ, by taking our nature on him.

What is God unto us? Whereas before he was a severe and strait judge, through Christ he is become our most loving, tender, and merciful Father.

What are we? His dearly-beloved children.

What God is.

What thing is God? An infinite substance, which only with his word of might did create and make all thing, and with his most high and incomparable wisdom governeth all thing, and of his inestimable goodness suffereth and preserveth all thing. I call that infinite both which hath neither beginning nor ending, and that which cannot be comprehended nor compassed by man's brain what thing it is. And in both these significations God is infinite. Furthermore, that is to every man God or a god that he loveth, dreadeth, and worshippeth with all his heart. The scripture also calleth the judges and officers of the earth gods.

God is infinite.

Exod. xxii. Psal. lxxxii.

What a strange god is.

What is a strange god, or another god? Whatsoever thing we worship besides the very living God. And that also that doth alienate and turneth our heart from God's word is called a strange or another god.

What faith is. Rom. x. Heb. xi.

What thing is faith? It is a full and perfit confidence and trust in God through Christ, engendered in our heart by hearing the word of God; and as St Paul defineth faith: "Faith is a sure confidence of things which we look for, and the certainty of promises."

What hope is.

What is hope? A stiff and firm expectation of such things as be promised us of the word of God.

What charity is. Matt. xxv.

What is charity? The principal fruit of faith, a prompt and ready will to do good to our neighbour. Otherwhiles the works of mercy are called charity.

What the law of God is.

What is the law? It is the lively will of God, given us by commandment as well in the new testament as in the old, whose work and operation is to shew sin, to shew that God is angry with us for our evil doing and daily transgression of his commandment; whose duty is to accuse us in our conscience, to cast us down, and make us seem vile and nought worth in our sight, and by this means either bringeth us to utter desperation, or else leadeth us (as it were by the hand) to Christ, the only true pacifier of the conscience.

The office of the law. John vii. Rom. vii. 2 Cor. iii. Gal. iii.

What the gospel is.

What is the gospel? It is a glad tiding. Or else you may call it every promise that God made of Christ, and of other his good benefits, whereby the clouds of the conscience be put away, and man's mind erected and made merry, whether these promises be in the [new] testament or in the old. Paul saith, it is "the power of God, whereby all that believe are brought to health and safeguard."

Rom. i.

Who is godly.

What is it to be a godly man, or who is godly? He or she that hath faith and the fear of God before their eyes.

Who is ungodly.

Who is wicked, or ungodly? He or she that believeth not the promises of God, and that hath not the dread of God before them.

Who is a Christian.

Who is a christian man? He that believeth on Christ, and liveth according to his word.

Who is an ethnick.

Who is an ethnick or miscreant? He that useth not those laws and ordinances,

and hath not the faith that we have. Or else, he that seeketh to be saved by some other means than by Christ.

Who is an heretic? He which thinketh and stiffly maintaineth any thing against the doctrine of faith, that is to say, the word of God. Mark here the word of God to be called the doctrine of faith, because faith draweth from no whence else her principles than from the word of God: because she only learneth, marketh, and beareth away the word of God.

An heretic, who.
The word of God is the doctrine of faith.

What is the kingdom of heaven? It is where the word of God is truly preached and received, and where it beareth fruit meet for the doctrine, whose King and Lord is Christ.

The kingdom of heaven, what it is.

What is the world? An heap and muster of men without the word of God, among whom the word of God is despised and persecuted, where is a rabblement of all vices, whose prince and god is Satan. In some place it is called an hot boiling sea, which cannot rest and be assuaged.

The world, what it is.

What is the word of God? It is the decreed sentence, word, and will of God, expressed and left behind of the prophets and apostles to us in the canonical books of the new testament and the old; which word he that receiveth (that is to say, knowledgeth in his heart to be true and holy, and liveth according to it) receiveth God; and he that refuseth it despiseth God, and as much as lieth in him he maketh God a liar. The word of God hath sundry names in scripture; as, "the sword of the Spirit," "a two-edged sword," a fiery[1] sword, an iron wall, a strong-hold, a well-fenced tower, "consuming fire." It is also called wheat, the rod of the mouth of the Lord, the breath of the mouth of the Lord, a mystery, an oracle, the print or secret will of the Lord.

The word of God, what it is.
The names of the word of God.
Eph. vi.
Heb. iv.
Jer. xxiii.
2 Thess. ii.

What are man's traditions? Whatsoever man's reason hath or doth imagine without the word of God, and ordaineth and willeth it to be reputed and taken as good, godly, and pleasant in the sight of God. They be called in scripture "cockle" and "chaff." Of these speaketh Christ, where he saith: "They do serve me in vain, while they teach such doctrine as are nothing but the commandments of men."

What men's traditions are.
Matt. xiii.
Jer. xxiii.
Matt. xv.
Mark vii.
Matt. xix.

Who be good? Only God is good. Notwithstanding, because all they that have the Spirit of God, and are ruled by his word, be of the flock of God, and under his keeping; therefore God doth communicate and impart his goodness to them, and so they be called good; as their Father, Lord, and Governor, is.

How men are good.

Who be evil? They that have not [the] Spirit of God, nor be ruled by this word, whether they live upright outwardly, and according of the letter of the law, as Cato, Socrates, and they that be counted good and virtuous among the Turks and Jews; or else they that be open transgressors of the law. For in Christ only is salvation and remission of sins. And unto that time that our sins be remitted we be evil, ☞ unclean, and under damnation. And on this fashion we are all evil and sinners by nature.

Who be evil.
Acts iv.
☞
Eph. ii.

Who is just, or righteous? He that hath faith. For through faith we are justified. To be justified is to have our sins not imputed unto us, but to have them forgiven in Christ, and for Christ. Even as David saith: "Blessed are they whose unrighteousnesses are forgiven, and whose sins are covered. Blessed is that man to whom the Lord imputeth no sin." Now, because the faithful man only receiveth and enjoyeth this mercy, forgiveness, and this no imputing of sin through faith, therefore he is called just, and we through faith said to be justified. Sometime in scripture the hypocrites, and they that think to be saved by their works, are called just or righteous; as we read: "I came not for the righteous," &c.

Who is righteous.
What it is to be justified.
Psal. xxxii.
Rom. iv.
Rom. iv. v.
Gal. ii. iii.

Who is unrighteous? He that hath no faith.

Unrighteous, who.

What is everlasting life? It is the taste of the favour and manifold mercies of God, the peace of the conscience, a fervent desire of heaven, and to be with Christ, which the Holy Ghost doth kindle in the hearts of the faithful. Otherwhiles everlasting life is called to know the very living God, and Jesus Christ whom he sent

Everlasting life, what.
John xvii.

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[1] Folio, *fyre*.]

1 John v. down. As it is said: "He that hath the Son, and believeth in him, hath everlasting life."

Hell, or everlasting death, what it is. What is everlasting death, or hell? In this life it is the perpetual grudge and horrible fear of conscience, the distress and tediousness of the mind, dreading the wrath of God, which the devil increaseth in the unfaithful; as it is plainly declared. Also

Hell diversely taken. 1 Sam. ii. Isai. lxvi. Rev. xxii. Matt. xiii. xxii. xxv. hell is taken for extreme temptation, which almost leadeth us down to desperation; as we read: "The Lord leadeth us down to hell, and bringeth us up again." After this life it betokeneth the fire of hell, where the damned souls be. It is called also a fiery furnace, and the "utter darkness," where is "wailing and gnashing of teeth," and utter desperation of the mercy of God.

What the blessing of God is. What thing is the blessing of God? It is the favour, the grace, the help, and beneficence of God, &c.

What the curse of God is. What is the curse of God? It is the anger, extreme wrath, and the lack of all the good benefits of God.

What a good conscience is. What is a good conscience? It is the peace of the mind, a spiritual joy, and a plain feeling and perceiving of the goodness of God towards us, through faith in Jesus

Rom. v. Isai. lvii. xxxv. Christ, which is described and set out; and is no more to say, but that, when we perceive that through faith in Jesus Christ our sins be forgiven, and that we be in the favour of God, we be heart-whole, merry, and sound.

What is an evil conscience? It is an inward boiling heat, and tossing of the mind, for a man's wickedness, and when for pure anguish of the sight and horror of sin the heart fainteth and faileth him. It is called in scripture the worm of the conscience.

What truth is. John xiv. What is verity and truth? Christ himself, the word of God, and whatsoever else agreeth with the word of God. For as Christ saith: "I am the way, the truth,

John xvii. and the life." Also: "Thy words be the truth." There is also a civil truth or verity, as it is called, and that is when with that which is said the thing agreeth, and when we find words agreeing with the thing itself.

What falsehood is. What is leasing or falsity? Whatsoever thing is enemy and not agreeing to the truth and the word of God; as man's traditions or doctrines, that serve not to the same word of God.

The fear of God, what it is. What is the fear of God? Such an humbleness and low behaviour as natural sons have towards their loving fathers. It is also a ready, glad, and wilful wariness

☞ in ordering ourselves that we do not commit any thing against God and his word, for fear lest we should offend so loving and tender a Father. Which fear as it

¶ springeth only out of faith, so it is only in the faithful. Then we fear God wisely, when with heart and mind we so endeavour to live and order ourselves, as if we had God a witness and looker of all our deeds, words, yea, and of our privy thoughts and cogitations. This loving dread engendereth wisdom, and bringeth God's blessing

Rom. viii. on us, and driveth out sin out of the breast. The servile and bond fear is the amazing, dread, and abashing of the mind that the wicked men have of the wrath of God, engendered by laying the law to their evil living.

What the contempt or despising of God is. What is the contempt of God? A despising or a light regarding of the doctrine and the commandments of God, proceeding of an unclean heart and wicked mind, a pleasure and delight in sin, and ignorance, the root of all mischief, which fruit of incredulity God never left unpunished; as it appeareth, Exod. and Numb. &c.

Thanksgiving, what it is. What is thanksgiving? It is a remembrance and a thankful acknowledging of the benefits of God; when we surely think all that we have cometh of him. It is

Psal. l. called in the scripture "sacrifice of praisegiving."

Unkindness and murmuring against God, what it is. Exod. xvi. xvii. What is unkindness and privy murmuring against God? It is to grudge and not to be content with the works of God, and to forget his beneficence. Examples hereof we read.

To have the Holy Ghost, what it is. Gal. v. What is it to have the Holy Ghost? To be godly disposed, to have an heavenly brenning in the mind, ever upright, whole, sincere, and pure, virtuous, alway judging the best, willing and wishing well to every body; the fruits of whom be all virtues; which ye may see in the Galatians.

To be evil-minded, or to have the devil, what it is. What is an evil mind, or to have the devil? It is to have an evil, cankered mind, to be against God and his word, to be given all to wickedness, to misdeem and judge all to the worst.

What is a good angel? The messenger of God, or whatsoever ye will, by which God worketh us, and in us that that is good, profitable, and commodious. A good angel, what it is.

What is Satan, or an evil angel? An adversary and enemy of God, a worker of all mischief and death unto us. Otherwhiles it is put only for the devil. An evil angel, what it is.

What is the cross? It is all manner of grievance given to every manner of vocation and kind of life, grounded on faith and the word of God, and when that we do goeth not forward as we would. It is also the teaching, warning, chastising rod and staff of the Lord, which names be for to be seen in the Proverbs and Psalms. The cross of Christ is his passion and the preaching of the same, and the persecution that followeth the preachers and believers of the same. The cross, what it is. What the cross of Christ is.

What is pleasure, and the ease of this life? It is when we have all at will, when God leaveth us to ourselves, and troubleth us not with any adversity for faith and the word of God. What the pleasure and ease of this life is.

What is sin? It is the transgression and breaking of any of God's commandments. It is also a natural propension and inclination to naughtiness, engendered with us at our birth. "Whatsoever is not of faith is sin." It is also the distrust in God, and the ignorance and contempt of him, and a trust and confidence in our own works. What sin is.

What is original sin? It is the poison and corruption that we have in our birth, through the infection of our nature in Adam, which doth bring forth in us the fruit of incredulity, and all wickednesses, and maketh us unable to the works of the law, as the law requireth them to be done of us, until Christ and his word hath made us a new creature. Original sin, what it is.

What is original justice? The integrity, wholeness, and soundness of the powers of the body and the soul, whereby both the soul and the body could verily obey, do, and fulfil the law of God. Wherefore, after the poison of sin entered, nature lost her integrity and soundness, and the venom of sin made weak, faint, and feeble, the whole nature of man; so that it could not in nowise will or do the work that it whole before could do. And not this only, but it infected and corrupted the flesh and the soul, and all the powers of them both, which infection engendered in the nature of man, thus feebled, the ignorance and contempt of God, the distrust in God, the murmuring against God, when he sendeth adversity or sickness. It causeth, furthermore, man to be without the fear of God, to hate the judgment of God, to flee and run away from God, when he chasteneth us, to be angry with him and despair, and to trust in things corruptible, &c. These be the horrible boils, sores, pocks, and carbuncles, that disfigure the face of man. Which though they be never so high, yet our schoolmen and canonites (I mean the professors of the bishop of Rome's laws) could never see or perceive. These Christ, through faith at our baptism, doth suppress and abate their power, and at the last by death doth utterly vanquish and kill. Original justice, what it is. Rom. vii. 2 Cor. iii. The corruption of the nature of man.

What mean ye by these words, *pœna* and *culpa?* This word *culpa*, which is in English a 'fault' or 'trespass' properly, in this place betokeneth the guilt (as we call it) or the trespass, and that which the law punisheth in the deed or fact; as, in an act of felony, the law punisheth not the coming to the horse, nor yet the bridling, no, nor the leading of the horse from the stable, meadow, or common; for all these may be done without the evil and unlawful desire of the horse, and, again, with the owner's leave. But the law punisheth the coming, the bridling, and taking away the horse against the owner's will, and with the mind of stealing him, and calleth the fact theft or felony. This word *pœna*, which is in English 'pain', is the wages and punishment taken for the fault. And thus some kind of vices, all hurts, damages, sickness, pestilences, perils, errors, and the lack of God's word that we have among us, be pains and punishments of sin. That God punisheth sin with loss and danger both of body and goods, with sickness, pestilence, and such other, none I think doubteth; but that he punisheth sin by sin, and sin by errors and heresies, the world cannot so clearly perceive. Howbeit Paul doth plainly declare it, where he saith, because the gentiles "turned the glory of God, and worshipped the creature more than the Maker, &c.; therefore," saith he, "God gave them up unto shameful lusts," &c. Which lusts be there straight after expressed. And this punishment (I mean to punish sin by sin) is a very sore punishment. What this word *culpa* signifieth. What this word *pœna* signifieth. Rom. i.

He punisheth sin by errors and heresies thus. When the word of God is plenteously and sincerely preached, as it is now; and yet men still kick against it, or in case many receive it, yet few or none regard it, or live according to it, but with their words make on it only for a fleshly liberty; then, I say, God taketh his word away from thence, as who be not worthy of it, and letteth the world prevail against his preachers, and suffereth antichrist (who must needs succeed Christ) to kill them, so that antichrist peaceably enjoyeth his kingdom (as he hath done already this great while); and he must needs have like doctrine to himself. So did he punish the Jews his own elected people at sundry times more than two thousand year, and suffered them to worship false gods, or else to set up their own traditions, God's precepts neglected. So also hath he punished our forefathers these eight or nine hundred years. And now, except we thankfully receive his word, and live thereafter in the newness of life, according as we are called, no doubt of it, he will not only revolve and cast us down again to our old ignorance, captivity and bondage, but also shortly take such vengeance on us as he threatened Bethsaida, Chorazin[1], &c.

Matt. v.

Note well.

Now God remitteth the crime, guilt, and trespass, to his elect through faith in Christ; but he reserveth (after a certain manner) a little portion of the pain, not to counterpoise therewith, or satisfy his justice for the crime (as the bishop of Rome with his complices hath taught us this great while), but to chastise their flesh withal, and sometime to be an example unto other to forbear like crimes, for fear of like punishment, or to declare the ire of God for such crimes. So that what trouble, vexation, grief, loss, sickness, soever the best men that be have, they deserve it, with much more. Howbeit no, not thus God would beat, scourge, and try his, and it were not for their own profit and avail. For by this means he nurtureth, reineth, and humbleth his elect, that they may know themselves the better, and lest they run at large after the world; as it appeareth by the advoutry of David, and many other stories in the bible.

God punisheth sin in this world, not after this life in purgatory; as the papists feign.

1 Cor. xi.
2 Sam. xii.

Innocency, what it is.

What is innocency? The pureness of the mind; and when the conscience is not guilty, or findeth itself culpable in any thing. This innocency only the faith in Jesus Christ engendereth in us. In this state was Paul (after many interpreters' minds) when he said: "I know nought by myself," &c. He said not this, that he thought not himself a sinner, and that he trespassed not afore God (for then had he been a liar; for Moyses saith to the Lord, "It is thou that takest away trespass, iniquity, and sin, and none innocent before thee"), but he meaneth of his conversation. In this state also was Ezechias, the good king, when he turned him to the wall and wept. Here we call, not to be guilty or culpable, to have the peace of the conscience; and that is when we believe through Christ that our sins be hid; for unto that time the law ceaseth not to accuse us in our conscience.

1 Cor. iv.
1 John i.
Exod. xxxiv.
2 Kings xx.

What the spirit is.

What is the spirit? It is a heavenly sense or understanding, springing out of the word of God (or else the self word of God), exceeding the sense of the flesh and reason. "The words that I speak unto you they be spirit and life;" meaning, they amount[2] and pass the flesh and sense of reason; they be spiritual and heavenly. It is sometime put for whatsoever liveth and breatheth, as: "All the spirits, praise ye the Lord;" sometime for the breath and wind.

John vi.

Psal. cl.
John iii.

What the flesh is.

What is the flesh? Every affection, the heart, the mind, and thought of man, and whatsoever else man doth or can do by all the powers of his reason, destitute of the word of God. For Christ saith: "That which is born of the flesh [is flesh]"; that is, it understandeth not things that be spiritual. Flesh otherwhile betokeneth the letter and fleshly understanding. "The flesh profiteth nothing: it is the Spirit that quickeneth."

John iii.
1 Cor. ii.

John vi.

What the new man is.

What is the new man? It is the man that is renewed and born again by faith and the word, through the Spirit of God. "Except a man be born anew, he cannot see the kingdom of heaven." To be born anew, he calleth, where as before we were but carnal and fleshly, not understanding the mysteries of the Spirit, we must be born again in spirit, that is, to become spiritual and more meet to understand spiritual things.

John iii.

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[1] Folio, *Choram.*

[2] Amount: surmount.

What is the old man? Our affections, appetites, and understanding, according to reason, without faith; even as we be all naturally born of our mother; as it appeareth in divers places of the scripture. Also the whole body of sin is called the old man in scripture; and they live according to the old man, that live in ignorance, and follow the lusts of their heart, not walking in the newness of life. What the old man is. Psal. li. Eph. ii. Col. ii.

Who is blessed or happy? Albeit I may answer with Christ, "Blessed is he that heareth and keepeth the word of God;" yet is he otherwise defined in the scripture: as he is to be thought happy, who holdeth himself well content with his fortune, and thankfully receiveth whatsoever God sendeth him, and who is at one with God and all creatures, that is, doth not murmur against God, and on the other side, envieth nor despiseth any man. Blessed or happy, who. Luke xi.

Who is a wretch, or unhappy? He that holdeth not himself content with that that God hath sent him: he with whom nothing goeth forward, nor agreeth not with God nor man. Who is unhappy.

Who is poor? He that cannot make no great boasts or cracks of himself, and who is destitute of all help; as be they of whom Christ saith: "Blessed are the poor in spirit." In scripture he is called low, humble, and hungry, and he who is now in adversity. Poor, who is. Matt. v.

Who is rich? He is called rich in scripture, which needeth no help concerning his salvation, but hath works enough, and more than enough, to bring him to heaven; and (as a man may call it) full up to the throat of righteousness; as be all hypocrites, Pharisees, and justifiers of themselves. They also be called rich in scripture which be proud, mighty, and drunken with fortune and prosperity, ever polling the poor. Rich, who is. Luke i. vi. Luke xvi. James v.

Who is wise and circumspect? He which knoweth God and his word, which, when he doubteth, asketh counsel, and doth all thing thereafter. Wise and circumspect, who

Who is a fool? He that rashly is carried hither and thither with every motion, that considereth nothing, regardeth nothing, nor suffereth himself to be corrected and warned of his evil doing; but headlong runneth as he began, forcing not whether he sink or swim, or what becometh of him; and who, as he knoweth not the word of God, so he passeth not on it. The wisdom of God, taken as foolishness before the world, is the preaching of the cross of Christ, and the justifying by faith: that is to say, though to suffer persecution for the word of God, and to preach that we [be] justified by faith, be godly and the wisdom of the Spirit, yet the world laugheth it to scorn, and counteth it high foolishness. "The wisdom of the flesh is foolishness before God." A fool, who. ¶ 1 Cor. iii.

What is a child, or to be a child? A child in scripture is a wicked man, or he that is ignorant and not exercised in godliness and God's word, be he old, or be he young: or he that lacketh spiritual judgment in discerning and choosing things. "Wo be to the country whose king is a child." "And he shall die a child of a hundred year old." A child also is sometime taken for humble or meek. "Whosoever humble himself as this child is greatest in the kingdom of heaven." A child, what. Eccles. x. Isai. lxv. Matt. xviii.

What is an old man, ancient, or elder? He which is well taught and instructed in the word of God, and exercised therein. He which liveth honestly, and without reproof, having hoarness of manners, authority, gravity, and high knowledge in the word of God. What an elder is.

What is Christ? The anointed King and Priest of God, sitting on the right hand of the Father, having full power to defend and warrant his flock, and being a ready Advocate for his at their need. And by him all christian men be anointed kings and priests. They be called kings, when in Christ and through Christ they subdue their wild affections, the devil, and death. They be called priests and sacrificers, when they "offer up their bodies into a lively, holy, and acceptable sacrifice unto God, which is our reasonable serving of God." What Christ is. Exod. xix. 1 Pet. ii. Rev. i. Rom. xii.

What is antichrist? The adversary of Christ, and he which goeth about to obscure or utterly to abrogate and pull away his glory; teaching, defining, and determining that Christ is not the king, priest, and advocate of his flock. What antichrist is.

What is prayer? A brenning desire or petition of the mind, lift up and directed unto God (springing and coming of the need and lack that we find in our self), as far Prayer, what it is.

forth as faith and the promise of God suffereth and permitteth us; where mark that we ask such things as be honest and lawful. Sometime it is taken for the lifting up of the hands, the desire, crying, and sighing of the poor, and such as stand in need. And some doth call it more generally the lifting up of the mind to God.

Temptation, what it is.

What is temptation? The proof and trial of our faith, and an exercise and practice of the word. Otherwhiles it is called the rod and staff of the Lord, and the discipline whereby we see ourselves, and perceive how well we have profited and gone forward in the word, which may best be tried then when that we go about doth not go forward as we would.

Desperation, what it is.

What is desperation? It is when in temptation and such trying of us (whether it be by adversity or any other thing) we fall down, distrust, and cast away all hope of the mercy and goodness of God; then, I say, when of no side appeareth any hope or succour, and when we be, as seemeth to us, utterly forgotten and cast away of God. Of which temptation we may see a manifest example. To speak properly, desperation is the utter and final despair and distrust of help.

Job vii.

Vocation, or calling, what it is.

What is vocation or calling? It is the manner of life unto which God hath called thee, or else the common consent (as mayors and other officers), or else thou hast appointed and purposed thyself unto by thy own accord. Or else ye may call it every kind of life in which we exercise faith and charity. To be called to the kingdom of heaven is to hear the word of God. To be chosen or elected is to believe it.

Matt. xx.

Predestination, what it is. Rom. ix. x. xi.

What is predestination? It is the secret election of the wisdom of God to eternal life, without our deserving. They be predestinate and called to everlasting life, which hear and receive the word of God.

Free-will, what it is.

What is free-will? It is the liberty that man hath in doing outward things, and the natural work of man in such things as be not spiritual; as in ordering himself after a civil and political fashion, and outward fulfilling of the moral virtues. Howbeit he hath not the power, no, nor yet the will to love God, dread God, and to know him, until that he be renewed, and that Christ hath set him at liberty. For then, as John saith, "If the Son hath made ye free, then are ye free indeed." For unto that time that we know God, we cannot love him nor dread him. And when we love him and dread him, then have we power through him to keep the law.

John viii.

Ecclus. xv.

Yet when man was in the state of original justice, that is to say, when he had the integrity, wholeness, and soundness of the powers of the body and soul, then might he obey, do, and fulfil freely the law of God; but after the poison of sin entered, it made weak and feeble the whole nature of man.

The temple of God, what it is. 1 Cor. iii. 2 Cor. vi.

What is the temple of God? A pure, clean, and single heart, without all guile, fraud, and doubleness. Also the church wherein God is worshipped.

The church, what it is. The church of Christ. The church of Satan.

What is the church or congregation of Christ? It is the company, assemblement, and consent of good men on the word of God, and in the faith of Jesus Christ.

What is the church of Satan? It is the multitude of wicked men conspiring against God and his word.

To keep holy-day, what it is. Isai. lvi.

What is the sabbath-day, or to keep holy-day? It is to abstain from the outward works of the flesh, and to pray unto God in spirit, hear his word, and to have our mind set on his law, after what manner true Christians ever keep the law. You may else say, that the holy day is wherein we remember the benefits of God and give him thanks for them.

Grace, what it is.

What is grace? The good-will of God toward us, his favour and bounteous goodness freely employed on us without our deserving.

Merits and works, what.

What be merits and works? They be called and counted in scripture to be the refusing and contempt of the favour of God, and a confidence to be saved by a man's own power, strength, and deserts.

The name of God, what it is.

What is the name of God? It is whatsoever pertaineth to God, or else to every name which we assign unto God and call him by; as the God of hosts, the strong and jealous God, &c. Also his glory, honour, and majesty. To shew the word of God is to preach sincerely the gospel, that is to say, that all that believe have their sins forgiven them, that they be delivered from death and hell, and hath given them everlasting life freely through Jesus Christ.

What it is to shew the word of God.

What is it to serve God? To live according to his word, to believe and put trust in him, to refer all thing unto his glory, and to love and help our neighbour. To serve God, what it is.

What is it to serve the devil? It is to resist the word, to serve mammon, his belly, his fleshly appetites, the world, and carnal affections. To serve the devil, what it is.

What is to worship God? It is not only to pray unto him, but also to shew and exhibit in the outward gesture honour and reverence unto him. To worship God, what it is.

What is to believe in God? It is wholly to commit a man's own self in all matters to him, and to have a sure hope in himself, that whatsoever God promiseth shall be performed. To believe in God, what it is.

What is to fast? To beware lest we overlade our body with surfeiting in meats or drinks, that we live chastely and soberly, to abstain from vice, to keep our body low, giving it that only that is necessary. To fast, what it is. Luke xxi.

What is it to follow Christ? It is to believe in him, to mark and follow his doctrine, and to follow him whithersoever he leadeth us or calleth us, and to suffer willingly whatsoever he layeth on our backs. To follow Christ, what it is.

What is it to leave and forsake all that a man hath, to sell all, and to deny a man's self? To leave, forsake, and sell, is to repute and reckon such things as we have as none of ours, yea, gladly to forsake and leave for Christ's sake (if the matter came to that point) wife, children, parents, country, house, land, and all other such; insomuch that (if need required) we would, for Christ's sake and the gospel's quarrel, offer ourself to all dangers, and death at conclusion. To deny a man's self is frankly and freely to grant his works and all his other good endeavourings to be unable to his salvation, and utterly to kill the old Adam in him, with all his affections. What it is to leave all things for Christ's sake. To deny a man's self, what it is.

What is it to visit? When it is taken in the good part, it betokeneth that God looketh upon and sendeth his benefits some whither. "The Lord hath visited his people." When it is taken in the evil part, it betokeneth as much as the Lord punisheth and scourgeth wicked and cursed, when he taketh vengeance on them for their wickedness: as, "I the Lord thy God am a jealous God, visiting the sin of the fathers upon the children unto the third and fourth generation of them that hath hate me," &c. To visit, what it is. Luke vii. Exod. xx.

What is the hand of God? It is the power or strength of the Lord, whereby he helpeth and doth good unto the godly, and whereby he worketh mischief and taketh vengeance on the cursed. The arm of God betokeneth the power of him, and Christ himself, whereof ye may read abundantly. The finger betokeneth the Holy Ghost. What the hand of God is. The arm of God. Isai. liii. The finger of God. Luke xi.

What be the eyes of God? The respect, care, and regard that he hath upon the good, and his gentleness, mercy, and readiness to defend them. His countenance is taken for the strait and narrow looking of the wicked to their destruction and perdition. "The eyes of the Lord be on the righteous, and his ears attent unto their prayers: but the countenance of the Lord is upon the sinners." His face betokeneth favour, benevolence, and the gladness in the Lord. But "as soon as thou hast turned thy face, they shall be confused, and will turn again unto their earth." The mouth of the Lord hath great vehemency and pith in it; for the prophets, when they will have their words marked and regarded, say: "The mouth of the Lord hath spoken this." The outward appearance of any thing is also called the face; as we say, "Judge not according to the face and outward sight." The face of the anger of God is the feeling of the curse and wrath of God: also the presence, sight, and judgment of God is called his face; as, "Let all the earth hush, or be still, before the face of the Lord." "As the wax vadeth[1] and consumeth in the face of the fire, so shall all sinners perish before the face of God." The eyes of God. The countenance of God. Psal. xxxiv. The face of God. Psal. civ. The mouth of the Lord. Isai. i. What the face of the anger of God is. Hab. ii. Psal. lxviii.

What is the eye of man? It is reason, or the wisdom of the flesh. A single eye is reason instructed with the word of God. A wicked eye is reason depraved and corrupt, and envy engendered against their neighbour for the gifts of God. Otherwhiles the eye, hand, right foot, &c. betoken our kinsmen and best beloved friends. The eye of man, what. A single eye. A wicked eye. Matt. xxi. Matt. v. xviii.

What betoken feet in scripture? The feet be and betoken the affections, desire, and will of the heart. "My foot stood straight forth," that is to say, I have neither Feet, what they signify. Psal. xxvi.

[1] Vadeth: departeth.

hurt any man, nor would hurt. And though perchance I have hurt any, yet I willed none evil, or hated any, &c. To wash one another's feet is one to love another, and to will well one to another.

To wash one another's feet, what it is.

Slander or offendicle, what it is.

What is a slander, to offend, or to be offendicle[1] to any man? It is whereby the faith or charity of our brother is offended or hurt. The faith of the brother is offended, when any man preacheth and teacheth other things than the word of God. Of this kind of slander speaketh Christ: "Whosoever offendeth one of these little ones," &c. The charity of our neighbour is offended or hurt, when we help not the poor, when we be not glad of our neighbour's prosperity, and sorry in his adversity, &c. It is the obstacle and let whereby we fall and stumble in the way of the Lord, that is to say, we have not a life upright and worthy the Lord; I mean, when we stagger in the faith, or love towards our neighbour, in which two every Christian ought stoutly and still to walk; "forgetting," with St Paul, "the things that be behind our backs, endeavouring to come to the mark set before our eyes." Otherwhiles slander or offending is taken in scripture for the offending whereby the wicked cannot bear the word.

Matt. xviii.

Phil. iii.

Matt. xiii. xiv. xv.

Hypocrite.

What is an hypocrite? It is the wicked man coloured and cloaked with godliness. Wherefore hypocrisy is called feigned holiness.

Envious man.

What is an envious man? He whose heart for anger burneth at another man's prosperity, nor can suffer (with his will) any other to be enriched with the benefits of God. So did Cain envy Abel his brother, Saul David, and Joab Amasas. But John did not envy Christ his successor, when he said, "He must increase, and I decrease." Nor Jonathas Saul's son did not thus hate David, his loyal and trusty friend and companion.

Gen. iv. 1 Sam. xviii. 2 Sam. xx. John iii. 1 Sam. xviii.

God to sleep, what it is.

What is for God to sleep? When he seemeth to us to forsake us in our temptation, nor helpeth us. So slept Christ in the ship, his apostles being in danger and jeopardy. And so doth David call upon God to awake, saying: "Arise and wake, Lord: why dost thou sleep so long?"

Matt. viii.

Psal. xliv.

Men to sleep, what it is.

What is it for men to sleep? When they, without all care of the word of God, slug and sleep in sin and ignorance, when they refuse, contemn, and regard it not. To rest and sleep in the Lord is to die in faith, &c.

Matt. xiii.

Acts vii.

To be awake.

What is to be awake? To exercise and put in ure the word of God and our faith.

Fortune.

What is fortune? It is fate or destiny chancing to any man by the will of God, without man's providence.

Brother.

Who is my brother? He that hath one father with me, that is to say, God.

Matt. xxiii.

Weak brother.

Who is my weak brother? He that hath one faith with me in God, and favoureth the gospel, but yet wavereth and doubteth in his conscience of some things, as meats and difference of days.

Rom. xiv.

Neighbour.

Who is my neighbour? He on whom I exercise charity and love, or he who needeth my help.

Lord or master.

Who is a lord or master? He that hath a servant, governeth and ruleth another: as he which keepeth under vices and lewd appetites is lord and master over them; so through faith in Jesus Christ we be lords over the devil, death, and sin. Also he that useth the sabbath or holy day as he seeth need, that is to say, doubteth not (if he see the love of his neighbour requireth the contrary) to break it, that man, I say, is the "lord of the sabbath-day."

Mark ii.

Servant.

Who is a servant? He that hath a master, and is not his own man; or else he that is at the beck and commandment of another. Thus Paul calleth himself "the servant of Christ;" as he that doth and accomplisheth the will of sin, he is "a servant to sin."

John viii.

A true and faithful servant. Matt. xxiv.

What is a true and faithful servant? He that hath faith, and doth his duty with all diligence, according to his vocation and calling.

A slothful and unfaithful servant.

What is a slothful and unfaithful servant? He which believeth not in God, negligently ordereth himself in his vocation, and refuseth to bear his cross.

Magistrate. Rom. xiii.

What is an officer or ruler? Every lawful power among men, ordained of God to

[1] Offendicle: a stumbling-block.]

the defence and protection of that that is good, and to prohibit and to punish that that is evil, according to right and equity.

What is a tyrant? An unlawful and unjust ruler, which administereth all thing as he list, and layeth great burdens and yokes upon the people, doing against all conscience and equity. Such a one was Pharao to the children of Israel. Howbeit such be not to be resisted of christian men, but obeyed in all things, save where they will have us do that that God forbiddeth us, and have us not do that that God biddeth. And we must tarry till God deliver us out of such tyrants' hands; as the children of Israel did. Tyrant. Exod. i. Note well.

What is matrimony or wedlock? The lawful coupling and resort of man and woman, according to the ordinance and commandment of God. Matrimony. Gen. ii.

What is adultery? The unlawful company of man and woman; as is the marriage with the mother, sister, aunt, brother's wife, and such other wherein Moyses treateth. To that pertaineth stupre[2], incest, fornication, and like abominations touched in the foresaid chapters. Adultery.

What is properly man's work, or that man can do? Whatsoever that reason and the nature of man can invent and do; as to rule his house well, to govern the commonweal, build, and search the nature of things, and dispute and reason upon them. Man's work.

What is that that is above man's power, otherwise called spiritual and heavenly? Whatsoever surmounteth reason, and that man cannot attain unto, except God granteth it, and giveth power to obtain it; as that our sins be forgiven through faith, and that we be saved by Jesus that died on the cross; that God is our defender and loving Father, yea, in adversity and trouble; that God is just, yea, when he suffereth the good men to be persecuted and troubled, and, on the other side, letteth the evil men to enjoy and have all their pleasure and will here, and prevail against the good men. Works passing man's power.

What is flesh and blood? The circumlocution and very description of man. For man of himself is nothing but fleshly and carnal. "Blessed art thou, Simon, the son of Jonas; for flesh and blood hath not opened this unto thee, but my Father that is in heaven," saith Christ. Flesh and blood, what it is. John iii. Matt. xvi.

What is care and thought? A plain token of diffidence and distrust in God. It is an unfaithful care and pensiveness of the mind for meat, drink, clothing, and such other necessaries, which in whomsoever you do see it, surely it cannot be denied but that he both is destitute[3] of faith in God, and that his mind is set overmuch to worldly things. "Therefore I say unto you, be not careful for the life," &c. "After all such things do the heathen[3] seek," saith Christ. The care and thought of faith is prohibited by God's word. For faith only looketh and leaneth to God's word and promises. Now to take thought and care lest God will not fulfil his word and promises, is to mistrust and not believe God, and so, as much as lieth in us, to make God a liar. Wherefore, as I said afore, all thought and care of matters pertaining to faith is utterly to be put away. The care and sorrow in things belonging to charity and love in every man's vocation is commanded by God's word, as one to be sorry for another's mischance and misery. Care and thought, what it is. Matt. vi.

What is the gladness of the heart? A token of confidence in God, when in adversity, trouble, or affliction, we wail not, frown, or fret within ourselves, but rejoice, look stoutly on it, and hold ourselves well apaid, having this ever before our eyes: "The son whom God loveth and receiveth he useth to chasten and beat." Contrariwise, it is also a token of worldly wealthiness and delight in pleasures of the flesh, whom God threateneth. "Wo be unto you that laugh here; for ye shall weep and wail," saith Christ. Gladness of heart, what it is. Prov. iii. Heb. xii. Luke vi.

What is to sin against the Father, and the Son? It is to resist and persecute the word of God, but yet by ignorance, and of a good zeal; as Paul did before he was converted. Sin against the Father and the Son. 1 Tim. i.

What is the sin against the Holy Ghost? It is when any resisteth the open, manifest, and known truth, when any believe not the open and plain promises of God, and when any despaireth finally in the mercy of God. Sin against the Holy Ghost.

[2 Stupre: rape.]

[3 Folio, *destinate*, and *heaven then*.]

Zeal, what it signifieth.

What is meant by this word "zeal" in scripture? Zeal is anger meddled and mixed with love; as, when the loving father is angry with his child for doing amiss, he doth it not because he hateth his son, but in doing so he signifieth his fatherly love towards him; willing by that that he shall do no more so, but endeavour to better. For when the child is thus chidden or beaten, he taketh heed that he doth not so again, for fear of a more grievous punishment. It betokeneth also the anger that chanceth betwixt them that love heartily together, &c. From hence cometh jealousy, which springeth out of vehement love. God is called in scripture "a jealous God," not that because any should think that any such affections were in God, but that we might learn that God doth all the things that are done for nothing else but for their sake only whom he loveth so tenderly, even his elect: not because he looketh for any vantage or profit by it, but that they may be saved, and enjoy the kingdom prepared for them.

Jealousy.

Why God is called a jealous God.

The body of Christ, what it is. Eph. i. Col. ii.

What is the body of Christ? The congregation of all faithful, and of all that believe, wheresoever they be, whose head is Christ himself. In Christ's body there is more flesh than bones, that is to say, there be more weak in the faith than there be strong. The body also of Christ is the sacrament of thanksgiving after a certain manner.

To eat the flesh and to drink the blood of Christ, what it is. John viii. 1 Cor. x.

What is to eat the flesh and drink the blood of Christ? It is to believe that Christ suffered his passion for our sins. All the patriarchs and prophets believed in Christ; and Abraham, as Christ saith, saw his day, and did rejoice in it, &c. And they also did eat the flesh and drink the blood of Christ spiritually.

Virgin.

What is a virgin? In scripture it signifieth any honest, faithful, woman, or the spouse of Christ: which spouse is either any soul believing in Christ, and living honestly, according to his word, or else the whole congregation and church of the faithful.

Harlot or whore.

What is an harlot or whore? It is the unfaithful soul (whether it be man or woman) which seeketh health other where than of Christ, apostatizing[1] and running away from God's word, and faith in Christ, unto man's traditions. False doctrine and man's reason be oftentimes called of the prophets whores and harlots. Besides these, a whore or harlot signifieth a woman which committeth adultery with another man.

Virtue.

What is virtue? A firm readiness of the will to goodness, engendered by the word of God, and made easy by oft and great exercise in doing well. The moral virtues and the outward fulfilling of the law be also engendered and gotten by often exercising them. Some define them thus, saying that virtue is the mean between two excesses, which excesses be called vices. Otherwhiles the fruits of the Spirit in scripture be called virtues. And here ye must note that all virtues consist in the deed and doing of them; as we read: "The kingdom of God standeth not in words, but in power," effect, and doing of it.

1 Cor. iv.

Vice.

Rom. vii.

James i.

What is vice? The fruit and work of our corrupt nature, and the old man, and a readiness of the will to naughtiness. "There dwelleth not in me (that is to say, in my flesh) ought that is good." Wherefore whatsoever is in us that is good cometh of God.

Sacraments, what they are.

Gen. iii. ix. xvii.

What be sacraments and signs? Good assurances and confirmation of the word of God. Some define them thus: Sacraments be signs and witnesses of the will of God towards us, by which he moveth and stirreth our hearts to believe. Such were the skins wherewith God clothed Adam and Eva, the rainbow, circumcision, &c. Such be with us baptism and the sacrament of Christ's body and blood.

Baptism.

Tit. iii.

What is baptism? The dipping into the water, in token of repentance, and newness of life to follow. It is also defined to be the badge and cognizance, whereby not only we be known to be of the flock of Christ, but that also we be stablished in our conscience that we be in the favour of God, our sins forgiven. It is called the clean and pure water, the lavacre[2] of our regeneration, or fountain of the new birth.

The supper of the Lord.

What is the sacrament of Christ's body and blood, or of thanksgiving? An holy mystery of the body and blood of Christ, institute of Christ to be eaten of all christian men, in token of remission of sins through Christ; that, even as sure as we take the

[1 Folio, *apostasying.*] [2 Lavacre: laver.]

bread and eat it with the mouth of the body, and drink the wine, so verily and certainly, even at the same instant, with the mouth of our faith we receive the very body and blood of Christ; and there it doth as actually comfort and sustain the soul, as doth the bread and the wine nourish and comfort the heart, and the outward man. And as verily as the most sovereign plaster and salve, laid to a wound or sore, draweth out the filth and healeth it, so verily and really doth the body and blood of Christ, thus received, put away the sores and deformities of the soul, and not alonely maketh it whole, but also pure, clean, without scar, wrinkle, and spot, and so maketh it a delectable, lovely, and fair spouse in the sight of God. Lo, what it is to receive the body and blood of Christ in faith.

What is penitence or repentance? We read of two manner of kind of repentances. Repentance.
One was a legal, in the old law, used of the Jews and Israelites. This kind of repentance is a certain contrition of the mind, and hatred and detestation of our sin, with a sorrow and compunction of the heart, which springeth and riseth as soon as we begin to feel and perceive the abomination of our sin, by laying our deeds and desires of our heart to God's law. Such was the repentance and penitence of the Ninivites, and of Manasses, and of other which were greatly sorry and compunct in their heart, what by considering their offences on one part, and the anger and just wrath of God hanging over their head for these offences. The tokens and outward signs of which repentance amongst the Jews was commonly clothing in sackcloth, sprinkling and casting ashes upon their hair, and fasting a day, two, or three. This kind of penitence may also the wicked men have. For Judas that betrayed Christ, afterward, when he perceived how wickedly he had done, took such care, sorrow, and pensiveness, that for pure anguish he hanged himself. So horrible and dreadful were in his sight hell-gates, the wages and payment of his iniquity. There is also an evangelical penitence, which is a continual study, purpose, and endeavourment, and wilful meditation of mortifying our flesh, and fashioning our lives to the will of the Lord. And this kind of penitence is only in them that are renewed, and unto whom the forgiveness of sin through Christ is given. As for this word penance, because the pope's clergy hath juggled with it so craftily, and deceived the poor innocents' eyes, it is well done to reprove the evil use and handling of it, as the maintaining of the same is wicked.

Jonah iii. 2 Chron. xxxiii. The signs of repentance. Matt. xxvii.

What signify the latter times in scripture? The prophets signify by them commonly the days wherein the prophecies, and the figures of the old testament going on Christ, took effect, and were performed. For when Christ came, both the prophecies and figures ceased. And ever since, Christ is openly, sincerely, clearly, and without all shadows, set out and preached, and so shall continue to the world's end. Paul calleth "the latter days" the time a little before the end of the world, and the day of the judgment of the Lord: in which we be even now.

The latter times, what they signify. 1 Tim. iv. 1 Cor. x.

What is the consummation and end of the world? It is when the state and form of the world shall pass by; and when this change of winter, summer, and spring, shall cease, when there shall be neither night nor day.

The end of the world.

What is the day of the Lord? The great assemblement, court, and parliament of all men that hath been from Adam to the last man: at what day our Lord Jesus Christ shall come with great power and majesty, and pronounce the last sentence and doom both to the good and to the evil, adjudging the evil to everlasting punishment with the devils, and granting the good and godly man everlasting joy and felicity: to the which that we may come, God through our Saviour Jesus Christ grant, to whom be all honour and praise!

The day of the Lord. Matt. xxv.

Amen.

Give the glory to God alone.

ANOTHER BOOK OF

DEMANDS OF HOLY SCRIPTURES,

VERY PROFITABLE TO ALL STUDENTS OF DIVINITY.

Gen. i. Jer. x. Eccles. xviii. Acts iv.

WHO is the author and maker of the most beautiful frame of this world? God; which by his almighty power, wisdom, and goodness doth now also order, govern, and preserve the same.

John i. Matt. iii. xxviii. 1 John v.

What is God? An endless, uncreated substance, without both beginning and ending; which by his word alone first created all things, and now disposeth and ruleth, yea, and conserveth all things; one substance, distinguished, but not divided, into three sundry Persons, the Father, the Son, and the Holy Ghost, and notwithstanding remaining one alone true and perfect God.

John i. Psal. xlii. Eccles. xl. Isai. lv. 1 Pet. ii. Psal. cxix. John x. Psal. lxxx. 2 Thess. ii. John vi. Matt. xiii. Gen. ii. Wisd. ii. Eccles. xv.

What is his word, whereby he first created, and now preserveth and governeth all things? It is the decreed sentence, appointment, will, power, and wisdom of God. The Son is also called the Word, because he is the wisdom and might of his Father. The word in the scripture is oftentimes called, by a metaphor or similitude, water, wine, milk, a lantern or candle, the voice of the shepherd, the right hand of the Lord, the breath of the Lord's mouth, the bread of life, a pearl or precious stone, and such-like.

In what state did God create man? Perfect, righteous, and good, according to his own image and likeness; having fire and water set before him to take which he would, being endued with free-will to do evil, or to continue still in goodness.

Gen. iii.

What then condemned us? Sin, by the law.

Rom. v. Rom. xiv.

What is sin? Sin is the transgression or breaking of the whole law, or of any one commandment of God. And all that is done without faith is sin; and therefore the good works of the infidels do nothing profit them.

Gal. iii. Eph. ii. John i.

What is the law? A learning, teaching us with authority what ought to be done or avoided, in thought, word, or deed, with rewards and punishments for doing or omitting of the same. This "law is our school-master" to teach us the way to Christ, by whom the violence, sting, power, and the shadows of the law, be taken away; in whose place he hath brought in grace and truth.

Eccles. xv.

How chanced we to sin? By the choice of our free-will, granted to us either to do good or evil; whereby we lost both our felicity that we were first placed in, and that our free-will also.

Rom. iv. Gen. iii. 1 Tim. ii. 1 Pet. ii.

How then were both we and our forefathers reconciled to the favour of God, which we lost by our disobedience, being as unfruitful branches of the rotten root of Adam? By the performance of the merciful promise of God given to Adam, that "the Seed of the woman should break the serpent's head;" renewed to Abraham, that in his Seed all nations should be blessed; and performed by Christ, which by his death paid our ransom: which promise and performance, conveyed unto our forefathers and us, and unto all the church by faith, hath been and is the common and general mean of salvation; they (that is to say, our forefathers) believing that Christ was to come, by whom alone they should be saved, and we with no doubtful faith confessing that he is come, died, and rose again for to regenerate us to God, to mortify us to sin, the flesh, and the world, to raise up again at the last day, and so to take us unto himself, placing us in the glory of his Father.

Who receiveth this benefit? The church of Christ only.

1 Pet. ii. Eph. i. v. Col. ii. Psal. cxviii.

What is the church of Christ? The whole number of the faithful believers in Christ's coming, sufferance, and resurrection; members of the mystical body of Christ, grains to make one loaf, grapes to make one wine, lively stones to build on a spiritual house,

in Christ to offer spiritual sacrifices acceptable to God through the same Christ Jesus, which is the head of the said body, the corner-stone of the said house, the Lord and husband to the said church his spouse, married to him by faith. Hos. ii.

Who bestoweth this benefit upon us? God, through Jesus Christ his Son, by whom he hath made us his children also, and fellow-heirs with Christ of his glory. John i. Gal. iii. Rom. viii.

What signifieth this name Jesus? A Saviour, which is the chief point of his office, and cause of his coming into this world; as appeareth by the words of the angel to Joseph: "She," meaning Mary, "shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. i.

What signifieth this name Christ? Anointed, whereupon it may be gathered, that our Saviour Christ is a king, a priest, and a prophet; which three were accustomed by the law ceremonial to be anointed. A king, because by inheritance he being the Son of God, ought to be Lord and ruler of all things, and because he hath conquered and subdued unto himself, by death, by bearing our sins, by redeeming us his inheritance out of the power of the devil, all the whole kingdom, power, and authority over death, sin, and the devil. A priest, because he once for all hath entered in *sancta sanctorum*, into the most holy and innermost tabernacle of God, and hath offered once for all a perpetual sufficient sacrifice to satisfy for all men's sins, and to purchase all men's redemption, not ceasing now still to be a perpetual Mediator and Intercessor to God his Father for man, he himself being both God and man, making an end of and abolishing all sacrifices and ceremonies, which were but shadows and signification, to put the Jews in remembrance of his coming before he came. A prophet, for the true and only sufficient doctrine which he preached being here in earth, and left behind him written by his apostles for our learning, binding our conscience to be subject to none other doctrine but to his alone.

Christ is our king. Heb. ii. Christ is our priest. Heb. vii. ix. x. Christ is our prophet.

By his kingdom, he hath made us kings and heirs of his kingdom by adoption, and conquerors through his most valiant victory of our enemies, sin, death, hell, and the devil. By his priesthood, with the holy oil of his Spirit he hath made and anointed us priests to offer to God the Father acceptable sacrifices through him, which are the sacrifices of righteousness, of praise, of thanksgiving, of an humble and contrite heart, of faith, and wholly to crucify and offer up ourselves unto him; and by the same office we, being made partakers by him of the same, may be bold to come into the sight of God to offer up our sacrifice and prayer. By the office of his prophecy or school-mastership, he doth lighten us with the true knowledge of his Father, instructeth us in the truth, and maketh us the disciples of God. By this anointment receiveth he these three offices to communicate them with us, whereupon we are called Christians.

1 Pet. ii. Rev. i. 1 Cor. xv. 1 Pet. ii. Heb. xiii. Rom. xii.

What is a king? A rightful magistrate or head power under God among men, ordained of God for the defence of the good, and keeping down of evil, according to right and justice. Rom. xiii. 1 Pet. ii.

What is a priest? An officer appointed and licensed of God to present himself to the sight of God, for to obtain his favour by intercession, or to pacify his wrath by offering up of sacrifice acceptable to him. Heb. v.

What is a prophet? A messenger of God to declare the will of God either in shewing the threatenings, or opening the promises, or expounding and declaring the mysteries contained in his holy word or will to us his children.

Why dost thou call us his children, seeing that Christ is his only Son? We are not by nature the children of God, as Christ only is, but by adoption and grace or favour of God. As for Christ, he is of the same substance and essence with his Father. Christ by nature is the Son of God, we by adoption.

By what means do we receive at the hand of God these heavenly treasures? or by what means are they conveyed unto us? By faith.

What is faith? An assured confidence and trust in the truth of God, in the merits and promises of Christ, conceived through Christ by hearing of his word, hoping still for the performance of the said promises, in the mean season not idle, but still working by charity; or, as St Paul defineth it in his epistle to the Hebrews: "Faith is a sure confidence of things that are hoped for, and a certainty of things that are not seen." Rom. x. Heb. xi.

What is hope? A constant looking for of those things which we have conceived through faith by the word of God.

What is charity? A godly virtue, a lovely and gentle affection of the mind,
Matt. xxv. whereby we love God above all things, and our neighbour as ourself. Charity also is taken for the fruits of faith and works of mercy.

Luke x. Who is my neighbour? Any man upon whom I do execute the works of mercy, or that standeth in need of my help.

Were we predestinate by the grace of God through Christ to this vocation, election, justification, and salvation, before the beginning of the world? Yea, verily; so
Eph. i. saith St Paul: "He choosed us in Christ Jesu before the foundations of the world
Rom. viii. were laid." Again he saith: "We know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before he also ordained before, that they should be like fashioned unto the shape of his Son, that he might be the first-begotten Son among many brethren. Moreover, whom he appointed before, them also he called; and whom he hath called, them also he justified; and whom he justified, them he also glorified."

Eph. i. What is the grace of God? God's favour, benevolence, and kind mind, that of himself without our deserving he beareth toward us, whereby he was moved to bestow upon us his Son Christ, and all other his good gifts, with free imputation of his goodness and undeserved remission of our sins.

What is predestination? The secret unchangeable appointment of God, before all beginnings, by his counsel and wisdom, to life everlasting concerning his elect and chosen people, or any other beginning, ordering, or ending of all things.

What is vocation? To be called of the Lord to any manner of benefit, office, or ministration. There be two kinds of vocation: general, as thus in St Matthew's
Matt. xi. gospel, "Come unto me, all ye that labour and are laden; and I will refresh you:" particular, as the calling or appointment of kings, prophets, apostles, &c.

What is election? The choice or appointment of God to any ministration, office, dignity, or pre-eminence, which immediately followeth the particular calling; as for an ensample: he that heareth the word is called; but he that believeth is chosen. By
Matt. xxii. this hearing and believing may this place be expounded: "Many are called, but few chosen."

What is justification? Of unrighteous to be made righteous by the righteousnesses of Christ, which we conceive by faith.

What is salvation? To enjoy the felicity prepared of Christ for the faithful, to be of the number of the glorified saints.

Whereby art thou certified of this liberality, and of these benefits of God toward mankind? By the office of the apostles and preachers appointed for the same purpose.

Matt. xxviii. Mark xvi. 1 Cor. iv. What is the office of the apostles and preachers? To preach the word of God, or the gospel of Christ, and to minister the sacraments, which Christ himself hath ordained to be used in the church.

Matt. xxviii. How is that proved? Christ said to his apostles: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
Mark xvi. Again: "Go throughout the whole world, and preach the gospel to every creature."
Matt. xxvi. And of the supper of the Lord, Christ said: "Do this in the remembrance of me."

What is the gospel? It is a doctrine containing the promise of free remission of sins purchased by Christ alone.

What is a sacrament? A visible sign of an invisible grace, or an outward element or corporal substance appointed of God to certify our faith, wherewith only we receive it, of the promises of God annexed thereunto.

Of how many parts doth a sacrament consist? Of two parts; that is to say, of the element and of the word.

How many sacraments are there? Two; baptism, and the Lord's supper.

1 Pet. iii. Tit. iii. John iii. What is baptism? The washing of every believing Christian in water that taketh upon him to profess the name of Christ; which water certifieth our faith of the inward washing and cleansing of our souls by the Spirit of God; a token of our

regeneration, of the mortification of our flesh, of our burial with Christ, and of our resurrection unto a new life. Rom. vi.

If the believing Christians only be baptized, according to this saying of Christ, "He that believeth and is baptized shall be saved;" why should the infants be baptized, which for imperfection of age are not able to believe? Though infants have not power to believe or to confess their belief, yet have they faith imputed unto them for the promise sake of God, because they be the seed of the faithful; as he said to Abraham: "I will be thy God, and the God of thy seed." Seeing then that they also have the promise of salvation, why should they be forbidden the promised pledge or seal of the same promise of salvation? The sacraments of the Jews differed nothing from ours in effect, but only in the outward element and form of executing the same: why then should our infants be more forbidden baptism than the Jews' infants were forbidden circumcision at the eighth day? Seeing we read that the apostles baptized sundry households, as of Stephana, Lydia, Onesiphorus, &c. (if a man guess at a thing whereof we have no certainty), it is like enough that they baptized some infants also. But to leave all guesses and uncertain conjectures, we are sure that the Jews' infants passed with their parents out of Egypt through the Red Sea and under the cloud, which were tokens of our baptism. Mark xvi. Gen. xvii. Gen. xvii. 1 Cor. i. Acts xvi. 2 Tim. i iv. Exod. xiii. xiv. 1 Cor. x.

What if the infants die before they receive the sacrament of baptism? God's promise of salvation unto them is not for default of the sacrament minished, or made vain and of no effect. For the Spirit is not so bound to the water that it cannot work his office where the water wanteth, or that it of necessity must alway be there where the water is sprinkled. Simon Magus had the sacramental water, but he had not the Holy Ghost, being indeed an hypocrite and filthy dissembler. In the chronicle of the apostles' Acts we read that, while Peter preached, the Holy Ghost came upon them that heard him, yea, and that before they were baptized; by the reason whereof Peter brast out into these words, and said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" True Christians, whether they be old or young, are not saved because outwardly they be washed[1] with the sacramental water, but because they be God's children by election through Christ, yea, and that before the foundations of the world were laid, and are sealed up by the Spirit of God unto everlasting life; "the gifts and calling of God being such that it cannot repent him of them." Notwithstanding, the sacrament of baptism ought not therefore to be neglected, but with all reverence to be embraced both of old and young. For he that despiseth the sacrament despiseth not the sacrament only, but the author of the sacrament, which is Christ Jesus the Lord. Gen. xvii. Acts viii. Acts x. Eph. i. Rom. xi. Note well.

What is the supper of the Lord, or the sacrament of the body and blood of Christ? Bread and wine consecrated, that is to say, made and appointed of God to be a sacrament to put us in remembrance that, as the bread is broken and the wine poured out, so Christ's body was broken and his blood shed for our redemption. And as the bread, received through our mouth and digested in our stomach, driveth away our hunger and nourisheth our body, the wine likewise received and digested quencheth our thirst and quickeneth our blood; so Christ's body and blood, received by faith, digested with worthy continuance therein, not disagreeing from the right receiving thereof, slaketh our hunger and thirst, that is to say, our emptiness of grace and dryness of faith, nourisheth and quickeneth both our body and soul, making us partakers of the whole merits and dignity of the body and blood of Christ. And as the bread of many grains is made one loaf, and the wine pressed together of sundry grapes, so we, being many, are one body in Christ; and, because we are of his body, we must needs also be quickened by his blood, and live of his Spirit. 1 Cor. x.

Remaineth there the substance of bread and wine after the words of consecration (as they term them), or but the accidents of them only as the authors of transubstantiation have heretofore taught? If the substance of bread and wine should be denied to remain in the sacrament of the body and blood of Christ, so should it cease to be a sacrament. For every sacrament, as we have tofore heard, consisteth of the

[1] Folio, *washeth*.

word and of the element. Now, if we take away water from baptism, so is there no sacrament; verily, even so in like manner take away bread and wine from the Lord's supper, so ceaseth it to be [a] sacrament. To declare that bread remaineth
1 Cor. x. xi. after the words of consecration, St Paul calleth it bread divers times; as we may see
Acts ii. xx. in his first epistle to the Corinthians. St Luke also, in his chronicle of the apostles' Acts, whensoever he maketh mention of the Lord's supper, calleth it the breaking of bread. And is it to be thought that so worthy learned men would have presumed to call so honourable a mystery bread, if there had been no bread remaining, but only the accidents of bread; as our transubstantiators teach? Doth not our Saviour Christ,
Matt. xxvi. Mark xiv. Luke xxii. after the words of consecration, call the mystery of his blood "the fruit of the vine?" And who is so far estranged from the right rule of reason, which knoweth not that the fruit of the vine is wine? Here doth it evidently appear, by the authority of God's word, that in the sacrament of Christ's body and blood there remaineth after the words of consecration the substance both of bread and wine: whereof it truly followeth that the popish doctrine of transubstantiation is nothing else than a vain dream and foolish fancy brought in by antichrist, never known of the ancient fathers of Christ's church, nor yet received of the Greeks unto this day.

Why sayest thou there be but two sacraments, when we have heretofore been taught that there are seven sacraments? Because Christ in the new testament left no more to be occupied in his church. As there were given to the people of the old law but two sacraments, that is to say, circumcision and the passover; so likewise in the new testament Christ appointed but two sacraments, that is, instead of circumcision baptism, and in the place of the passover the Lord's supper. Therefore as for the rest, they be not aptly called sacraments. They be honest trades, godly orders of life and virtuous, meet to be exercised of Christians, as matrimony, order, penance, confirmation, and extreme unction.

Gen. ii. What is matrimony? A lawful joining together of one man and one woman to
Matt. xix. live chastely together, forsaking all other, for to bring forth children in the fear of
1 Cor. vii. God, and to avoid fornication, containing an unseparable fellowship of life together.

What is order? Order hath been wrongfully taken both for a sacrament, and for the anointed order of priesthood, which Christ took away. But indeed a godly, holy, and reverend state of ministers, preachers, pastors, or apostles, is of Christ allowed in the new testament to be lovingly and reverently received of us as shepherds
1 Tim. v. of the flock; of whom saith St Paul: "They that rule well are worthy of double honour, but namely they that labour in word and doctrine."

What is confirmation? A godly allowance by the bishop or preacher of the children, when they come to age, into the congregation of Christ, after a due examination or trial of their continuance in the same faith which their godfathers or sureties in their name professed and promised for them at their baptism to keep. And this confirmation is as it were a discharge of the godfathers' bounds[1].

What is penance or repentance? A sorrow conceived by the feeling of the law in the heart or conscience because of sin, without desperation, joined with a full determined purpose to amend; which cometh not of the law, but of the grace of God. This penance or repentance consisteth of contrition, faith, confession, and correction.

What is contrition? A passion or grief of the conscience, which it suffereth by the moving and pricking of the law, we being not able to fulfil it. This contrition
Psal. li. is an acceptable sacrifice to God; as David saith: "A contrite and humble heart, O God, thou wilt not despise."

What is faith? A sure persuasion of enjoying the benefits which God the Father hath most mercifully promised, for Christ's sake, to all sinners without exception, that repent in faith.

What is confession? An humble acknowledging of our sins to God, hoping for forgiveness; to man, seeking for good counsel and help of prayer; not denying them,

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[1 Bounds: bonds, engagements.]

or stoutly standing to the defence of them, but humbly submitting ourselves to the mercy of God.

What is correction? An amendment of our former evil life, taming of our carnal will, mortifying of our flesh, applying of ourselves to the commandment, will, and example of Christ, to take away and banish the evil, to bring in and establish the good; as David saith: "Eschew evil, and do good." Psal. xxxiv. 1 Pet. iii.

What is extreme unction? Extreme unction ought to be the preaching of the word of God, to be declared to the patient by the spiritual minister. And to this preaching ought prayers also for the sick to be joined. As touching the anointing James v. of the sick with oil, it is but a Jewish custom, whereunto the true Christians are not bound. The minister outwardly anointeth the patient with the merciful promises of God: God inwardly anointeth him with his holy Spirit; whereby he is comforted and made strong both patiently and thankfully to bear his cross, to call upon the name of God, and in all points to give himself over to the blessed will of God, without any resistance.

Well, thou hast hitherto declared the great kindness of God toward us; tell me now what is our duty toward him? To love him, fear him, honour him, follow him, serve him, believe in him; to fight under his standard with all faith, charity, truth, despising of worldly things, thanksgiving, innocency, fasting, prayer, obedience, humility, and patience; to put off the old man and do on the new; to deny ourselves; to take the cross upon us; to forsake all that we have for his sake; and to set forth the glory of his name; that we may become a worthy temple for the Holy Ghost, and meet heirs for the kingdom of heaven, that true land of promise, flowing with milk and honey. Of our duty toward God.

What is it to love God? To cast our whole mind and affection upon God with all reverence, and earnestly desire to follow his will.

What is it to fear God? The fear of the Lord is a like reverence as children owe to their parents; a willing and faithful heed that we commit nothing against him or his word, that we offend not so loving a Father, but rather diligently apply ourselves to live according to his commandment, alway thinking that God doth presently see and behold all our deeds, words, yea, and thoughts. This fear is "the Prov. i. beginning of wisdom". This fear maketh him blessed that hath it. This fear is "the Ecclus. xxv. fountain of life." This fear "keepeth us from sin." And besides a number of other Prov. xiv. Ecclus. i. commodities, this fear maketh us more warily to take heed of the craft of Satan. The fear of the Lord is also taken for the worshipping of the Lord; as it is written: "They fear me in vain with the commandments of men." Jonas the prophet also Isai. xxix. said: "I am an Hebrew, and fear the God of heaven." Jonah i.

If these many profits and commodities come of the fear of God, how chanceth it that the devils do not enjoy the same, which fear the Lord as much as we? As James ii. much indeed, but not as well. For there be two kinds of fear: a childish or reverent Two kinds of fear. fear, whereof I have already spoken; and a servile, bond, or slavish fear. The fear of the ungodly by the consideration of the law, and fear of punishment, as likewise is the fear of the devils, is bond, servile, and thrall. Of this fear speaketh St John in his epistle on this manner: "Fear is not in charity; but perfect charity casteth 1 John iv. fear out of the doors." This fear is called a mighty fear in the psalm; because all Psal. xc. things by it are done in unfaithfulness, in such ignorance and lack of knowledge of the mercy of God, as though[2] God were no natural fatherly God, but a severe narrow-eyed judge, or cruel tyrant. These two kinds of fear are well described of the poet Horace on this manner:

> Oderunt peccare boni virtutis amore:
> Oderunt peccare mali formidine pœnæ[3].

which may thus be translated into English:

> Good men do well of a virtuous intent:
> Evil men do well for fear of punishment.

[2 Folio, *thought*.]

[3 Epist. i. xvi. 52, 53.]

What is it to honour and worship God? Both with our whole mind and strength thereof, and with the body and power thereof, as subject to the mind, and both to God, to reverence and praise God, to declare our love and fear toward him.

What is it to follow God? To believe in him, to keep his doctrine and obey it, to follow him whithersoever he leadeth or calleth us, to bear what burden soever he layeth upon us, to do as he hath done before us, and given us an example to do after him.

What is it to serve God? To live according to his word, to believe in him, to refer all things to his glory, to help our neighbour, to obey him as our Lord and Master, whose service is no bondage but freedom, whose burden is light, whose yoke
Matt. xi. is pleasant; as Christ saith: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is
1 John v. easy, and my burden is light." St John also saith: "His commandments are not grievous."

What is it to believe in God? To receive his seed and doctrine into our heart, to commit ourselves wholly unto him in all things, and certainly to assure ourselves that all things are true, and shall undoubtedly be performed, which he hath promised.

What is it to fight under his standard? To follow the example of our Captain Christ. As he by death hath conquered sin, death, hell, and the devil, so we by mortifying of our flesh ought to suppress, subdue, and conquer the same, with the help of our Saviour and Captain; whose standard, the cross, unless we follow, we perish and become a prey to our enemies, never to be redeemed, if he do not ransom us.

What is truth? Christ himself, the Word of God, and whatsoever agreeth with
John xiv. him, which can neither deceive, nor be deceived. "I am the way, the truth, and
John xvii. the life," saith Christ. And in his prayer to God the Father he saith: "Thy word is the truth." The civil truth is an agreement of words and deeds, to say as the thing is, and as we know it to be. Of this truth speaketh the apostle in his epistle
Eph. iv. to the Ephesians, saying: "Put away lying, and speak every man truth unto his neighbour; forasmuch as we are members one of another." Also the prophet Zachary:
Zech. viii. "Speak every man the truth to his neighbour:...let none of you imagine evil in his heart against his neighbour, and love no false oaths," &c.

What is it to despise worldly things? Wholly to set our mind upon heavenly things, not regarding the transitory and uncertain vanities of this world, according to
1 Pet. i. Isai. xl. James i. Heb. xiii. 1 Tim. vi. the words of St Peter: "All flesh is as the grass, and all glory of man as the flower of the grass," &c.; knowing and acknowledging with St Paul, that "we have here no certain abiding-place, but seek for one to come:" again, that, as "we brought nothing into the world, so shall we carry nothing out of it; but, having meat, drink, and clothe, we ought to be content," and abundantly satisfied; forasmuch as "godliness is great riches, if a man be content with that he hath."

What is thanksgiving to God? To remember the benefits of the Lord, confessing and acknowledging all to come of him, offering him our whole heart, love, and service for the same.

What is innocency? A mind or conscience guilty of no sin, which cometh through
Rom. v. faith in Jesus Christ; as the apostle saith: "We, being justified by faith, are at peace with God, through our Lord Jesus Christ; by whom also it chanced unto us to be brought in through faith unto this grace, wherein we stand, and rejoice in hope of the glory of God."

What is fasting? To beware that we oppress not the body, and so by that means the mind also, with surfeiting, drunkenness, and excess; as our Saviour Christ
Luke xxi. saith: "Take heed to yourselves, lest at any time your hearts be overcome with surfeiting, and drunkenness, and cares of this life," &c. Again, to live chastely, purely, and soberly, to abstain from vices, to bring our body into bondage to the spirit, and the spirit to God, to minister to the body only that that is necessary, to mortify the flesh with the affections and lusts of the same. The right abstinence from meats, taken as a way or help to the abstinence from sin, consisteth not in the quality, but

in the quantity of the meat, not what, but how much meat and drink thou receivest. For whether fasteth more aright, he that moderately receiveth of flesh, or he that cloyeth himself with fish? "All things are pure[1] to them that are pure," saith the apostle. "All the creatures of God are good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." Tit. i. 1 Tim. iv.

Why then is this law so earnestly established with such penalty upon it, that, we eat no flesh on Fridays, or other days appointed to abstain from the same? I take that as a civil positive law, like to the acts of parliament made for sundry and divers purposes concerning the state of a realm, and for the wealth of the same. For if it were any law of God binding our conscience, no king nor pope might dispense with the breaking of it.

What is prayer? To call upon the name of the Lord, assuredly trusting to obtain that we require, so that we ask of him in his Son's name and none other, that thing which he will to be required and none other, that either for obtaining of good things, avoiding of evil, or releasing and forgiveness of evil and sins past. "Whatsoever ye ask in my name," saith Christ, "that will I do, that the Father may be glorified by the Son. If ye shall ask any thing in my name, I will do it." Again: "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." And St John in his epistle saith: "This is the trust that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he heareth us, we know that we have the petitions that we desire of him." John xiv. John xvi. 1 John v.

What is obedience? A lowly and hearty submission of ourselves to God, and afterward to our parents, to the magistrates, to our superiors, and to all those to whom God hath committed the rule and governance of his flock and people in this world, or in just causes to all them to whom we be by any title inferior.

But what if our superiors will enforce us to obey them in unjust causes? In this behalf we owe them no obedience. God is the highest magistrate. If any inferior magistrate commandeth any thing contrary to his godly commandment and blessed will, we must answer with the apostles: *Oportet Deo magis obedire quam hominibus;* "We must obey God more than men." Examples hereof we have many and diverse both in the old and in the new testament. Acts v.

What is humility? A subjection of the proud haut[2] courage of our mind, shewing ourselves inferior to all men, presuming in nothing, esteeming ourselves worse than all men in our own conceits. And this is that which the apostle saith: "In giving honour go one before another." Again: "Be not high-minded, but make yourselves equal to them of the lower sort. Be not wise in your own conceits." Hereto agreeth the saying of St Peter: "Submit yourselves every man one to another. Knit yourselves together in lowliness of mind. For God resisteth the proud, and giveth grace to the humble. Submit yourselves therefore under the mighty hand of God, that he may exalt you when the time is come." Rom. xii. 1 Pet. v.

What is patience? Willingly, without resistance, either in thought, word, or deed, to suffer undeserved punishment, after the example of Christ, which prayed for them that persecuted and most cruelly tormented him. This patience is described of St Peter in his first epistle, where he saith: "Servants, obey your masters with fear, not only if they be good and courteous, but also though they be froward. For this is thankworthy, if a man for conscience toward God endure grief, and suffer wrong undeserved. For what praise is it if, when ye be buffeted for your faults, ye take it patiently? But and if, when ye do well, ye suffer wrong, and take it patiently, then is there thank with God. For hereunto verily were ye called; for Christ also suffered for us, leaving us an example that we should follow his steps; which did no sin, neither was there guile found in his mouth; which, when he was reviled, reviled not again; when he suffered, he threatened not, but committed the vengeance to him that judgeth righteously," &c. Luke xxiii. 1 Pet. ii.

What is the old man that we must put off? The naughty, corrupt, and rotten

[1 Folio, *put.*] [2 Haught or haut: haughty.]

nature which sithence the fall of Adam we have lineally[1] at our first generation received of our parents through the corruption of the first root Adam. Or thus: the naughty concupiscence, lust to sin, and affection of our flesh, without faith. Of this
John iii. old man speaketh our Saviour Christ on this manner: "That which is born of flesh is flesh." And, "Except a man be born from above, he cannot see the kingdom of
Eph. iv. God." Also the apostle: "Lay from you the old man, which is corrupt according to
Col. iii. the deceivable lusts." Again: "Put off the old man, with his works."

What is the new man that we must do on? The renewing of man by faith and the word of God; the Spirit of God given by Christ our spiritual and second Adam: again, to tame the old man, our fleshly and first father Adam, to beget us again and adopt us to God; which Spirit we receive by Christ at our regeneration. Of
John iii. this new man speaketh our Saviour Christ thus: "That which is born of the Spirit
Eph. iv. is spirit." Also St Paul: "Be renewed in the spirit of your mind, and put on the new man, which after God is shapen in righteousness and true holiness." Again:
Col. iii. "Put on the new man, which is renewed in the knowledge and image of him that made him."

What is it to deny ourselves? Plainly to profess that all our labours and works profit nothing unto salvation; to slay the old Adam, with all his lusts and affections.

What is it to forsake all that we have for Christ's sake? To esteem all that we have not to be ours for his sake, and willingly (if need so require) for the profession of his name to depart from wife, children, parents, friends, country, house, lands, and all things else that we do or may enjoy, yea, and to put ourselves in danger of all
Matt. x. peril for the name of Christ and profession of the gospel. "He that loveth father or mother more than me," saith Christ, "is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth me is not worthy of me. He that findeth his life shall lose it; and he
Luke xiv. that loseth his life for my sake shall find it." Again: "If a man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple."

What is the cross that we must take upon us? Any sorrow or pain, that belongeth to any vocation or trade of life, for the trial and proof of our faith and patience. Also, it is the correction, chastening, rod, and staff of the Lord, wherewith he punisheth them whom he loveth, not to their damnation or utter casting away from his favour, but to salvation, and to teach us to fly unto him in our trouble and adversity, as children to our most dear and loving father.

What is meant by the name of the Lord, whose glory we must set forth? The glory, praise, wisdom, might, power, worship, honour, and majesty of the Lord. Or, the knowledge, preaching, and advancement of his holy word.

What is the temple of the Holy Ghost? An honest, godly, and faithful christian
John iv. heart, in the which God is rightly worshipped "in spirit and truth;" wherein are offered spiritual sacrifices of praise, innocency, thanksgiving, of an humble and contrite
1 Cor. iii. heart, whose chief corner-stone is Christ. "Know ye not," saith St Paul, "that ye are the temple of God, and how that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is
1 Pet. ii. holy; which temple ye are." St Peter also saith: "Ye as living stones are made a spiritual house, an holy priesthood, for to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

What is the kingdom of heaven? The kingdom of heaven is diversly taken in the scriptures. First, for the holy gospel and word of God; because that is the sceptre and iron rod whereby God ruleth, reigneth, and dwelleth in the hearts of the faithful.
Matt. xvi. Of this kingdom speaketh Christ in the gospel on this wise: "I will give thee the keys of the kingdom of heaven:" that is to say, I will commit unto thee the office to preach the gospel of salvation, which openeth and unlocketh unto men the way and door by the which they may be saved and enter into the kingdom of heaven. Item:

[1 Folio, *lueally.*]

"The kingdom of heaven is like unto leaven, which a woman took and hid in three pecks of meal, till it were all leavened." Matt. xiii.

Secondly, the kingdom of heaven is taken for faith itself; as St Paul saith: "The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv.

Thirdly, the kingdom of heaven is expounded the whole congregation of the faithful abiding in this life, in whom the Lord by his word and Spirit doth invisibly dwell and reign. Of this kingdom speaketh Christ in the gospel on this manner: "The kingdom of heaven is like to ten virgins which took their lamps and went to meet the bridegroom. Five of them were wise; and five were foolish," &c. Matt. xxv.

Fourthly, the kingdom of heaven is taken for the joy, felicity, and pleasure which the souls of the believers enjoy when they are departed out of this world, and their bodies also joined with the souls at the day of judgment shall enjoy even in that place which Christ hath prepared for them to possess; where they shall be comforted with the sight of his majesty and Godhead, and with the fruition of his perpetual felicity with him. Of this kingdom speaketh Christ in the gospel: "When ye shall see Abraham, Isaac, and Jacob, and the prophets, in the kingdom of God, and you to be driven out of the doors." Luke xiii.

Finally, the kingdom of heaven is wheresoever God's word is preached, from which kingdom they only are excluded which believe not the word, according to this saying of Christ: "He that is of God heareth the words of God. But ye hear not, because ye are not of God." Again: "My sheep hear my voice." Item: "Every one that is of the truth heareth my voice." John viii. John x. John xviii.

What meanest thou by a land that floweth with milk and honey? Pleasant abundance of all things, both sweet and profitable. By the honey is understand sweetness, joy, gladness, and pleasure: by the milk, pure nourishment, whereby we still continue, grow, and increase in faith and godliness unto the measure of Christ.

When shall we enter upon and enjoy this kingdom, this promised land that floweth with milk and honey? The church militant in this world, governed by the Spirit of their most mighty, valiant, victorious, and triumphant captain Christ, already enjoyeth after a certain manner in spirit through faith this kingdom and blessed land; as it is written: "He that believeth on the Son hath everlasting life: he that believeth not on the Son shall not see life; but the wrath of God abideth upon him." But when they are joined together both body and soul with the rest of the faithful congregation, which are departed out of this world in the faith of Christ, to make one whole triumphant congregation, when they have by the power of Christ conquered the malignant church of the devil, which shall be at the last day of judgment, which we do daily look for now in these latter times; then shall they truly and perfectly enjoy and possess all the joys and pleasures of that most joyful and pleasant land; whereof David speaketh on this manner: "I believe to see the good things of the Lord in the land of the living." "Now we see in a glass," saith the apostle, "even in a dark speaking, but then shall we see face to face." And, as St John saith: "It doth not yet appear what we shall be. But we know that, when it shall appear, we shall be like him; for we shall see him as he is." "The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And all these things shall the elect congregation of God enjoy and possess immediately after the end of these latter times wherein we now live. John iii. Psal. xxvii. 1 Cor. xiii. 1 John iii. 1 Cor. ii.

What callest thou the latter times? The first times were under the law of nature till the law of Moses. The second under the law of Moses till (the kingdom thereof abolished) Christ entered into this world. Now the third and last time is and hath been sithence the entering of Christ into this world to take our flesh upon him, by joining in him together both Godhead and manhead with an unseparable knot, to reconcile and knit together God and man, now that all the prophecies and figures of Christ be brought to an end. The last times also are the times that go immediately before the day of the Lord and end of the world. St John saith: "Little children, it is the last time." St Paul saith: "We are they whom the ends of the world are 1 John ii. 1 Cor. x

James v. Rev. xxii. come upon." St James saith: "The coming of the Lord draweth nigh." "The Judge standeth before the door." And our Saviour Christ himself saith: "The time is at hand." "Behold, I come shortly, and my reward is with me, to give every man according as his deeds shall be."

Matt. xxiv. Acts i. 1 Thess. v. How far thinkest thou that day to be hence? No man can pronounce any certainty of the time when that day shall be; as our Saviour Christ saith: "Of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." Again: "It is not for you to know the times and seasons, which the Father hath put in his own power." St Paul saith that "the day of the Lord shall come even as a thief in the night. For when they shall say, Peace, peace, all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not scape." Notwithstanding, although the holy scriptures do pass over with silence the certainty of the time when Christ shall come to judge the world, as a thing more curious than profitable for our salvation, that by this means we might set ourselves in the more readiness against his coming, because

Matt. xxiv. Luke xvii. we are not certain of the day and hour; yet we may plainly perceive that it is not far off, both by the comparison of our days with the days of Noe (for thus saith Christ: "As it happened in the days of Noe, so shall it be also in the days of the Son of man: they did eat and drink, they married wives and were married, even unto the same day that Noe went into the ark, and the flood came and destroyed them all, &c.: even so shall it be in the day when the Son of man shall appear"),

Matt. xxiv. and by the shortening of the days promised in the scripture for the elect's sake, and divers other arguments besides. Now, when that day shall once come, which undoubtedly shall come out of hand, then shall the Lord sepa-

Matt. xxv. rate the sheep from the goats, reward the ungodly with punishment due to their unbelief, and the godly he shall put in possession of that most glorious and blessed kingdom which he purchased for them by the crucifying of his body and shedding of his blood. To this Lord Christ our alone Saviour, with the Father and the Holy Ghost, be all honour and praise both now and ever. Amen.

Give the glory to God alone.

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